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Jesus

A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND, A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

November 23, 1957

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NOTHING LESS THAN LOVE

JOHN R. PETERSON

"WE are never justified in expressing anything less than Love." This was the angel message which came to a Christian Scientist when he was called to the home of a Sunday School pupil who had suddenly started to experience difficulty in breathing and had lost the use of his eyes and then of the rest of his body.

As the Scientist entered the room, the lad lapsed into unconsciousness after feebly calling for his mother, who was bravely striving to rise above a sense of terror. Turning to God in prayer and humbly, earnestly asking his Father to tell him what angel message was needed to bring healing, the Scientist waited and listened for the answer. It came in these words: "We are never justified in expressing anything less than Love."

At first he did not see just how this statement of truth applied to the situation, but he felt the presence of the Christ and a clear sense of peace and confidence in the infinite love and the power of God. He told the parents of the statement which had come to him, repeating it several times as more and more of its significance dawned on him.

Then he turned to the unconscious form of the boy and in a loud voice commanded him to repeat with him "the scientific statement of being," which is found on page 468 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. At first there was no response; but as he started to say aloud this powerful statement, the truth in it penetrated the dormant consciousness, and the boy's lips started to move slightly to form the words. Gradually the boy became able to voice the words audibly.

When they had repeated the statement together for the third time, the boy was able to say the words clearly and with understanding. Then his friend gave him the angel message that he was never justified in expressing anything less than Love. A sense of joyous inspiration came to them all as the implications of this truth unfolded. They saw that since God is Love and God is Life, when we express Love we are expressing Life. The more loving we are, the more abundantly we express Life.

When the boy was asked to sit up on the edge of the bed, he found that he could use his legs to do so. In a few more moments he was able to read aloud a passage from Science and Health, which was pointed out to him, although shortly before everything had still seemed blurred and dim. They all rejoiced together.

After seeing that the healing was God's work and therefore established forever, secure and safe in His keeping, the Scientist shook hands with the boy, now perfectly well, and walked downstairs with the father. About forty minutes in all had elapsed.

The boy's father had not been interested in Christian Science, but he acknowledged that only the presence of the Christ could have accomplished this healing, and he gave full credit to Christian Science. Later it was uncovered that the boy and his father had had a heated disagreement shortly before the attack, and it was seen that the statement of truth which came to the practitioner was the specific spiritual message needed to correct the state of thought which had been externalized as the disease.

The statement which brought healing in this case has universal as well as specific application. It is a spiritual and scientific fact that no matter what happens, no matter what anyone says, no matter what anyone does to us, we are never justified in expressing anything less than Love, divine Love. We must never want to do anything to anyone other than to bless him.

Jesus summed up the law and the prophets in what he termed the two great commandments (Matt. 22:37, 39): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbour as thyself." Truly, as Paul wrote to the Romans (13: 10), "Love is the fulfilling of the law."

Mrs. Eddy tells us that Love gives one the clearest idea of Deity. So the more we express Love, the more Godlike we are, and the more we fulfill the divine purpose of our being. As Love is expressed in our consciousness, unloving, ungodlike, disease-breeding, and discord-producing thoughts are replaced by the health-giving, joyous recognition of the perfection of God's true creation.

Mrs. Eddy states in Science and Health (p. 113), "The vital part, the heart and soul of Christian Science, is Love." Mrs. Eddy's use of a capital letter shows that she is referring to divine Love, not to a merely human sense of love. Divine Love always blesses and heals.

A right human sense of love hints the divine, and it is often the highest impulse in an individual's experience until the recognition of the nature of divine Love unfolds to him. Human love can be an elevating and ennobling emotion, but to the extent that it is based on a belief of life and sensation in matter, it does not manifest the healing Christ, the true idea of God. In Science and Health, Mrs. Eddy says (p. 275), "No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows."

It is of fundamental importance in the scientific practice of Christianity to recognize that Love actually is God. Truth is God, Life is God, and Love is God. Only by seeing ourselves as the actual manifestation of divine Love, its active expression, do we show forth our true selfhood as the perfect man of God's creating. When our every thought and motive and deed is loving, we find in every aspect of our experience the evidence of God's presence and power and blessing.

With deep spiritual insight, John, the beloved disciple, said (I John 4:7, 8): "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

GRATITUDE UNLIMITED

MARY FARLEY

THE Apostle Paul wrote (II Cor. 9:8), "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Gratitude is a lovely quality, allied with grace and joy. Gratitude in the heart impels one to want to be good and do good. We can nurture in ourselves the grace of gratitude not only by words of thanks, but by active deeds of love and kindness. Gratitude is a positive quality. It helps us to reverse the false belief that good is material and limited.

When human consciousness is imbued with spiritual understanding and gratitude, thought becomes purged of false beliefs of self and expresses more freedom and dominion. One's progress is measured by one's increased spirituality of outlook, by a desire to put gratitude into action. Joyful service in the Cause of Christian Science is an evidence of one's gratitude for benefactions received.

A Christian Scientist's devotion to Truth is measured by his demonstrations of Truth rather than by his professions of faith. An opportunity is given to all who have been benefited by Christian Science to express gratitude and to share the blessings that have come to them at the Wednesday testimony meetings in all Churches of Christ, Scientist. This part of church activity is highly important. Should we not share generously with our fellow men the wonderful blessings we have received through the study of Christian Science? Mary Baker Eddy says (Science and Health with Key to the Scriptures, p. 79), "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." Let us ask ourselves, "What have I as an individual to give?"

When we turn to God with a pure heart and unfeigned gratitude, we are inspired to right expression in word and deed. Listening to the still small voice within our consciousness, we find the correct words, and the desire to help others will give us needed courage. On page 262 of "Miscellaneous Writings," Mrs. Eddy says, "When the heart speaks, however simple the words, its language is always acceptable to those who have hearts."

After a Christian Scientist had given a testimony at one Wednesday evening meeting, a fellow church member said to her, "I wish I could give a testimony with the ease and joy that you do." The Scientist explained that it was no longer difficult for her to give testimonies, because she had so much to be grateful for. Over the years she had prepared her thought, and the desire to help those present resulted in her freedom from fear and gave her the ability to face an audience freely. She also spoke of the comfort she had found in the following Bible words (II Tim. 1:7): "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Erroneous suggestions may try to interfere with our taking rightful part in the testimony meeting, but when mortal beliefs present themselves in the guise of our own thoughts, we need not give them place. When we realize the illusory nature of the carnal mind and its powerlessness, we cease to fear it. Then we are able to exercise our God-given dominion over all the claims of false material sense.

If our heart's desire is to praise and glorify God and help our fellow men, we shall come to realize our individual responsibility to attend and participate in the Wednesday testimony meetings. We shall be alert to handle the suggestions of animal magnetism, which would tend to make us careless or indifferent. Christ Jesus said (Luke 6:45), "A good man out of the good treasure of his heart bringeth forth that which is good; . . . for of the abundance of the heart his mouth speaketh."

When one feels within him a deep love for God and for his fellow men, is not this a part of the working of divine Love? Love is active and practical. The Christian Scientist heeds Jesus' advice (Matt. 6:33), "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We value the added things highly because they are the result of an understanding of God, Spirit. Every earnest student of Christian Science knows the grandeur of selfless love.

May our love for our Leader and gratitude for the revelation of Truth be among the tithes we bring to all our church services and activities. And let us remember that it is not with voice alone that we express gratitude. Our countenances must bespeak joy, love, and gratitude; our lives must manifest God's goodness. God, divine Love, constantly impels us to express His attributes in all ways, to evidence the Christ. In the words of one of our hymns in the Christian Science Hymnal (No. 3),

A grateful heart a garden is,
Where there is always room
For every lovely, Godlike grace
To come to perfect bloom.

THE HEALING CHRIST

LUCILLE P. SHIRLEY

THAT state of thinking which is loving, sincere, humble, and grateful is in communion with God. It is imbued with the power of the Christ. In "Science and Health with Key to the Scriptures" Mary Baker Eddy writes (p. 332), "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness." She further states (*ibid.*, p. 473), "Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroying the power of death."

Can we demonstrate the Christ as did Jesus? Yes! Every constructive thought, compassionate deed, loving act, and noble purpose is an evidence of the presence of the Christ. As we avail ourselves of and use the inner Christliness then will our actions be harmonious and the results good. The consciousness inspired by the Christ heals!

We progress through Christlike thinking. Holy thoughts inevitably bring to light our true, harmonious and tranquil state of existence. So long as we attempt to judge our progress by physical evidence, we shall experience the limitations and other delusions of the material senses.

Paul wrote (I Cor. 15:22), "As in Adam all die, even so in Christ shall all be made alive." The healing Christ has its source in God and reaches human consciousness in a manner we can understand and use. Christliness presents purity, innocence, holiness, and beauty. Did not Jesus express these qualities to those who came to him for help? He healed his friends as well as strangers and those who were present as well as those absent.

The serious nature of the condition to be healed did not deter the Master. He saw God as Mind, and his reflection of this Mind through pure and holy thinking enabled him to heal. Christ, not the human Jesus, was the deliverer from pain, sorrow, lack, limitation, and death. The Christ way is a way of true compassion, not mere human sympathy; of love, not hate and condemnation; of action in Truth, not evil.

Someone may ask: "How can I eliminate misfortunes from my experience? Poverty seems to be my lot, and I have no tangible assets to which I can lay claim." Or one may say, "I have a disease pronounced incurable by the medical profession; so my outlook is hopeless." He might add in the words of Job (23:3), "Oh that I knew where I might find him!" Our answer to such a one is that he is looking to physical processes, time, place, and persons for his healing; whereas he needs to look within his own consciousness, for only here can he find God-bestowed abundance and health.

The most vigorous battles are not fought upon the battlefields, in the air, or on the sea. The greatest battles are mental. Victories are won as we annihilate the traits of the carnal, or mortal, mind through our understanding of the healing Christ.

The writer has for many years endeavored to manifest Christly thinking in her daily life. In the measure that she has accomplished this, discord has been replaced with harmony. Once when she received a long-distance telephone call informing her that her dearly beloved mother had passed on, there was no sense of grief or loss. Instead, the Christ, Truth, filled her consciousness.

Although there had been a long and beautiful relationship, she realized that God is the only real parent. This understanding enabled her to look above a human personality and to see her mother as in reality eternally inseparable from God, divine Life. This clarity of vision has since served as a waymark for further growth Spiritward, and she has seen more clearly the fatherhood of God and the brotherhood of man.

Whether those who seem to be experiencing the evils of the carnal mind are strangers or near to us, our love should go forth to them without false pity, grief, fear, or condemnation. The man God created, upright, pure, and sinless, is the man we really love. As distant scenes often appear other than what they are, so the man of God's creating, though forever in his true state of perfection, seems otherwise to the erring human senses.

If we are alert in detecting and denying the reality of all evils which appear before the physical senses, then erroneous concepts will not dwell in our consciousness. Consequently, they will not become a part of our experience.

We must not fight evil as if it were real and belonged to us, for by so doing we give it power and prestige. Our aim is to annihilate the world's belief that man, the beloved idea of God, can express imperfection.

Is it not clear, then, that the purpose of Christian Science healing is to demonstrate the presence of the Christ-idea to the human perception? As this purpose is maintained, that which is necessary and needful to health and harmonious existence will become available.

Healing is not the prerogative of a chosen few, nor is it an enigma except to an elect group. Christ-healing is timeless, ever available, and appears when the individual heart is purged, either consciously or unconsciously, of fear, sin, and ignorance. Christ-healing is a Science, which brings into individual experience joy, beauty, completeness, wholeness, plenty, at the time and in the manner needed.

In Science and Health, Mrs. Eddy says (p. 361), "Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere." In his perfect and true selfhood, man possesses the Christ-spirit. Our task is to prove this. Being Christlike is true prayer. True prayer is living the Christ. So when in humility and sincerity we sit at the feet of Jesus, we partake of his life, the immortal Christ.

As our mental vision is purified and clarified, we let go of old material beliefs and accept new spiritual ideas. Paul states this fact in beautiful yet simple and straightforward language when he says (II Cor. 5:17), "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

* * *

PROTECTION

CORA B. F. MORRIS

IN the midst of the uncertainty in the world today, much human thought is given to questions of adequate protection. We hear of the need of protection against inflation, against old age, against disease, against atomic attack; and there are those who are tempted to believe in the necessity for and the adequacy of material remedies for sickness. We need to awaken to see where danger really lies—in spiritual ignorance.

Through investigating and studying Christian Science, we can learn that God's protection is available and adequate at all times and under all circumstances. In times of stress, in the human problems of disease, lack, inharmony, discordant relationships, sorrow, and the belief of loneliness, the sure remedy is ever at hand to bring peace, protection, and freedom.

Christ Jesus consistently refused to accept false testimony, and he used no material remedies. He realized that man is not mortal, but is perfect and eternal. The Master's understanding of the infinitude of God enabled him to overcome the destructive elements of the mortal nature, which the human mind itself is incapable of overcoming. He understood the nothingness of self-will, envy, fear, and hatred.

The same healing power, protection, and loving care that Christ Jesus experienced are available to us today through the right application of the rules of Christian Science. Freedom from fear, disease, lack, and sorrow comes through the understanding that man cannot be separated from God and that all sure protection is of Him. Mary Baker Eddy writes in "Science and Health with Key to the Scriptures" (p. 331), "The Scriptures imply that God is All-in-all." She adds: "The Scriptures also declare that God is Spirit. Therefore in Spirit all is harmony, and there can be no discord; all is Life, and there is no death. Everything in God's universe expresses Him."

Can one comprehend anything more comforting and more satisfying to troubled mortals than the protection promised in the ninety-first Psalm? "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

When we come to realize that the man of God's creating dwells continually in the shelter and under the government of unfailing spiritual power because he cannot be separated from God, we shall cease to fear the false beliefs of life and intelligence in matter.

Some years ago the writer was visiting a friend on the New Jersey seashore when a terrific hurricane struck. She turned immediately to God to silence fear and asked Him for protection. The ninety-first Psalm was held to firmly all day. She felt impelled to take her car to a large garage in the next block. On her way back, the wind was so strong that she was blown against a fence and had to hold to it in order to progress, but she arrived home safely.

Then the radio began giving reports of danger and advising all those who were within a block of the ocean to evacuate. The wind was terrific, and roofs on the houses nearby were seen to rise. The friend, who was not a student of Christian Science, suggested that they had better obey the warning and go inland.

The writer again held more tenaciously to the truth, turning to God in faith and prayer. All fear was silenced; and happily the friend's fear was allayed also when she was asked to realize that man could not be separated from God and that they were safe from all harm right where they were, because they were under God's loving care and protection.

When the hurricane spent itself about eight o'clock in the evening, the friends found that great damage had been done. Boardwalk and houses had been carried inland for blocks. But not even a window in their house was broken. Again God's unfailing power had been proved and protection afforded through radical reliance on God. The ninety-first Psalm has been dearer to the writer ever since that experience.

Human suffering is caused by the false belief that man can be separated from God. Spiritual ignorance keeps us from knowing the truth of the real man and his relationship to God. When we come to know the man of God's creation, spiritual and perfect, the image and likeness of God, we prove that spiritual, not the material, law governs all.

Students of Christian Science learn to build on the premise of one God, divine, supreme, infinite Mind, and man as His inseparable expression. The Bible furnishes grand proofs of the God-bestowed power which is available when men turn to God with consecrated faith in His omnipotence.

Merely to believe in God's protection is not sufficient to deliver us from evil, discord, and disease. We must gain the spiritual consciousness that God's man is perfect and can never experience what God does not express. We must know the rules of Christian Science and learn how to apply them correctly.

In Isaiah we read God's Word (41:10): "Fear thou not; for I am with thee: be not dismayed; for

I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." A rule of Science is to know that just as harmony is the opposite of discord, so the spiritual man, the clear reflection of God, is the opposite of sinful, sensuous, materialistic man. The real man, the man of God's creation, dwells continually in the shelter of His unfailing power.

Do we harbor thoughts of jealousy, envy, animosity, revenge? If so, we shall long in vain for peace, for a better world, and for protection. Each one of us can hasten the establishment of peace and know the indwelling joy of the consciousness of constant protection by following the behest of Jesus. He counsels (Matt. 5:44, 45), "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

The false belief in the adequacy of material remedies is overcome when we learn through the study of Christian Science that we are in reality children of God, dwelling under His law of perfection and not under the rule of fear, sickness, and death. These discords are never imposed by God, who is infinite Love, Mind, Soul, Spirit.

Spiritual regeneration of thought reveals the majesty, glory, and beauty of God's universe, where man is always safe, perfect, and harmonious. Through Science, life unfolds as wholly spiritual and indestructible. Our higher aims, ideals, and aspirations can be fulfilled and protection be assured.

THE KINGDOM WITHIN

FREDERIC E. EARLE

CHRIST JESUS was the greatest doer and provider that the world has seen, and he taught that anyone who obeys his teachings can follow his example. His teachings were quite different from the religious instructions of his time. He repudiated material evidence in his healing work. Personal glory and goodness he also denied. He said that his kingdom was not of this world. He taught of the unseen God and of God's kingdom, invisible to material sense, and of the laws of this spiritual kingdom.

After assuring his followers of the practical benefits which God bestows upon mankind, Jesus said (Matt. 6:33), "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Lest we be in doubt as to the whereabouts of this kingdom, let us turn to Jesus' statement recorded in Luke (17:21), "The kingdom of God is within you." This does not point to a far-off goal to be reached after death, but to a mental state here and now.

The importance that Jesus attached to God's kingdom is emphasized by his references to it in the Lord's Prayer, which, brief as it is, mentions kingdom and heaven each two times as follows (Matt. 6:9–13): "Our Father which art in heaven. . . . Thy kingdom come. Thy will be done in earth, as it is in heaven. . . . For thine is the kingdom, and the power, and the glory, for ever." It is interesting to note that the time factor in the prayer is the present, not the future.

Christian Science, given to us by Mary Baker Eddy, brings to light again the importance in one's daily life of Jesus' teaching with regard to the kingdom of heaven. In the textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy writes (p. 560): "Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word."

In this passage Mrs. Eddy clearly shows us the conditions which we must fulfill in order to become conscious of the kingdom of heaven within. These conditions are in accord with Jesus' requirements given in his Sermon on the Mount, namely to love and to eliminate hate.

We may be familiar with the requirements and be faithful and sincere in our desire to live in obedience to them. But there is one point which we may be tempted to misunderstand, and this is with regard to the subject of hate. To love is to express God actively. To hate is the expression of the carnal mind, the so-called activity of evil. But we may need to recognize that there is no neutral position between love and hate, no mental no man's land.

To justify oneself by saying of an individual, "Oh, I do not hate So-and-so; I just put him out of my mind. I refuse to think of him," is not an active expression of Love. Rather is it indifference, apathy, and neglect, which would obscure our realization of the kingdom of heaven within us.

In studying Christian Science, we find that we cannot ignore or be indifferent to disagreeable people or unhappy situations. Instead, we find that we must deny the material picture and realize God's allness, thus reflecting the Love that is God and thereby demonstrating God's kingdom within.

The practical healing effect of

a realization of the kingdom of heaven within is shown by the following experience.

A student of Christian Science at one time had a problem of fear with regard to a son's playing football on a town team which was composed of older men, some ex-college players, well trained, and others of ample physical stamina, but lacking in training and experience. Even the coach told the father in confidence that at times he sent the son into the game reluctantly, on account of the constant recurrences of injuries among the players.

Speaking to a Christian Science practitioner of this situation, the father was advised to think of the boy as a spiritual idea and as being with him in the kingdom of heaven within, instead of being on a football field. The father faithfully followed this advice. As a result, he missed much of the thrill of watching the physical competition; but his gratitude for and understanding of God's protective care increased greatly, for during two seasons of play the boy experienced no harm.

This method of utilizing his understanding of the kingdom of heaven within became so natural to the student that later, when two sons became engaged in actual combat in World War II, he constantly saw them as being not really on a battlefield, but always with him in God's kingdom. Although both sons saw active service and one received two citations, both returned unharmed.

One is sometimes tempted to feel that he is excluded from the state of mind which is in truth God's kingdom. At such times it is helpful to remember Jesus' words (Luke 12:32), "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Speaking of the vision of the new heaven and the new earth which the Revelator had while still on this plane of existence, Mrs. Eddy says in the textbook (pp. 573, 574): "This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility."

* * *

HEARING THE "SOUND OF ABUNDANCE OF RAIN"

FRANKIE L. THOMAS

SO great was Elijah's spiritual understanding of God's ability to supply every human need that he heard the "sound of abundance of rain" and directed Ahab (I Kings 18:41), "Get thee up, eat and drink." One learns from the Bible story that it had not rained for three years, yet when Elijah heard the sound of the "abundance of rain," it did rain plentifully very soon after.

In the Bible we read of many healings resulting from a scientific expectation of good. Jesus, on many occasions, told those whom he healed that their faith had healed them. In direct contrast is the account in Matthew of Jesus' neighbors in Nazareth who expected nothing of him or his teachings and were not healed.

How magnificent was Jesus' spiritual understanding and faith as he stood before the tomb of Lazarus and said (John 11:41, 42): "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." After he had thus spoken, he commanded Lazarus to come forth. And we are told that "he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin."

Christian Science teaches us to pray as Jesus prayed. It gives us an understanding of God as the only cause and of man as the perfect effect. Because God is All and infinitely good, evil is nonexistent. As we accept these truths and strive each day to know and live them, we can and should expect to see more of good appearing in our human experience.

Let us stop helping to continue the beliefs of disease, lack, and sorrow and hear instead the "sound of abundance of rain," by expecting all the problems of mortal mind to be healed. This requires our giving up the false belief that evil is real and replacing it with the spiritual fact that God is infinite good. Mary Baker Eddy says in "Miscellaneous Writings" (p. 240), "Predicting danger does not dignify life, whereas forecasting liberty and joy does; for these are strong promoters of health and happiness."

This was proved true in the experience of a Christian Science practitioner called to the bedside of a young man, an earnest student of Christian Science, who was stricken with poliomyelitis. As the practitioner approached his bedside, the young man said, "Won't my healing make a wonderful testimony?" Approximately a month later, fully recovered, he related his complete healing at a Wednesday evening testimony meeting.

The writer of the book of Hebrews saw that it is impossible to please God without faith, and he explained that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (11:6). To believe that God is, is to believe that He acts beneficently in behalf of His creation, man and the universe.

It has always given the writer much encouragement to know that we cannot expect any good that is not by reflection already our eternal possession. For example, what is seen as the healing of sickness, unhappiness, or of any inharmonious condition is the elimination of the erroneous belief that there is or ever has been any lack of anything good in God's kingdom. The meeting of the human need evidences the coming to light of the truth, of that which has always been and is actually present here and now.

Let us know and see clearly that there are not two causes and two universes, one material and evil, and the other spiritual and perfect. There is but one cause, God, Spirit, and His spiritual, perfect, and complete universe; and in that universe there is always an abundance of every good thing.

Knowing that Truth is true now, we can, in spite of any evidence to the contrary, thank God for ever-present good. As we do so with the abiding conviction that man, as the image and likeness of God, is perfectly satisfied, human situations progressively improve.

We can rejoice gratefully and expectantly that the whole illusion of limited materiality will be finally and utterly dissipated. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 215), "Every quality and condition of mortality is lost, swallowed up in immortality."

Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. . . . Sing unto the Lord; for he hath done excellent things: this is known in all the earth.—Isaiah 12:2, 5.

BE SATISFIED

LAURA HADDOCK

THE economy of divine being is always in balance. There is abundance of good for all, and conversely there is never one iota of unneeded or superfluous good. In this divine state of balance, in this universal equilibrium of good, man is satisfied.

Understanding these spiritual truths makes it possible to demonstrate that there is always an immediate use for that which God supplies. Therefore we can go forth each day happy in the consciousness of good that is sufficient to meet every need and is of a large enough demand to utilize every good idea we reflect.

Actually, man reflects the divine condition described by Mary Baker Eddy on page 519 of "Science and Health with Key to the Scriptures": "Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?"

The comforting fact is that all of God's creatures are satisfied; none are hungry, heartsick, or forlorn. And none are useless, unemployed, or superfluous. There are no "fifth wheels" in God's universe.

Too often we start our day with anxiety, wondering whether we shall prove equal to the demands that the day may make upon us; fearful lest the talents we offer find neither market nor recognition; and convinced that we are not clever, attractive, or mighty. In spite of these shortcomings, we resolve to try to succeed anyway.

The remedy is to go forth satisfied with our true nature as the image of God. This sense of our likeness to God, the divinely perfect One, may be said to be the yoke of which Christ Jesus spoke when he said (Matt. 11:29, 30): "Take my yoke upon you, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We who have earned the new name of Christian Scientist have accepted this most fundamental teaching of Christian Science (Science and Health, p. 527): "Man is God's reflection, needing no cultivation, but ever beautiful and complete."

We can take satisfaction in being man, and this serene sense of being, satisfied with our spiritual origin and nature, will lift us above the aggressive suggestions of mortal mind, which would, were it possible, defeat our every good impulse and effort. This satisfaction is wholly different from human self-satisfaction, which believes man can be good independently of God and that he deserves praise for being personally good, personally successful and prosperous, personally strong, healthy, or handsome.

Self-satisfaction in the human mind is a most dangerous and vulnerable state of thought, divorcing good from its true source, God. This false sense of satisfaction is the diametrical opposite of that satisfaction which rests and rejoices in the knowledge that man is as inseparable from God as the mirrored reflection is from its original.

Man is ever receiving from the divine, inexhaustible source those qualities which are true and good; and understanding them perfectly, he gives them forth in radiant reflection of the Father. None of this great good flowing from God to man ever accumulates unused. It is in such demand that we must express it, and our ability to do so comes from God.

St. John, in the tenth chapter of Revelation, records that he heard the voice from heaven commanding him: "Go and take the little book which is open in the hand of the angel." And the angel said: "Take it, and eat it up. . . . Thou must prophesy again before many peoples, and nations, and tongues, and kings." We cannot store up the revelation of Christian Science. It has to be used; freely we have received, freely we must give.

Mortal mind declares it is possible to become surfeited, to take in more than we need or can use. When we understand the perfect balance which divine Principle maintains between supply and demand, we find it impossible to receive too much good, to take in more than we can give out, to know more truth than we can demonstrate, to learn more than we can understand.

Every spiritual idea that a Christian Scientist understands is useful, and there is a use for it, present and always at hand. As he satisfies the demands made upon him, he in turn is satisfied with Love's supply of his needs.

Let us be satisfied with our true selves because we are the creation of Him who said (Gen. 1:26), "Let us make man in our image." If the world seems overwhelmingly evil, corrupt, tyrant-ridden, let us face it as the practitioner faces the patient's problem, remembering that the demand does not exceed our God-derived ability to satisfy it. The Christ-consciousness proves evil to be powerless, because it sees good as omnipotent and omnipresent. That Christ-consciousness is ours through Christian Science.

"A GRATEFUL HEART"

ALICE LILLIAN SMILLIE

[Of Special Interest to Children]

ONE evening Jack's mother was preparing to attend the Wednesday evening testimony meeting in a Church of Christ, Scientist. She had such a solemn look on her face that Jack asked, "Don't you want to go to the meeting, Mother?"

Her answer was that of course she wanted to go, but that she was sad because in all the many years that she had attended these meetings, only once had she been able to give a testimony. When he asked for the reason, his mother had to admit that it was because she was afraid to get up and speak.

Now Jack, up to this time, had never attended a Wednesday evening testimony meeting, because his job had been to stay at home with his two younger brothers. But he was interested to know what the meetings were like. His mother explained to him that Mary Baker Eddy had provided for the meetings so that people who had been healed as a result of Christian Science treatment could tell others about it publicly and thus show how God heals.

"Why, I think that's wonderful, Mother, and the very next time I have a healing I am going to the meeting and tell about it," said Jack.

The next day he and his mother studied the By-Law governing testimonials. This is found in the Manual of The Mother Church by Mrs. Eddy and reads in part (Art. VIII, Sect. 24): "'Glorify God in your body, and in your spirit, which are God's' (St. Paul). Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3). This testimony, however, shall not include a description of symptoms or of suffering, though the generic name of the disease may be indicated."

Together Mother and Jack decided Mrs. Eddy's strong terms in the By-Law needed to be thoughtfully considered.

Jack looked up the word "pinnacle" in a dictionary and found that one meaning is "the summit, or highest point, of anything." Then he found that one definition of the word "scale" is "to climb by, or as if by, a ladder; ascend by climbing." After discussing how right it is to omit a description of disease and suffering, which are unreal, Jack and his mother agreed that a testimony must emphasize God's goodness and willingness to care for all of His beloved children.

One night soon after this conversation Jack's collie dog, Teddy, failed to come home. Two days later he was found; he had been so badly wounded by a hunter that he was unable to walk. Although Mother and Jack declared the truth of the safety of all God's creatures, they still felt some resentment toward the hunter and were fearful for Teddy. At last Jack said, "Mother, I'm going to ask Uncle John to help me to see that this is not true."

Uncle John was a Christian Science practitioner. Right away he reminded Jack that "God is love" (I John 4:8), that He is everywhere, and that there is nothing in all of Love's universe to harm or be harmed. He also read these words of Mrs. Eddy's from "Science and Health with Key to the Scriptures" (p. 518): "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love."

The talk with Uncle John helped Jack to have a happy sense of confidence. He replaced the picture of suffering with the thought of freedom. When he was tempted to be resentful, he thought of divine Love and its idea. All this helped him to forgive the hunter. In a very short time Teddy was out in the yard romping with the boys, his golden coat flashing in the sunshine.

Jack was very grateful for the Christ, Truth, which had healed him of resentment and Teddy of his wounds. Now he had a testimony to give.

The next Wednesday evening Jack attended the service, and he was the first one to give a testimony. Of course he told of Teddy's healing. After the meeting a member of the church told Jack that his testimony had healed her of fear of speaking at these meetings. His mother told him that she too had been healed, because she saw that when our hearts are really filled with the loving desire to glorify God and share our blessings, we have strong protection. Hymn No. 3 in the Christian Science Hymnal brings out this sense of protection:

A grateful heart a fortress is,
  A stanch and rugged tower,
Where God's omnipotence, revealed,
  Girds man with mighty power.

* * *

CHRISTIAN SCIENCE SENTINEL

Founded 1898 by Mary Baker Eddy, Author of the Christian Science Textbook,
"Science and Health with Key to the Scriptures"

HAROLD MOLTER
Editor

HELEN WOOD BAUMAN JOHN J. SELOVER
Associate Editors

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GATHERING THE HARVEST

IN human experience the farmer must sow his seeds if he would reap the harvest. But the period between the sowing and the reaping requires consistent work, alertness, and confident expectation.

What is the harvest hour in Christian Science? It is not a time of year, but an awakening to God's ever-presence and to His provision of unlimited resources for all of His ideas. And this awakening always comes as the result of prayer, watching, working, and the expectation of good.

It requires patience to wait for the moment of harvest. When the error in human consciousness has been exposed, it is ripe for destruction. Then the fruits of work well done will be at hand. In the home, in business, in the community, and in national affairs there are often evidences that error needs correction. But the healing and harvest will always come through the understanding which reveals error to be unreal and through the joyous adoption of the facts of spiritual existence.

Referring to Jesus' demonstration of the truth, Mary Baker Eddy tells us (Miscellaneous Writings, pp. 215, 216): "If you would follow in his footsteps, you must not try to gather the harvest while the corn is in the blade, nor yet when it is in the ear; a wise spiritual discernment must be used in your application of his words and inference from his acts, to guide your own state of combat with error. There *remaineth,* it is true, a Sabbath rest for the people of God; but we must first have done our work, and entered into our rest, as the Scriptures give example."

It is always well to seek God's guidance before taking human footsteps. To break home ties precipitately when error has been uncovered or to dismiss an employee on the spur of the moment is not wisdom. To pass judgment hastily on a child, or a friend, or a church member for some erroneous activity is to be in danger of losing our fruitage. The harvest always comes when error has been uncovered and rejected as unreal and when the spiritual facts of man's pure existence as a son of God have been seen and acknowledged. Thus the tares are burned, and the wheat is garnered into the storehouses.

Sometimes we hear it said, "I just reach a certain point in my experience and am ready to gather the harvest of my work when something seems to happen, and I fail to achieve my objective." This must have been the way the disciples felt when they failed to heal the epileptic boy after they had been taught to do healing work.

What was Jesus' answer to the disciples' question (Matt. 17:19), "Why could not we cast him out?" It was: "Because of your unbelief. . . . Howbeit this kind goeth not out but by prayer and fasting," that is, by one's turning away from the evidence of the material senses and finding man's true identity and unerring activity as a son of God.

We can always garner a harvest even from our losses, if they are viewed in the light of Christian Science. Actually one can never lose good, for all good is ever available to every one of us. Therefore all that we can ever lose is a false sense of this goodness. So when family or friends, home or opportunity, seem to be taken from us or when other losses seem to confront us, the challenge comes to us to work more earnestly in Christian Science to gain the true sense of man's individuality and of God's creation as ever present, eternal, and indestructible.

So it was with Jesus, who, faced with the challenge of death, rose to the demonstration of eternal Life. And so it was with our beloved Leader, who, at the point of deep despair, suffering, and helplessness, glimpsed the Christ and found relief from pain when the carnal mind testified that all was lost. In her autobiography, "Retrospection and Introspection," Mrs. Eddy writes (p. 79): "We glean spiritual harvests from our own material losses. In this consuming heat false images are effaced from the canvas of mortal mind; and thus does the material pigment beneath fade into invisibility."

In the gathering of the harvest, gratitude and unselfed love are important factors. Self-forgetfulness opens the door to heaven and its resources. And gratitude for opportunities at hand and for the good presently evident hastens and glorifies the way to the harvesting of ever-present good.

A woman who was ill in bed told a friend that she could not think of one thing for which to be grateful. Her friend momentarily removed the pillow from under her head, and the sufferer had to admit that she missed the comfort of the pillow and was grateful for it.

We can always find something

for which to be grateful. And this will lead us to a higher sense of gratitude for the Giver of all good and especially for the great gift of man's spiritual inheritance as a son of God, as revealed in Christian Science. "Gratitude and love," Mrs. Eddy tells us, "should abide in every heart each day of all the years" (Manual of The Mother Church, Art. XVII, Sect. 2). As this admonition is made practical in our lives, we rejoice in abundant harvests of good—yearly, daily, and hourly, yes, continuously.

Of the expression of gratitude and its harvest, Malachi writes (3:10), "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Harold Molter

GOOD REMAINS FOREVER

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past," we read in Ecclesiastes (3:15). To those who gauge reality by the evidence before the personal senses, this statement may seem a senseless riddle. Such materialists might ask: "How can things that were, be now, when we have observed their destruction?" and, "How can one declare that things which have not yet appeared on this earth have already been?"

The Preacher in this instance was referring to the eternality of spiritual, not material, things. Christian Science makes it clear that the substantial qualities and ideas of God remain forever. They have no relationship to matter, or to the past, or to the future. Whatever is real exists in the ever-present now. God holds in His care every identity, every quality and idea, every true aspect of our being. Man, God's spiritual and requisite idea, exists in timeless, matterless reality.

Weights and measures and passage of time apply only to human experience. They gradually disappear as spiritual reality dawns in thought. In true being, in heaven's realm of reality, all is Spirit and spiritual. In Spirit, there is no temporal, restrictive materiality.

John constrained searchers for Truth (I John 2:24): "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." Just what is it that remains from the so-called beginning? God, Spirit, is the beginning—that is, the only and all of good—and He remains in the everlasting now. God, omnipotent good, and His perfect Son remain forever.

If one allows the good, as it was in the beginning, to abide in him, then he continues in the Son and in the Father. To the extent that good abides in an individual, he demonstrates that in reality he is in God, in Spirit. Every spiritual thought, every enduring quality of God, in one's consciousness is of itself an evidence of his oneness or unity with the Father and with His Son.

A hymn in the Christian Science Hymnal declares (No. 238),

> For all of good the past hath had
> Remains to make our own time glad.

That which is good is spiritual and perfect, and that which is spiritual is timeless and matterless. It remains or continues forever because it belongs inseparably to God, ever-present, eternal good. That which is good, worthy, and true in human consciousness is permanent. It remains.

It is important for one to distinguish between that which is spiritual and enduring and that which is physical and fleeting. If, in the dawning of wisdom in human consciousness, one is tempted to designate as spiritual that which is physically desirable, beautiful, or useful, he is yet short of the true comprehension of that which is real, of that which remains forever.

In order really to see that which remains throughout the eternal unfoldment of God's universe, it is requisite that one exchange even his concept of delightful temporal things for the ideas of Soul. He must see the genuine and eternal in place of his concept of a temporal object. If one wishes to keep a friend, he must see that friend as he really exists in Spirit and not as the corporeal senses describe him. One's true identity is not to be found in what the eye sees, or what the ear hears, or what the other senses discern. In the measure that one sees the perfect, spiritual man, he has his friend, his relative, forever.

In "Science and Health with Key to the Scriptures" Mary Baker Eddy writes (pp. 470, 471), "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history."

The true identity of each individual has infinite continuity. Also eternal are the qualities of God, which are reflected by man, such as love, wisdom, purity, divine beauty and goodness, activity, joy. Among the things which progressively disappear as our consciousness of spiritual reality develops are time, matter, fear, sorrow, sin, sickness, and death. The good human qualities such as sympathy, kindness, affection, honesty, compassion, are all enriched as thought is spiritualized. Unless one exchanges the human concept of good for the spiritual concept of perfection, he will believe that he has lost something real if tangible materiality is no longer visible.

In gaining the vision of true being, we must let the Christ ideal beautify our thoughts and reveal the perfect man. On page 583 of Science and Health Mrs. Eddy defines "Christ" as, "The divine manifestation of God, which comes to the flesh to destroy incarnate error." Christ does not take away anything real, good, or perfect, but spiritualizes human consciousness, destroying the belief that material, fading forms are real. Christ presents the truth that every good gift of God, every true joy expressed by any individual, is enduring, continuous, persistent. The real remains to gladden every day.

Paul said (II Cor. 9:8, 9), "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . his righteousness remaineth for ever."

John J. Selover

Report on the College Organization September Meeting

On September 5, 6, and 7 over seven hundred university students, faculty members, and advisers from more than two hundred different universities in England, Scotland, France, Germany, The Netherlands, Canada, and the United States gathered in the original edifice of The Mother Church to consider the mission of Christian Science college organizations, formed in accordance with Article XXIII, Section 8, of the Manual of The Mother Church by Mary Baker Eddy.

For three days the gathering pondered the importance of college organization activities as they affect the spiritual progress of the individual student, the leavening of thought within the academic community, the future growth of the Church of Christ, Scientist, and the development of world events.

After the first conference of this type in 1955, The Mother Church received hundreds of expressions of appreciation from university students who attended. Fruitage was evident in the increasing number of new college organizations to be listed in *The Christian Science Journal* and in widening reports of healing and progress through organization testimony meetings, lectures, and other activities.

As informal workshop visits with organizations in the Field continued, it became increasingly evident that those students who attended the 1955 meeting had gained much inspiration and practical help and that another of these meetings would serve a most useful purpose. With loving awareness of the spiritual needs of Christian Science university youth, The Christian Science Board of Directors provided for the 1957 September meeting. Plans for the meeting were carried out by the Department of Branches and Practitioners and its College Organization Division.

After registration on the first day, the students heard the keynote address, given by the Editor of *The Christian Science Monitor,* Erwin D. Canham. Next, they visited the Board room, where they were received and welcomed by the Board of Directors. The agenda for the following days provided for a variety of activities, including a workshop, special seminars, student panels, and a testimony period.

Administrative officials of The Mother Church and The Christian Science Publishing Society spoke informally about their work to the students. A university president from the southern part of the United States offered the valuable counsel of an experienced educator and earnest Christian Scientist. Also participating were other well-known Christian Scientists, who discussed diversified topics of particular interest to college students, such as the demonstration of right companionship, the overcoming of false campus attractions, the importance of daily prayerful metaphysical work, and the study of the Bible Lessons, contained in the *Christian Science Quarterly.*

Some of the most inspiring sessions of the three-day meeting were those devoted to student papers and presentations. Months earlier, the organization members had been invited to prepare papers dealing with the application of Christ Jesus' teachings, as explained in Christian Science, to college thinking and life.

Many young scholars, future engineers, businessmen, educators, and homemakers, told how they had overcome the intellectual and social challenges of university living through Christianly scientific practice. Musicians related instances of demonstrating the expression of the intelligent activity of Mind in their work. Athletes told how they had found that it is natural to demonstrate the precision, harmony, and excellence of Principle in sports.

Students holding high positions in the collegiate world, such as student body president, honor court chief justice, interreligious council chairman and scholarship award winner, told of practical applications of our

Leader's statement (Science and Health with Key to the Scriptures, p. 128): "A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity."

Other students shared healing experiences that had occurred in the minutiae of dormitory and classroom life, thereby reaffirming the importance of being "faithful over a few things" throughout the daily walk of life.

The tone of the Boston gathering was at a high level of thought and well balanced, and the students reminded observers of the statement referred to by Mrs. Eddy in "Miscellaneous Writings" (p. 117), "There are wit, humor, and enduring vivacity among God's people."

Also included in the program were a seminar for organization advisers, who came as observers to the meeting; a Saturday night program planned by *The Christian Science Monitor* Youth Forum of Boston; and sightseeing trips to landmarks in the Boston area of particular interest to Christian Scientists.

For the most part, travel expenses of those attending were borne by the students themselves. In some instances where financial assistance was offered by friends, it was gratefully accepted.

Summarizing her impressions of the momentous and lively three-day session, one student wrote, "The Mother Church certainly sent more than seven hundred ambassadors with portfolio back to the colleges and universities of the world!"

❧

Church Membership—Its Purpose

At a meeting in 1879, on motion of Mary Baker Eddy, it was voted, "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (Manual of The Mother Church by Mrs. Eddy, p. 17). One of the early workers commented, "To rise to the demands of this early pronouncement is the work of true Christian Scientists." (See The First Church of Christ, Scientist, and Miscellany by Mrs. Eddy, p. 46.) Membership in The Mother Church links one with those in all parts of the world who are engaged in this great work.

Applicants who are ready for membership in The Mother Church, in accordance with the Church Manual requirements, are admitted twice each year.

Application blanks and information concerning membership may be obtained at Christian Science Reading Rooms, from practitioners listed in *The Christian Science Journal,* or from clerks of branch churches and societies. Applications may also be obtained from Gordon V. Comer, Clerk, 107 Falmouth Street, Boston 15, Massachusetts.

Notice to Correspondents

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested always to place their addresses on their letters and to write their signatures plainly. Women are requested to use the title "Miss" or "Mrs." as the fact may be, and to use their Christian names. The co-operation of correspondents is solicited.

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly, $2 a year, 20c a copy: French and German. Editions published quarterly, $1 a year, 25c a copy: Dutch, Scandinavian (Danish, Norwegian, Swedish), Spanish-Portuguese-Italian, and English-Braille, Grade Two.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Norwegian, Spanish, Swedish; $1.50 a year, 40c a copy. English edition is also available in *vest-pocket* size, $1.50 a year, 40c a copy; *Readers'* size, $1.65 a year, 45c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $18 a year, $9 six months, 10c a copy.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

Bahama Islands

NASSAU: Jules Cern, I. O. D. E. Hall, Shirley St. and Elizabeth Ave., 8 p.m., Tues., Jan. 14, 1958.

United States

(From December 1 to 7, and some earlier dates)

ALABAMA — BIRMINGHAM (First Church): Harry B. MacRae, Temple Theater, 513 N. 19th St., 8 p.m., Fri., Dec. 6.

CALIFORNIA — PASADENA (First Church): John D. Pickett, Civic Auditorium, 3 p.m., Sun., Dec. 1.

REDONDO BEACH: Georgina Tennant, Church, 8 p.m., Tues., Nov. 26.

WHITTIER (First Church): John D. Pickett, Church, Sunday School Auditorium, 138 N. Washington Ave., 8 p.m., Tues., Dec. 3.

COLORADO—ENGLEWOOD: J. Hamilton Lewis, High School Field House, 3894 S. Logan St., 8 p.m., Tues., Dec. 3.

FORT COLLINS: J. Hamilton Lewis, Junior High School, 417 S. Meldrum, 8 p.m., Thurs., Dec. 5.

STERLING: J. Hamilton Lewis, Church, 502 N. Fourth St., 3 p.m., Sun., Dec. 1.

DISTRICT OF COLUMBIA—WASHINGTON (First Church): Friedrich Preller, Church, 1770 Euclid St., N. W., 8 p.m., Fri., Dec. 6.

WASHINGTON (Third Church): Ralph E. Wagers, Constitution Hall, 18th and D Sts., N. W., 8 p.m., Tues., Dec. 3.

FLORIDA — MIAMI (auspices First Church, Coral Gables): Ella H. Hay, Dade County Auditorium, 2901 W. Flagler St., 8 p.m., Thurs., Dec. 5.

GEORGIA — ALBANY: Lowell F. Kennett, New Albany Hotel, Pine Ave. and Jackson Sts., 3.30 p.m., Sun., Dec. 1.

ILLINOIS—BERWYN: Ralph E. Wagers, Masonic Temple, 3310 Oak Park Ave., 3.30 p.m., Sun., Dec. 1.

CHICAGO (Twentieth Church): Sylvia N. Poling, Church, 6320 N. Sacramento Ave., 3.30 p.m., Sat., Dec. 7.

WINNETKA: Sylvia N. Poling, Church, Ridge Ave. and Cherry St., 8 p.m., Fri., Dec. 6.

INDIANA—MISHAWAKA: Robert S. Van Atta, High School, 1202 Lincoln Way East, 3 p.m., Sun., Dec. 1.

IOWA — AMES: Albert Clinton Moon, Meeker School, 8 p.m., Mon., Dec. 2.

DES MOINES (First Church): Sylvia N. Poling, KRNT Theater, Tenth and Pleasant Sts., 3 p.m., Sun., Dec. 1.

GRINNELL: Albert Clinton Moon, Methodist Church, Fifth and Park Sts., 3 p.m., Sun., Dec. 1.

KANSAS—OVERLAND PARK: Clifford R. Nysewander, Elementary School, Highway 58 and Robinson St., 3 p.m., Sun., Dec. 1.

LOUISIANA — ALEXANDRIA: Theodore Wallach, City Court Room, Sixth and Washington Sts., 8 p.m., Tues., Dec. 3. Radio KSVL, 970kc.

NEW ORLEANS (First Church): Clifford R. Nysewander, Jerusalem Temple, 1137 St. Charles Ave., 8 p.m., Fri., Dec. 6.

SHREVEPORT (First Church): Elbert R. Slaughter, Brown Memorial Chapel, Centenary College, Woodlawn Ave., 3 p.m., Sun., Dec. 1.

MARYLAND—EASTON: Harry B. MacRae, Tidewater Inn, 8 p.m., Tues., Dec. 3.

HYATTSVILLE: Friedrich Preller, Educational Bldg., First Methodist Church, 3 p.m., Sun., Dec. 1.

MASSACHUSETTS — Boston (The Mother Church): Richard Knox Lee, Colonial Theater, 106 Boylston St., 12.10 p.m., Fri., Dec. 6.

MICHIGAN—Detroit (Third Church): Arthur P. Wuth, Fisher Theater, Second Blvd. and W. Grand Blvd., 12.10 p.m., Mon., Dec. 2.

Flint (First Church): Arthur P. Wuth, Church, Court and Harrison Sts., 4 p.m., Sun., Dec. 1.

Kalamazoo (Second Church): Robert S. Van Atta, Central High School, S. Westnedge Ave., 8 p.m., Mon., Dec. 2.

Traverse City: Robert S. Van Atta, High School, Seventh and Pine, 8.15 p.m., Thurs., Dec. 5.

MINNESOTA — Minneapolis (Sixth Church): Sylvia N. Poling, Church, 821 Summit Ave., 8 p.m., Tues., Dec. 3.

MISSISSIPPI—Biloxi: Theodore Wallach, Trade Winds Hotel, E. Beach Blvd., 8 p.m., Mon., Dec. 2. Radio WLOX, 1490kc.

Jackson: Theodore Wallach, YWCA, 3.30 p.m., Sun., Dec. 1.

MISSOURI—St. Joseph: Albert Clinton Moon, Church, 8 p.m., Thurs., Dec. 5.

St. Louis (Fifth Church): Elbert R. Slaughter, Church, 3452 Potomac St., 8 p.m., Fri., Dec. 6.

St. Louis (Eighth Church): Elbert R. Slaughter, Church, Skinker and Wydown Blvd., 8 p.m., Thurs., Dec. 5.

NEW JERSEY — Bloomfield (auspices First Church, Montclair): Jules Cern, Bloomfield High School, Broad and Belleville Ave., 8.30 p.m., Fri., Dec. 6.

Hammonton: Ralph E. Wagers, High School, 8.15 p.m., Thurs., Dec. 5.

Moorestown: Jules Cern, Moorestown High School, 8 p.m., Tues., Dec. 3.

Sparta: Harry B. MacRae, Sparta School, 3 p.m., Sun., Dec. 1.

Vineland: Jules Cern, Memorial School, Main Rd. and Chestnut Ave., 3.15 p.m., Sun., Dec. 1.

NEW YORK — Bronxville: Louise S. Karpen, Church, 10 Tanglewylde Ave., 8.15 p.m., Thurs., Dec. 5.

Brooklyn (First Church): Jules Cern, Church, New York Ave. and Dean St., 8.15 p.m., Thurs., Dec. 5.

Buffalo (auspices Fifth Church): Ralph E. Wagers, Hotel Statler, 12.10 p.m., Mon., Dec. 2.

Freeport: Lowell F. Kennett, Church, 8.30 p.m., Tues., Dec. 3.

Great Neck: Richard Knox Lee, Church, 46 S. Middle Neck Rd., 8.15 p.m., Tues., Dec. 3.

Hamburg: Lowell F. Kennett, Odd Fellows Temple, 48 Buffalo St., 8.15 p.m., Thurs., Dec. 5.

New York (Third Church): Harry B. MacRae, Town Hall, 123 W. 43d St., 12 m., Mon., Dec. 2.

New York (Fourth Church): Maud Cary Bennett, Church, Fort Washington Ave. and 185th St., 3 p.m., Sat., Dec. 7.

New York (Seventh Church): Ralph E. Wagers, Church, 520 W. 112th St., 8.15 p.m., Fri., Dec. 6.

New York (Tenth Church): Ralph E. Wagers, Cooper Union, Astor Pl. and Third Ave., 3 p.m., Sat., Dec. 7.

Seneca Falls: Lowell F. Kennett, First Methodist Church, Chapel and State Sts., 8.15 p.m., Fri., Dec. 6.

Snyder (auspices First Church, Williamsville): Louise S. Karpen, Amherst Community Church, 77 Washington Highway, 8.15 p.m., Mon., Dec. 2.

Spencerport: Richard Knox Lee, Congregational Church, West Ave. and Church St., 3 p.m., Sun., Dec. 1.

NORTH CAROLINA—Kinston: Frank T. Hord, Church, Gordon and East Sts., 3.30 p.m., Sun., Dec. 1.

Raleigh: Frank T. Hord, Highway Bldg. Auditorium, 8 p.m., Fri., Nov. 29.

OHIO — Cleveland (Third Church): Arthur P. Wuth, Music Hall, E. Sixth St. and St. Clair Ave., 12.10 p.m., Tues., Dec. 3.

Columbus (First Church): Mary Wellington Gale, Church, 457 E. Broad St., 8 p.m., Thurs., Dec. 5.

Cuyahoga Falls: Mary Wellington Gale, High School, 2300 Fourth St., 8.15 p.m., Fri., Dec. 6.

Lakewood: Clifford R. Nysewander, Church, 15422 Detroit Ave., 8 p.m., Tues., Dec. 3.

OKLAHOMA — El Reno: Theodore Wallach, El Reno High School, 8.15 p.m., Sat., Dec. 7.

PENNSYLVANIA — Ardmore: Maud Cary Bennett, Church, 8.15 p.m., Thurs., Dec. 5.

Lansdale: Friedrich Preller, Church, Elm Dr., Seventh and Broad, 8 p.m., Mon., Dec. 2.

Philadelphia (First Church): Church, 4012 Walnut St., 8.15 p.m., Fri., Dec. 6.

Philadelphia (Second Church): Jules Cern, Church, 5443 Greene St., 8.15 p.m., Mon., Dec. 2.

Philadelphia (Fifth Church): Friedrich Preller, Benjamin Franklin Hotel, Chestnut St. and Ninth, 12.10 p.m., Tues., Dec. 3.

TENNESSEE — Chattanooga: Claire Rauthe, Brainerd Junior High School, 4201 Cherryton Dr., 3.30 p.m., Sun., Dec. 1.

TEXAS—Beaumont: Theodore Wallach, Dick Dowling Junior High School, 1300 North St., 8 p.m., Fri., Dec. 6.

Corpus Christi: Georgina Tennant, Del Mar College, 8 p.m., Thurs., Dec. 5.

Dallas (Fifth Church): Clifford R. Nysewander, Statler Hilton Hotel, 12 m., Thurs., Dec. 5.

Galveston: Grace Jane Noee, Church, 8 p.m., Tues., Dec. 3.

Houston (First Church): Theodore Wallach, San Jacinto High School, San Jacinto and Holman Sts., 8 p.m., Thurs., Dec. 5.

Houston (Sixth Church): Grace Jane Noee, Texas Southern University, 3201 Wheeler St., 8 p.m., Mon., Dec. 2.

Houston (Seventh Church): Ella H. Hay, Lamar Senior High School, 3325 Westheimer St., 3 p.m., Sun., Dec. 1.

UTAH — Salt Lake City (First Church): Florence Middaugh, Church, 352 E. Third South St., 8 p.m., Thurs., Dec. 5.

VERMONT — Brattleboro: Ella H. Hay, First Congregational Church, Main St., 8 p.m., Mon., Nov. 25. (Note change of place.)

VIRGINIA — Arlington (Second Church): Friedrich Preller, Terrace Room, Arlington Towers Apts., 11 a.m., Sat., Dec. 7.

Richmond: Lowell F. Kennett, Mary Munford School, Grove and Westmoreland Aves., 8.15 p.m., Mon., Dec. 2.

WASHINGTON — Bremerton: J. Lingen Wood, Civic Recreation Center, 15th and Chester Ave., 3 p.m., Sun., Nov. 24.

Pullman: J. Lingen Wood, Edison Grade School, 8 p.m., Thurs., Dec. 5.

Seattle (auspices Churches and Society): J. Lingen Wood, Palomar Theater, 12.10 p.m., Tues., Dec. 3.

WISCONSIN — Milwaukee (Second Church): Arthur P. Wuth, Church, 2722 W. Highland Blvd., 8 p.m., Sat., Dec. 7.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

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From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to Roy Garrett Watson, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

Don't Pass It By!

[Following is the text of the program of the above title released for broadcast the week end of November 15–17 in the radio series, "How Christian Science Heals," heard internationally over more than 800 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

Speaker: The view that we take toward our fellow men can make a great difference in our lives and others' as well. Our guest today had interesting proof of this when she was teaching school, and we've asked her to tell you about it. I'd like you to meet Mrs. Hazel Blahnik of Milwaukee, Wisconsin.

Mrs. Blahnik: When I was teaching second grade quite a number of years ago, there was a boy in one of my classes who seemed to have no ability to remember what he was taught. He was one of a number of children, in my classes, who were mentally retarded. In the area where I lived, such children were not provided in those days with special classes or schools. It was customary to keep them for a few years and then pass them on to the next grade.

My attitude toward these children was perhaps a little different. You see, my parents were Christian Scientists before I was born, and so I was brought up with the wonderful viewpoint that Christian Science gives. I can remember as a little child I was always told that when you see something that isn't good, don't pass it by, but rather turn to God for the correct picture. As I grew up, I found it was natural to recognize the man of God's creating as the only true man and reject the opposite as not of God and therefore only a counterfeit or false picture.

So this is what I tried to do with the little chap I spoke of and all the children who seemed to be retarded. I never accepted the thought that God had made any of His children imperfect. I knew nothing can prevent God's children from knowing what they need to know, because they express their God-given ability always.

Of course, in working with retarded children, I never mentioned the teachings of Christian Science, but only pointed out that God is the source of all intelligence and ability and that therefore they could always know what they needed to know.

I worked with this one boy, who seemed to be very retarded, for about two years, and then he went on to the next grade. When he was discouraged, he would come back to my classroom after school. He wanted me to give him the reassurance that he could express divine intelligence.

Later, I married and left the state and lost track of these pupils and their progress. Then about seventeen or eighteen years later, while shopping in Milwaukee, I noticed a young man looking at me very closely, and he turned out to be the boy I'd helped. He was so happy. He said: "I've prayed to meet you. I just knew that some day I'd meet you, because I wanted to say 'Thank you.'"

He told me he was able to finish the eighth grade and then went to high school. One day an examination was coming up that he was very much afraid of. He said, "I was in the hallway, and I was walking back and forth and trying to remember some of the things I'd learned from you about intelligence."

He must have spoken out loud, because one of the girls from his class came along, and she said to him, "Well, why don't I ever see you in Sunday School?"

He didn't know what she was talking about, and then she told him that what she'd overheard sounded like some of the truths that Christian Science teaches.

He told me that he decided to attend the Christian Science Sunday School after that. He went on to college and finished his schooling and was established in a successful business. We had quite a talk on the street there. He was so alert and bright. He said he thanked God so many times that someone cared enough to teach him the first simple truths about the unlimited nature of intelligence and man's perfect reflection of this intelligence.

To me, this whole experience was such clear proof that we can help mankind through quiet, prayerful recognition of the perfection of the man of God's creating, no matter what evidence we see before us. I've also seen proof of this in my own life. I have been healed through prayer alone of pernicious anemia and heart trouble, and I'm very grateful.

Speaker: Thank you, Mrs. Blahnik. "Grateful" is a word that comes up frequently on these programs, because God's goodness is apparent in so many ways in the experiences that are related week after week. Yours was very helpful.

Since childhood, friends, our guest had been taught a vital lesson. It was this: When you see something that is not good, don't pass it by! No matter what the imperfection or incapacity seems to be, turn to God. That is, realize that God made all that was made and made it good. Realize that discord and inharmony are not actually true about God or His perfect creation.

How often we're inclined to pass by some inharmony and think it's not our concern. Do you recall the parable of the good Samaritan in the New Testament? A man traveling from Jerusalem to Jericho was attacked by thieves who robbed him and left him half dead. Two different travelers saw him in this sad condition, but they passed by on the other side. Then a man of Samaria came along and helped him and took him to an inn and even provided for additional care.

Christ Jesus used this story to answer the question, "Who is my neighbour?" And when he finished the story, the Master said, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

And the reply came, "He that shewed mercy on him."

Then said Jesus, "Go, and do thou likewise."

Now it's important to give prompt and kind attention to the immediate needs of another, but Christian Science explains that something more is essential. If we would show the highest and most effective sense of mercy, we must begin by learning to know God as divine Love, tender, unchanging; as eternal Life, ever-active, ever-protecting; as the one infinite Mind, all-knowing, ever just. Then as we come to see that there is no other presence or power, we realize that there is actually no room for imperfection, sickness, or lack anywhere.

The next important step is to recognize that God's creation is spiritual and not material. The Bible tells us that God made man in His likeness, and since God is Spirit, not corporeal or material, His creation can only be spiritual. And this is our true selfhood, which we must recognize as being the true selfhood of our neighbors as well, a selfhood that reflects the nature of God, intelligent, complete, loving, and divinely able.

Now if this correct view of man is understandingly maintained in thought, it removes the beliefs and fears of existence as material, and God's ever-present law of healing brings right adjustment and harmony. In "Science and Health with Key to the Scriptures," Mary Baker Eddy explains that this was the Master's method of healing. She writes (pp. 476, 477): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

So perhaps we can all resolve today to do something about inharmony when it presents itself to us. Not just pass it by, but rather know and understand that God's creation is forever perfect and harmonious.

The musical selection on the program was Hymn No. 384 from the Christian Science Hymnal (When God is seen with men to dwell).

TESTIMONIES OF CHRISTIAN SCIENCE HEALING

In the Bible we read (Hebr. 4:12), "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." This truth was proved to me while my wife and I were traveling in the Southwest on a vacation.

We had had a splendid trip until one night when we took lodging and started to unpack. Suddenly I was stricken with a severe attack of some condition which affected my ability to move, and I became paralyzed to the extent that I was unable to lift my body erect. My wife and I began to work at once as we are taught in Christian Science. At first many discordant pictures came to my thought about the outcome. These I reversed at once, recalling that Mary Baker Eddy tells us in the textbook, "Science and Health with Key to the Scriptures" (p. 494), "Divine Love always has met and always will meet every human need."

Within thirty minutes I could stand erect. Then I attempted to walk, knowing it was possible for God to meet all my needs. I walked a few steps, and little by little was able to move with greater ease. The next day we completed our journey according to our schedule. For a while both my walking and my speech were affected, but in a very short time I was entirely free. This experience enabled me later on to help one very close to me who manifested similar symptoms.

I am grateful that Christian Science has met my every need for many years and that Mrs. Eddy gave us this truth. Membership in The Mother Church and a branch church, class instruction, and activity in a Christian Science Sunday School have brought me much happiness. — Zelia Winfield Bruce, Terre Haute, Indiana.

* * *

During the first World War, I was stricken with influenza. When I had been given up by two physicians, an employee in my husband's business gave me Science and Health by Mrs. Eddy to read. I was instantaneously healed while reading these lines in the chapter on Prayer (p. 1): "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

My first healing by a practitioner was that of dysentery of many years' standing. This healing too was instantaneous and has been permanent. Through reading Science and Health I was healed of a dislocated shoulder. Also, grief at my husband's passing was overcome.

Other healings I have had include those of deafness, the need for wearing glasses, headaches, and the effects of accidents.

At one time a gallon of boiling liquid was turned over on my leg and scalded it from the calf of my leg to the top of my shoe. This happened one day at noon. I immediately wired a practitioner. He worked for me, and the next day I was so free from pain that I went to work. The burns were deep, but there is not even a scar now.

At another time I felt that I was passing on, but I was not fearful. I said "the scientific statement of being," found on page 468 of Science and Health. I had hardly finished when I lost consciousness. When I revived I thanked God and picked up Science and Health, which opened to these lines (p. 231): "Man, governed by his Maker, having no other Mind,—planted on the Evangelist's statement that 'all things were made by Him [the Word of God]; and without Him was not anything made that was made,'—can triumph over sin, sickness, and death."

Christian Science is unexcelled. Everything I have that is worthwhile I owe to an understanding of God gained in Science. I am most grateful to our Master, Christ Jesus, and to our Leader, Mrs. Eddy. Also I am grateful for membership in The Mother Church and a branch church and for class instruction. — (Mrs.) Sophrana A. McKenney, San Francisco, California.

* * *

After ten years of sharing in the blessings which Christian Science brings, I feel I should like to testify to the healing power of this wonderful religion. When I was first presented with its teachings, I felt that I was utterly alone, unloved, and unwanted. I had lost both parents in my early teens and was mentally wandering about like a ship without a rudder.

However, after accepting the teachings of Christian Science and earnestly desiring to follow in the footsteps of our dear Master, I was soon rejoicing and saying with the Psalmist (Ps. 91:9, 10), "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Like the children of Israel, I was led out of bondage into freedom, joy, security, and prosperity.

In our family of four children, so-called children's diseases have been practically absent, and I have not had more than one day of sickness in the last eight years. We have been tempted many times to believe sickness or sorrow to be inevitable, but we have instantly rejected such imprisoning thoughts, knowing they are not of God, good, who has given to man the priceless gift of dominion.

Some of our greatest demonstrations of God's love have been made in securing positions with satisfactory accommodations during the many times we have moved. One occasion in particular stands out. Since it was past the best time of year for securing farm employment with good living quarters, we were told by many it would be impossible to get anything worthwhile.

At first I began to fear this might be true, and I set off with my husband on a frantic, fruitless search of the district. After almost a week of this, I decided to let God govern our affairs. Praying sincerely for guidance and understanding, I felt as though a great load had been lifted from my shoulders, and I knew "the peace of God, which passeth all understanding" (Phil. 4:7). Within a few days we were offered a position which provided a home beyond our expectations. The joy, gratitude, and love that filled my heart that day is with me still, after four years of satisfying progress.

Mrs. Eddy's words from "Miscellaneous Writings" have been of great comfort to me (p. 307): "God gives you His spiritual ideas, and in turn, they give you daily supplies. Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment."

In return for all the blessings I am receiving, it is my sincere desire to serve in some way the Cause which our beloved Leader, Mrs. Eddy, established. For *The Christian Science Monitor* and the other periodicals which supply us with much food for thought, I am indeed grateful. Also, I cannot give God praise enough for the devoted practitioners, who are at their posts day or night.

I shall always be thankful for the understanding Christian Science has given me of God as Father-Mother, for increased supply, and for sincere friendships. — (Mrs.) ROSALIE V. THOMAS, Matamata, New Zealand.

* * *

Early in her twelfth year my daughter developed what was apparently a serious condition of the lungs. She began losing weight, was listless, and wearied easily. Some improvement was noted during the late summer months, but she did not return to school, since she suffered from fevers and lapses into unconsciousness.

We decided to place full and complete reliance on Truth. No material means of any sort were administered. Along in November a lump which had been forming on her left side below the ribs opened and drained. At the beginning of the spring semester the girl was well and returned to her classes. She finished grade school and high school with honors. Today she holds a position in the business world that requires clear and positive thinking. Required physical examinations have given her a clean bill of health.

Much gratitude goes to a consecrated practitioner for her steadfastness and co-operation. No matter when we called or how often, day or night, her words of comfort, encouragement, and loyalty to the healing mission of Christian Science helped us to press on.

At the passing of my husband the consciousness of God's presence evidenced itself in a loving sense of companionship between all members of the family and enabled us to work out problems and to assume duties and responsibilities together. We all felt governed by divine Principle in all ways during those hours of trial.

Manifold blessings have been bestowed on me and mine since our family was given a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, in 1917. For the privileges of class instruction, teaching in the Sunday School, working on various committees in church activities, and serving three years as Second Reader I am most grateful.

Earnestly I pray for deeper consecration to our Father-Mother God so that I may more humbly follow the Master, Christ Jesus, and the teachings of Christian Science.—(Mrs.) PHILIPPINE V. HOLMES, Chicago, Illinois.

❧

Our family has experienced many healings through the application of Christian Science. The conditions healed include pneumonia, a chipped bone, colitis, colds, and sprains. Two healings were instantaneous. It is about these that I should like to be specific.

One day while standing on a ladder to take a screen down from its storage place above some beams in a garage, I lost my balance as the screen was lowered, and my left arm and shoulder were wrenched. In a very casual way I said, "I can't be hurt." On page 83 of the Christian Science textbook, Science and Health, Mrs. Eddy states, "Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error."

A short time later, as we were eating dinner, I discovered I could not lift my left arm. After dinner I excused myself and went into the living room alone, wondering just what I should do, since I was very new in Christian Science. As I was contemplating spiritual facts, our son came into the room and asked me to help him with his Sunday School lesson. It included the story of Christ Jesus' raising of the daughter of Jairus from death.

The account of this story in Luke (8:51–54) relates: "When he came into the house . . . all wept, and bewailed her. . . . And he put them all out."

Our son and I discussed this process of putting out thoroughly. We concluded that a mere physical putting of people out of a house had no power to heal, but that Jesus must have also put out of thought pictures of tumult, weeping, wailing, sin, sickness, and death, and replaced them with thoughts of Life, Truth, and Love. With the belief of death annihilated, the daughter of Jairus arose, healed. Our son was satisfied with this explanation and went away happy. Ten minutes later I found myself using both arms vigorously, and I knew that I was healed.

When I arose one morning, one leg was very painful. I studied the Bible Lesson in the *Christian Science Quarterly* and started off to work. I had to do considerable driving, and the leg continued to hurt. At one time the severe pain necessitated my pulling the car to the side of the road while I did prayerful metaphysical work. There was some temporary relief, but when I arrived home later in the afternoon I was none the better.

A new issue of *The Christian Science Journal* had come in the mail, and I sat down and began to read it. The writer of the article to which I opened stressed the point that each individual must identify himself with the Christ now. On page 333 of Science and Health we read, "Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, —the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth."

I silently declared my spiritual relationship to Christ and affirmed that I was receptive to Truth. While I was doing this, the telephone rang. I put down the *Journal* and answered the telephone. After I had hung up the receiver and started doing something else, I found myself healed completely.

I am grateful to God for Christ Jesus, as well as for Mrs. Eddy and the whole Christian Science movement, with its many opportunities for spiritual growth. — **Ralph E. Kaiser**, Upper Montclair, New Jersey.

* * *

I have had many proofs of God's constant care since my first testimony was published in the *Sentinel* of January 13, 1951, and I wish to express again my gratitude.

One such proof was the healing of a painful condition I had had over a period of twenty years. For a while I felt overwhelmed by discouragement, and my husband was insisting that I have medical attention. But as I turned wholeheartedly to God, I was strengthened in my desire to rely entirely on Christian Science.

It was lovingly pointed out to me that I needed to remove a false sense of self-justification from my thinking. This sentence on page 242 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy helped me to do so: "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death." The physical healing followed immediately.

After a physical examination in connection with his work, our youngest son was told that he had symptoms of epilepsy. This verdict was denied as untrue about the real man, and help was asked of a Christian Science practitioner. When our son was given a test by another doctor, he was told that he had never had such a disease. God protected him while he was overseas in the service, and in this instance it was proved that He was still watching over him.

For the lectures, the periodicals, and the many other avenues of good which Mrs. Eddy so lovingly provided for us, and for the unselfish help of practitioners, I am most grateful. Also I am grateful for church activities, the privilege of having had class instruction, and for all the blessings I have had in the past thirty years.—(Mrs.) DOROTHY D. MUNSON, Vancouver, Washington.

* * *

I have learned many lessons in Christian Science and have had some outstanding healings. One of these concerned human relationships. I had for years felt deep resentment towards a certain person, and one day when it was at its peak I said some unloving things. Although I felt that what I was standing for was right, I was distressed at the things I had said.

At last I telephoned a practitioner, who said, "God knows nothing of this." Then I went to my room and read an article from the *Sentinel* which quieted my thought considerably. Later the angel message came very clearly (Matt. 3:17), "This is my beloved Son, in whom I am well pleased."

I thought: "How can God be pleased with that individual? There is so much injustice there." Suddenly I realized that all that was wrong was only in my thinking, for God had made man in His image and likeness. Therefore that individual was truly good, and God was pleased with her. When I saw that person again, it was as if nothing inharmonious had ever happened. Since that time I have met her frequently and been quite happy in her company, Moreover, she has shown thoughtfulness and kindness towards me which had not been evident before.

Another healing was that of influenza. I worked to the best of my understanding, knowing that as Mrs. Eddy tells us in Science and Health (p. 385), "Whatever it is your duty to do, you can do without harm to yourself." This statement helped me greatly. Later I had a relapse, however, and a great fear of pneumonia came upon me. There was much difficulty in breathing, and there were periods of unconsciousness.

My husband asked if he should telephone a practitioner for me, but as the hour was very late, I felt that I should rely on my own understanding and my husband's help. He asked me to hold to the truth that God was my Life, and each time I became conscious I found myself mentally repeating: "God is my Life. God is my inspiration. God is my strength." Within a short time my breathing became less labored, and I fell into a sound sleep. Afterwards I recalled Mrs. Eddy's beloved hymn in which she asks (Poems, p. 75), "Felt ye the power of the Word?" During this crisis I did indeed experience that wonderful power.

Although I was much better, for a few days I felt completely devoid of energy. I then decided to enlist the help of a practitioner. In reply to my call for help, the simple message came that man could not be less than man. I reflected upon man as the perfect manifestation of God, whole and free, well able to do all that Mind directs him to do, for infinite Mind alone governs man. From that moment the ill effects began to disappear, and I was soon well.

I am most grateful for all the blessings I have received through the study of Christian Science. Our children have had quick healings of measles and mumps. Remarkable protection was experienced from an epidemic of chicken pox, and a distressing earache was effectively dispelled by our using "the scientific statement of being" on page 468 of Science and Health.

I should like to express my deep gratitude for the consecrated practitioners, who give their help so lovingly, for the Reading Rooms, where one can study undisturbed, and for the Sunday School, as well as for membership in The Mother Church. — (Mrs.) Muriel C. Scutt, Bournemouth, Hampshire, England.

* * *

I want to express my sincere gratitude for the numerous healings and blessings I have received since I started the study of Christian Science many years ago. I owe all the good that I have to this Science; it has given me health, happiness, and supply.

I have received much inspiration and help from these words in Isaiah

(55:8, 9): "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Also the following statement from Science and Health by Mrs. Eddy has helped me on several occasions (p. 492): "For right reasoning there should be but one fact before the thought, namely, spiritual existence. In reality there is no other existence, since Life cannot be united to its unlikeness, mortality."

I want to relate a healing which was wonderful to me. For two weeks I had suffered severe pains in my right leg. I worked prayerfully on the problem, but had no success. No one knew of the condition except my sister and me, since my walking was normal.

One evening the pain was so severe that I felt that I could not endure it any longer. I made a long-distance telephone call to a Christian Science practitioner, and when he answered the telephone I said, "I need help." Before I told him what the trouble was, he said in such a kind voice, "The Christ is expressed in you." Instantly the pain was gone.

When I left the telephone, my sincere desire was to demonstrate Truth. I never was so aware of God's presence as I was during the following days. Not only was my leg healed, but several other conditions were healed at the same time, although the practitioner knew nothing about these.

I am deeply grateful for membership in The Mother Church, for branch church activity, class instruction, and the inspiration I receive from our annual association meetings. — (Miss) Laura Edna Schwab, Winona, Minnesota.

* * *

My gratitude for Christian Science is boundless. This Science is truly "a lamp unto my feet, and a light unto my path" (Ps. 119:105). Membership in The Mother Church brought a healing to me that I should like to share.

When I was rather a new student of Christian Science, I was eager to join a branch church, but I felt guided to apply for membership in The Mother Church first. In due time my affiliation was established, and shortly thereafter I became aware of a great sense of God's mother love. It permeated my consciousness so completely that it filled the vacuum left by the loss of my mother, who had passed on when I was a child. I could only say over and over, "I have found my Mother."

I had found my Father-Mother, God, and at the same time I learned that my human mother was in reality a living idea in divine Mind. That God should answer my need before I had even asked was to me a remarkable thing. Now I know that as the Bible says (Isa. 65:24), "It shall come to pass, that before they call, I will answer."

This revelation of man's immortality continued to unfold to me and later lifted me out of a trying moment. I was at the beach with a friend, and we decided to swim out to some boats anchored in the distance. This was my first swim in the ocean, and the waves seemed to loom larger with each stroke.

When I was halfway out, I lost sight of my companion and found myself treading water, unable either to proceed or to return. Fear began to mount as I felt my legs becoming useless. Even in this extreme state of fear, I realized the futility of going down into the depths.

My thoughts were like a whirlpool around me, going faster and faster, until I had but a moment of clear consciousness. In that moment I lifted up my heart to the living Truth I had come to know and trust, to the Christ-consciousness of Life, which is all light and Love.

Immediately to my consciousness there came an influx of light so great that it appeared to be on the water. I was so awed by it that I forgot where I was. When I realized my whereabouts, I began to swim, relaxed and free, and I found myself in harmony with the rhythm of the waves. My fear had vanished, and I was able to finish my swim with joy.

At one time it was necessary for me to sign a new lease or move. As I turned fully to God, I began to comprehend that Soul was my real home and that I lived and moved and had my being in the beauty of Soul. I became so engrossed in the spiritual loveliness that unfolded in my thought that I no longer cared one way or the other about the material structure that I seemed to be living in. It was clear to me that I no more lived in a matter house than I lived in a matter body. I was content.

Then I stood firm, demanding that proof be evidenced of these spiritual facts. I declared that nothing could prevent proof of God's government from appearing and that no other law existed to nullify, hinder, deter, or falsify God's perfection and care for His children. Upon my realizing that Truth and its proof are one, a home unfolded to me that continued to be a delight all the years I lived there.

I am very grateful for membership in The Mother Church, for the privilege of branch church activity, and for the multitude of spiritual ideas that come pouring into our thought through our periodicals, our Reading Rooms, our church services, and our lectures. I am likewise grateful for the inspiration and help so generously given by our consecrated Christian Science practitioners. — (Miss) Amy G. Jay, Malibu, California.

Mrs. Eddy Mentioned Them

CONSTANTINE (FLAVIUS VALERIUS CONSTANTINUS) 280(?)–337

[Mentioned in Miscellaneous Writings, p. 224]

CONSTANTINE was the first ruler of the Roman Empire to proclaim himself a Christian. His father, Constantius Chlorus, though a pagan, had, when possible, protected the Christians. When Constantius was given the rank of Caesar over Gaul and Britain, Constantine was left at the court of Diocletian and stayed on under Galerius.

An invasion of the Picts caused Constantius to return to Britain, and his son joined him. Following a brilliant victory, Constantius died at York. The army named Constantine his successor, and he set about to win his subjects' loyalty and to repel invasions from his borders. Galerius' death and Constantine's defeat of Maximian, who had plotted against him, left the empire under Constantine and Maxentius in the West and Licinius and Maximin Daza in the East.

Constantine seized upon Maxentius' cruelty in governing as a pretext for invading Italy. Before the battle of Milvian Bridge, Constantine was ordered in a vision to place on the shields of his men the monogram of Christ. Constantine's conversion was complete with his victory, which he attributed to the God of the Christians. With Licinius, Constantine issued the Edict of Milan, which established complete religious toleration.

After Licinius defeated Daza, a precarious peace prevailed. But Licinius' persecutions of the Christians led to war, in which Constantine was the victor. Now he was sole ruler of the vast empire. But Arius' doctrine, which denied the deity of Christ, and affirmed the creation of Christ, was causing schisms. To secure unity, Constantine summoned a council of bishops at Nicaea. The council condemned the Arian doctrine as heresy.

To celebrate the twentieth year of his reign, Constantine returned to Rome, where he met great hostility from the pagans. Although he made light of damage done to his statue, this hostility was one reason for his creating a capital, "New Rome" (Constantinople, Istanbul), in the East. This extended the influence of Christianity and also joined together two civilizations—the Greek and the Roman.

Violence characterized the age of Constantine. He himself had his son and wife executed. Nevertheless, his recognition of Christianity and his enactment of laws for the protection of Christians foretold victory over paganism in Europe.

Signs of the Times

An editorial in the
Memphis [Tennessee] *Press-Scimitar*

Count your many blessings and be thankful—yes.

But one has not learned how to be really grateful to God until he has learned to be grateful even when . . . there are troubles.

From being grateful *to* God for what He does for us we go to the higher level of being grateful *for* God, for what we know Him to be. This higher gratitude is hard to distinguish from faith and love.

The higher gratitude is faith that God is good and always active in our behalf. Therefore we are thankful that we have that kind of God, even in those times when the blessings are not manifest. We do not always know whether it is some fault or mistake on our part or that of others, or some circumstance, which is keeping the blessing from us. But we never doubt. We have faith that . . . the fullness of God's good intent for us will be realized. So we thank God and praise Him even in dark hours. . . .

This grateful rejoicing often brings the gifts we lack. But the rejoicing itself is itself a gift greater than any material gift. It is one we can give ourselves any time we will. Without it, material gifts bring no enduring satisfaction.

Yes, let us not only give thanks *to* God but thanks *for* God.

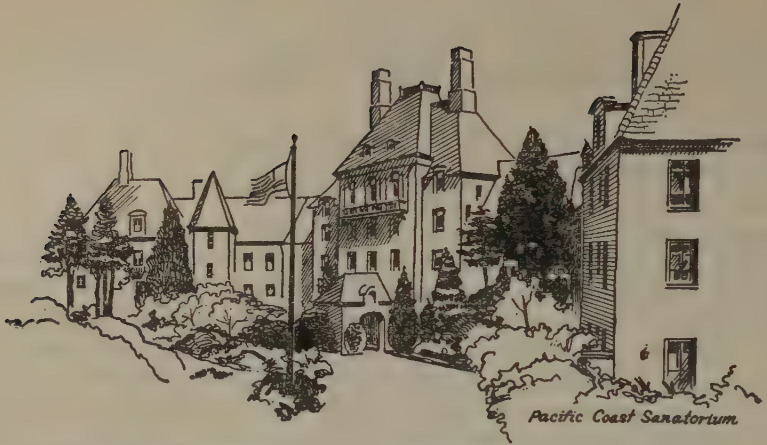
Charles E. Dietze
in an article
in *Front Rank*
St. Louis, Missouri

True gratitude is not a seasonal thing; it is a product of the religious spirit. It is a spiritual matter that grows from the conviction that God is the source of life and everything that makes life worthwhile.

This kind of gratitude grows from a humble spirit, the kind of humility which stems from a recognition of the source of all that we enjoy: God. We may be grateful for life, but that life is ours because of God. We may be grateful for wealth, but that wealth is ours because God has given us the earth and its fruits. We may be grateful for health, and that is ours because God is a God of . . . law and we are healthy when we live in accord with that law.

We may be grateful for the church, but it is God's church. We may be grateful for family, but God has given us our children. We may be grateful for friends, but God is the source of friendship, human and divine. Gratitude indeed grows out of that kind of humble spirit. . . .

Gratitude is an essential for the disciple of Jesus. Only as he expresses it by sharing with others can he be worthy of his gifts from God.



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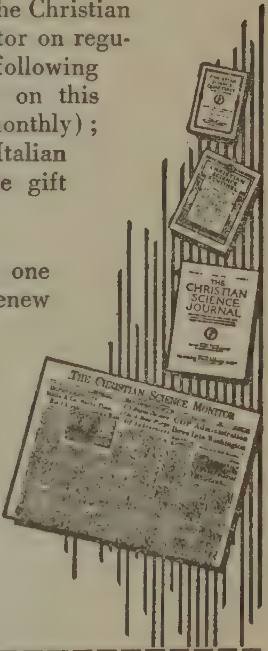
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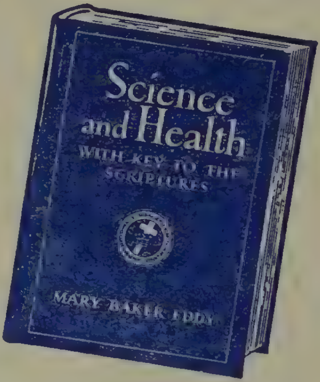

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Christian Science Sentinel

"What I say unto you
I say unto all,
WATCH"
—Jesus

March 10, 1962

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THE LAND, A NOBLE
TYPE OF GOOD HEROIC
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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

March 10, 1962 Vol. 64, No. 10

Sunday School Teaching Is Unfoldment

PHILIP HISEY RAGAN

"Teaching in a Christian Science Sunday School . . . shows the unerring unfoldment . . . of divine Mind"

PROGRESS in education is emphasizing a shift from teacher to pupil. The theory that all education is self-education is receiving increased attention. Under this view the teacher does not think of himself as one who transmits his own hard-earned erudition to others who he assumes are in need of it. Rather he endeavors to awaken his pupils to their educational needs, the meeting of which will enlighten and enrich their experience.

It is generally recognized that the fundamental urge for growth, deep within all human beings, must be aroused, or no true learning will take place. Furthermore, education is no longer seen as primarily the concern of childhood and adolescence but is conceded to be a continuous activity applicable to the entire span of individual human experience.

"Educate" is derived from a Latin word meaning "to lead forth." In Christian Science, education means the leading forth of thought by divine Love from the darkness of human belief into the light of Truth. In this light the educational process is transformed into the perpetual, unrepetitive unfoldment of spiritual ideas, spontaneously understood and joyously expressed by Love's reflection, individual man.

The evolution of human thinking with respect to education indicates a gradual approach to the statement by Mary Baker Eddy, the Discoverer and Founder of Christian Science, found in "Science and Health with Key to the Scriptures" (p. 258), "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."

* * *

In working with a class in a Christian Science Sunday School, I have found it necessary to identify both myself and my pupils with the infinite idea, relying on divine Mind to frame the questions to be asked and the answers to be given. Although I am a professional educator, spiritual unfoldment has demanded that I become a learner along with the pupils.

When asked to teach a class of pupils in their middle teens, I thought that my experience as a college professor, accustomed to systematic, thorough preparation, ought to contribute substantially to the conduct of a successful class. With this in mind I adopted the practice of framing a set of assignment questions based on the weekly Lesson-Sermon in the *Christian Science Quarterly* and of distributing them to the pupils one week ahead of the Sunday when the questions were to be discussed.

At first I followed the assigned questions closely in class discussion. I soon discovered that my consistent, intensive study of the lesson during a given week made it relatively easy for me to dominate the conversation during the class period of forty-five minutes, using my own spiritual unfoldment to lecture on the assigned questions.

Several months later, as I was prayerfully studying Article XX, Section 3, of the Manual of The Mother Church by Mrs. Eddy, especially that part which reads, "The next lessons consist of such questions and answers as are adapted to a juvenile class, and may be found in the Christian Science Quarterly Lessons, read in Church services," it became clear to me that these questions and answers should be contributed by all members of the class.

I accepted this unfoldment as a welcome rebuke and was reminded of Jesus' declaration (John 5:30), "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me."

The following Sunday, while I was pondering, "The divine Mind alone governs this class here and now," the thought came to me to start with the Bible healing in the fifth section of the lesson. I had intended to begin with the first of the assigned questions, but instead I obeyed the direction of divine Mind.

The discussion immediately assumed a give-and-take character, and a number of worthwhile points were made by both pupils and teacher. Then several pupils voiced a desire to ask some questions that had been concerning them for some time. These questions, which covered a wide range of topics, such as ascension, marriage, social problems, and politics, were all answered quickly and satisfactorily by statements from Science and Health.

I learned a lesson from this active, clear discussion that I shall not soon forget: the points that were troubling the pupils never would have come out if I had continued my "lecturing."

The pupils of today have many searching questions that must be answered. They cannot be answered by any standard routine for conducting a class. Teaching in a Christian Science Sunday School demands no less than the best in educational theory, but this best is not human. Such teaching shows the unerring unfoldment, direction, and government of divine Mind—the only Mind there is.

In reality the Sunday School class is not a group of human pupils subject to a human teacher, but a collection of spiritual ideas subject to the direct government of perfect Mind. The human teacher does not lose control of his class by viewing it spiritually. Because Mind is Love, the spiritual viewpoint appears humanly as an improved, more enlightened teacher-pupil relationship.

On page 454 of Science and Health we read, "Love inspires, illumines, designates, and leads the way." Divine Love is not theoretical but points the way right here in what is termed human experience.

Have We Overcome Resentment?

KATHLEEN O'CONNOR

"Instead of magnifying evil by resenting it, we should recognize its nothingness"

RESENTMENT might be said to be a reciprocation of the sentiment that one is deploring in another. Resentment always manifests some degree of hatred; it gives power and reality to evil; it proclaims at the outset one's inability to cope with a situation. It is essential, therefore, that the Christian Scientist challenge and overcome this archenemy to peace and progress.

Christian Science reaffirms the Bible truths that God is the only cause and creator; that His creation is wholly good, reflecting divine Principle, Love; that man, God's image and likeness, responds only to the good that comes from the divine source. These absolute truths must, however, be progressively demonstrated in human experience in the overcoming of all that is unlike God, good.

Every belief that man is a sinning mortal must be replaced by the truth that man is the reflection of God, forever glorifying Him. Instead of magnifying evil by resenting it, we should recognize its nothingness in the light of the allness of God, divine Love. The human expression of Love is seen as forgiveness, magnanimity, compassion, forbearance, meekness, patience. Unselfed love blesses all with whom it comes in contact. The belief that man, the child of God, can either inflict or receive an injury, even the memory of there ever having been an offense, must be blotted out; the egotism, self-will, and hurt pride that resent or perpetuate an error must be replaced by that infinite, self-forgetful love which can only forgive and forget.

When tempted to indulge in hurt feelings, the writer has found it helpful to remember that resentment and self-pity always tie one's hands behind one's back as far as successful demonstration in Christian Science is concerned and that in reality man is sensitive only to good.

Had Jesus borne resentment toward those who betrayed and crucified him, he could never have accomplished the resurrection, and the world might not yet have heard of his teachings. "Father, forgive them; for they know not what they do" (Luke 23:34) was his response to the cruelty meted out to him by the pride and self-righteousness of Pharisee and priest. How different was the reaction of Peter, as evidenced by resentment or animal courage he exhibited in cutting off the ear of the high priest's servant! And how sublime was the Master's rebuke in healing it!

Here we may ask ourselves which of these reactions is ours when confronted with hate, injustice, or aggression. Do we meet each of these with recrimination and bitterness, or do we say with Jesus (John 14:30), "The prince of this world cometh, and hath nothing in me," that is, finds nothing worldly in me—resentment, for instance—to respond to? Instead of the negative reaction of resentment, let us look upon each untoward incident as an opportunity to express that positive sense of Love which controls, heals, and harmonizes every situation.

Our beloved Leader, Mrs. Eddy, writes in her Message to The Mother Church for 1902 (p. 19), "The Christian Scientist cherishes no resentment; he knows that that would harm him more than all the malice of his foes." Had she resented the almost unbelievable opposition to the impersonal healing Christ she was to reveal to this age, she would never have succeeded in founding Christian Science on its permanent and unassailable basis. But because of her pure and unselfed love, her constant turning of the other cheek to each affront, in accordance with the Master's teachings, her never-wavering trust in the ultimate triumph of good, she was divinely sustained, and she prospered in every step of her stupendous work of establishing the Cause of Christian Science.

* * *

What is our reaction to criticism, correction, or rebuke? It is wise always to weigh criticism; if deserved, let us accept it lovingly and humbly and profit by it; if undeserved, why, indeed, should we resent it? If it is not true and if it meets no response in us, it cannot harm us. God will reveal our integrity and adjust and recompense any seeming wrong.

Resentment because of injustice done to another contains the element of hate although it may subtly try to justify itself as unselfed love. Like all resentment, it brings mental disturbance in its train, inflames thought, and claims to join forces with those of disease, always a phase of disturbed harmony. Actually our only responsibility is to heal our own thought regarding any situation or condition that confronts us; in reality God's universe, including man, is now, and forever has been, maintained in perfect harmony. All we have to do is to recognize this in order to bring out harmony in our experience.

To sum up: We overcome resentment as we surrender self-righteousness, pride, and egotism; replace every degree of hate with love; and react and respond only to good. In so doing we glorify God; harmony appears in our experience; and we realize that man in God's likeness is the only man that has ever actually existed.

Error Cannot Talk

JACK CLARKE NELSON

"Error has no will or power to suggest, oppose, or harm"

THE expression, "Error told me," is sometimes used by Christian Scientists when referring to the aggressive suggestions of the carnal mind. But does error actually talk? The Science of Christianity explains that God is universal Truth; therefore God must be the source of all that is true. Error denies this fact with the claim that life, truth, and intelligence are the outcome of matter. Mrs. Eddy repeatedly refutes this claim in her writings. In "Unity of Good" we read (p. 25), "Matter cannot talk; and hence, whatever it appears to say of itself is a lie."

The Bible sometimes makes its points more vivid by representing error, or the devil, as talking. In the first two chapters of Job, Satan is even depicted as holding a conversation with the Lord. Another striking example of error's garrulity is found in the account of the devil's temptation of Jesus in the wilderness. But in neither of these instances, nor in any other recorded in the Bible, can it be construed that evil has real existence and actually argues against God or the Christ-power. This fact is borne out by the Bible passage which says of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13).

Only in belief can evil appear to assert itself. Christ Jesus proved beyond any doubt in the ascension—his final demonstration of spiritual power—that the supposition of evil vanishes in its entirety before the supremacy of good.

Mrs. Eddy discerned the nothingness of evil and wrote on page 103 of Science and Health: "In reality there is no *mortal* mind, and consequently no transference of mortal thought and will-power. Life and being are of God."

Like the compilers of the Bible, our inspired Leader saw in her written works the need of descriptive terms to designate falsity. Satan, devil, evil, serpent, error, animal magnetism, mortal mind, fall in this category. Interpreted through spiritual light, these terms serve to label whatever evil may seem real to the erring senses. Each is used to expose materiality as the counterfeit of the substance of Spirit, God, and of His spiritual universe.

In every case the nature of error is shown to be purely mythological, devoid of intelligence, good or bad, or of expression. Consequently error has no will or power to suggest, oppose, or harm.

Throughout the Scriptures and in the daily drama of human living, evil plays the role of a pretender and troublemaker. It may appear to be a person, an attack of disease, or a force of destruction. At times evil may become so magnified in thought that its claim to reality seems to exclude the presence of God from consciousness. But evil in its incipiency or in its extremity is deflated by this simple truth of Christian Science: evil has no origin.

* * *

In the allegory of Adam, a serpent, or error, first talks to Eve, tempting her to eat of "the fruit of the tree which is in the midst of the garden" (Gen. 3:3) so that she may know both good and evil. The serpent, appearing from nowhere, can be explained only as a false suggestion claiming to have power to adulterate pure, spiritual consciousness.

The finality, the fullness, and the goodness of creation, as brought out in the first chapter of Genesis, precludes the possibility that either the Adam-belief or the serpent can be real. Our Leader tells us in Science and Health, "We have nothing in the animal kingdom which represents the species described,—a talking serpent,—and should rejoice that evil, by whatever figure presented, contradicts itself and has neither origin nor support in Truth and good" (p. 529). In these descriptive words John, the Revelator, foretold the fate of serpentine beliefs when handled by spiritual power (Rev. 12:9): "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world."

Some years ago the writer was employed during a rush season in a large department store. For no apparent reason, one of the cashiers in his department expressed a strong aversion toward him. Despite attempts to be friendly, he met only a stony countenance and sharp words. In searching for an answer to this problem, he began to affirm that Truth alone has expression and that since error did not originate in Mind, it could never be expressed. What appeared to the writer as opposition was a false belief that the cashier was the mouthpiece for individual or collective evil; but the writer knew that man exists and functions wholly as the expression of divine Love, not of hatred. He also recognized that in her true selfhood, the cashier could express no element of evil; she could express only God's allness. Every time he thought of the situation, the writer made a mental note that "error has no mouthpiece," and in a day or two her manner became normal and friendly. That was the end of the difficulty.

In the realm of the real there is no such thing as a separate, self-willed mentality that can impose evil. Negative whisperings can be stilled when one awakens to see that error is not an outside force trying to penetrate one's consciousness. Erroneous suggestions are but the false suppositions of mortal mind. If we are believing that our mind is a mortal stronghold, separate from God, then error is already within its gates. But if, instead, we know that God is our Mind and that in Science each one of us reflects the infinitude of His goodness and perfection, then error cannot talk, for it is annihilated.

THE HEIR

The Father has given to the son
not sober suit, not uniform,
but a many-colored coat
all fresh, all gay.

What is relinquished is the gray
sackcloth stuff: the orphan's shift,
the widow's veil, the livery
so dark and stained

of servitude and prisonment.
These we are stripped of, every one
by His command, and given instead
this multi-hued,

this princely thing, no thread left out
of its design, so rich it is
from hem to hem, so lustrous full.
But first, at start—

all beggar-rags must be unclutched;
all prison-garb and mourning-dress
be shaken off; even the vestment
(hardest to give up)

of merge in monotone-of-mass,
must go, must go. Then, this done—
O look! O see! How we appear
this very hour

as what from the outset we have been
in His bright sight! The immortal son!
The acknowledged heir! Honored, endowed,
caparisoned

in total radiancy of light.

Doris Peel

Let Love In

MURIEL HAWKINS VAN FLEET

"Right where grief seems to be, the fullness of God's love is there to heal"

"GOD shall wipe away all tears from their eyes" (Rev. 21:4). Thus did John portray the infinite compassion of our heavenly Father for His children. This compassion is available to all and can be made our own in time of stress or sorrow.

When calling on a friend one day I garnered a lesson. A two-year-old child played happily on the floor as we chatted. The doorbell rang, and her mother stepped out on the porch to speak to the postman. The little girl, toddling after her mother, inadvertently pushed the door shut and then sat down crying lustily because her mother was out of sight.

How like the punishment one metes out to himself in his ignorance of God's great love for His children! One is prone to huddle in a corner, wrapped in his seeming sorrow, when he should be opening wide the door of his consciousness to let Love in. But one may ask, "How does one open the door so that Love may enter?" As one reaches out for spiritual instead of material comfort, his thinking becomes receptive to Love's messages, and as he daily studies the Bible Lessons, outlined in the *Quarterly,* with expectancy of gaining from this study an increased understanding of God as Life and Love, the door will be opened for the love of God to enter and fill his consciousness.

At the passing of a loved one, many close the door of their thinking to Love's healing message. Humanly speaking, they have closed the door on the loved one. They have closed him out of their consciousness, and, like the two-year-old child, they grieve because they believe that they are alone.

Mrs. Eddy writes on page 332 of Science and Health, "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation." As one ponders the meaning of Father-Mother God, and of man in His image and likeness, he gains the realization that God's ideas are never separated.

In God's universe one can

never be separated from the heavenly Father or from His loved ideas, for the real spiritual man is one with God as His reflection. Thus the inseparability of God and man is established and loneliness vanquished. The healing of grief finds its completeness in the strength of God's fatherhood and the tenderness of God's motherhood.

God is ever near, and His infinite love enfolds the universe. Regardless of the varied human experiences which one encounters, no change takes place in God's creation. One of our hymns puts it this way (Christian Science Hymnal, No. 148):

> In heavenly Love abiding,
>   No change my heart shall fear;
> And safe is such confiding,
>   For nothing changes here.

Instead of sorrowing for a dear one, should each of us not gain a truer sense of the eternality of being and draw closer to the Father? Jesus proved Life to be real and deathless, and it is the privilege of each one to prove the value of Jesus' teachings, even as did the disciples. One need never accept sin, sorrow, disease, or death as real or necessary. Indeed, there is divine authority for seeing these errors as nonexistent since God knows them not. Right where grief seems to be, the fullness of God's love is there to heal.

There came a time in the writer's experience when she learned that an understanding of man's relationship to God as His inseparable idea destroys the belief in sorrow and separation. A son passed from human sight; and she was tempted to believe that she had really lost him, for she could not see him whom she loved so deeply. But what did it mean to see? Our Leader gives in the Glossary of Science and Health this definition of "eyes" (p. 586): "Spiritual discernment,—not material but mental." She realized that she could see the true selfhood of this boy through her spiritual senses, just as she always had actually seen him. As the result of her spiritual seeing, the son's true nature became closer in thought than ever before.

* * *

God had not gone anywhere; neither had His idea. God loved her and her son, and He would always love them. She would not shut the door on Love. She would accept the all-abiding love of God, which was actually hers and everyone's. Her grief was healed, and she rejoiced in another glorious proof of the Father's tender care.

In speaking of St. John's spiritual sense of the new heaven and new earth, or spiritual reality, Mrs. Eddy assures us in Science and Health (pp. 573, 574): "This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility."

Topsy's Return

RUTH SEXTON SARGENT

[Of Special Interest to Children]

Topsy is a small black dog and a very vivid expression of joy and devotion. She especially loves children. This love provided her with care and shelter when she needed it, and when she was lost, it led to her discovery and her return home.

Topsy belonged to a family of four: a father, a mother, a girl, and a boy, and they all lived on an island. Topsy enjoyed running on the beach, swimming in the waves, trotting along on hikes, and playing with small children who came to visit. She had never been off her island and knew nothing of city traffic and strange surroundings. However, it was necessary for the family to take her to the mainland and leave her with a friend for a few days. The friend would give her good care and she could play within a fenced yard. But when the family returned four days later, they were informed that despite all precautions, Topsy had jumped over the fence the first day and had not been seen since.

For a moment they were tempted to be alarmed; but then they remembered all the truths in Christian Science that they had proved many times and all the proofs of God's care that they had seen. Topsy had been cured even when a guest in the home had predicted she would not live until morning. On that occasion the family had sung their favorite hymns, including two by Mrs. Eddy which begin (Poems, p. 14):

Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow,—
How to feed Thy sheep;

and (p. 4):

O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!
Keep Thou my child on upward wing tonight.

And they had read passages from the Bible and from Science and Health by Mrs. Eddy. The mother had gotten up several times during the night to read and pray, and when they all came down for breakfast the following morning, Topsy was wagging her tail and ready to eat too. She frolicked about the kitchen as gaily as ever.

The family were certain that the truth which had healed her then would sustain and guard her now and guide her back to them. The friend placed an advertisement in the newspapers, had announcements read over the radio, and called the lost dog agencies. But no one reported a small black dog. That night the little boy of the family kept looking at the empty basket in the kitchen, and tears began to fill his eyes. His mother reminded him that God's love is available to all everywhere and that God is always caring for all His creatures.

They all found Hymn No. 99 from the Christian Science Hymnal especially comforting and sang over many times the lines:

Dwelling within His secret place,
Thou shalt behold His power and grace.

They knew that God would guide Topsy safely and that her needs would be met. For several days they continued praying. They wanted to obey the Bible verse which says, "Trust in the Lord with all thine heart" (Prov. 3:5).

The weather was beginning to turn cold, and it had started raining; so they were all praying to know that God was sheltering Topsy. On the third day the friend telephoned the family and reported that while she had been driving around the town, she had sighted a small black dog several times but that all her efforts to catch it had failed. The friend suggested that the mother come to the mainland and ride around with her.

The mother went over and drove with her friend through the section of town where the dog had been seen. The neighborhood had big grassy yards, quiet streets, and lots of children everywhere. Several times black dogs were seen, but as they approached, the women found that the dogs either had white spots, short hair, or were too big to be Topsy.

After several hours the friend began to despair of finding the dog. But the mother knew that her search could not be fruitless. Did not Jesus say that "with God all things are possible" (Matt. 19:26)? She felt that the work in Science had been done faithfully and that it was right for Topsy to rejoin her family. Suddenly the thought came to her for them to drive around the schoolyards to see if Topsy had followed the children to school.

They drove past two schools without seeing a black dog. Just as they pulled into the driveway of the third, the mother looked across the schoolyard, and there in the field behind was a small black object. She quickly got out of the car and called, "Topsy, Topsy!" A whirling blur of black came streaking toward her, and the next thing she knew her face was being washed very thoroughly by a wriggling dog that began barking for joy. Topsy was just as happy and well cared for as ever.

You can imagine the happy father and girl and boy who met the ferryboat when the mother and Topsy returned to the island that day. And you can imagine how grateful they were for the proof that an idea of God cannot be separated from His loving care.

* * *

Editorials

Reconciliation

GROPING mortals have attempted for ages to reconcile their gods to mankind. On altars men have laid gifts and sacrifices, thinking thus to appease wrathful deities and to make propitiation for offenses against them. The ancient custom has lingered on in Christian theology in the doctrine that the self-sacrifice and brutal death of Christ Jesus were for the purpose of satisfying divine justice and effecting a reconciliation of God to man.

This theological doctrine of atonement arises from the false assumption that God is a magnified human being, aware of sinful mortals and needing to be reconciled to them by the sacrifice of His innocent Son.

Christian Science, by revealing God as supersensible Being, absolute Mind, infinite Spirit, conscious only of Himself and His universe of perfect, spiritual ideas, gives a truly scientific explanation of atonement. Mary Baker Eddy says in "Science and Health with Key to the Scriptures" (p. 18), "The atonement of Christ reconciles man to God, not God to man." And a little later she adds, "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love."

To believe that God was ever conscious of a sinning human race needing a Saviour and a Comforter is to lose the grand point of the doctrine of atonement as revealed by Christian Science. This fallacy would forfeit the entire application of scientific Christianity, which requires that each individual humbly reconcile himself to God, knowing that He is no respecter of persons, as the Bible and Christian Science teach.

Each of us is responsible for his own reconciliation to God. Each must demonstrate man's inseparable unity with his creative Principle, for man, according to the Scriptures, is the image of God and is held in His perfect likeness throughout eternity. In Science man is perpetually one with God as His expression. Jesus was teaching the true basis of his life's work of reconciliation with Deity when he said (John 10:30), "I and my Father are one."

* * *

When the scientific sense of reconciliation is understood, many sayings of the Master are seen in a new light. For instance, Jesus said to Thomas (John 14:6), "No man cometh unto the Father, but by me." Again he said (John 16:28), "I leave the world, and go to the Father." Jesus was showing that the Christ, the divine nature, "reconciles man to God, not God to man."

Any Christliness that has ever appeared through mankind is evidence that someone has turned from the mortal sense of self and life and has begun to "go to the Father," has conformed his consciousness in some degree to his real, spotless identity that dwells in God forever. This is the selfhood which the Father is conscious of, which He blesses perpetually, which He anoints without measure eternally.

The law of Love is the force of the divine will, which acts ceaselessly to hold man in a state of absolute perfection. Acknowledging this law and persisting in the realization that it alone is governing man now and forever, mankind demonstrate its control and come under its jurisdiction. Mrs. Eddy explains in "Miscellaneous Writings" (p. 208): "Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done. This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest."

Divine anointing comes to the individual in the measure that he has brought his thinking into sympathy with the law of Love and has let God's will be done in him. Thus it was with the master Christian. Speaking of the Christ as the Son of God, Mrs. Eddy says (*ibid.*, p. 161), "It was Jesus' approximation to this state of being that made him the Christ-Jesus, the Godlike, the anointed."

Through the same scientific reconciliation of man to God there appeared in our times Mrs. Eddy, the Discoverer and Founder of Christian Science. Her sympathy with the law of Love brought her the divine anointing that made possible her marvelous contribution to mankind—the unfoldment of the Science of Christ, which Jesus perfectly demonstrated. The ministry of the Saviour and the discovery of Science by his faithful follower, our Leader, represented far more than the effect of individual purity and virtue. The accomplishments of these anointed ones had their roots in the ages. The reconciliation of mankind to God had been gradually taking place for centuries. Peoples had been yielding to the purifying action of Truth on human consciousness. Man's eternal unity with his Maker had been slowly appearing.

The glory of the doctrine of atonement in Science is that God anoints all in the measure that they become reconciled to Him; He is supersensible, infinite, sublime, dwelling only in His own light, and His blessing rests impartially upon all His children. It is these truths understood and demonstrated that dispel the illusion which would make men appear to be sinners, separated from their source and struggling helplessly to bring God down to a mortal level. It is these truths that lead men to prove their real and full stature in Christ as the sinless sons of God.

HELEN WOOD BAUMAN

Law and Prophecy

So orderly are the movements of the celestial bodies that astronomers are able to calculate years in advance the exact time of an eclipse of the sun or moon. No wonder the Psalmist was impelled to sing (Ps. 19:1), "The heavens declare the glory of God; and the firmament sheweth his handywork."

Do we have more confidence in the astronomical order that we observe than we have in the social order in which we participate? In other words, do we expect more of the stars and planets than we do of ourselves? If so, is it not because we believe that we revolve in an orbit of our own, in which we more or less establish the laws by which we are governed? And is it not because we believe ourselves to be apart from the spiritual laws that maintain the harmony of the universe in which we live?

Human history shows that as people have lived in accord with their highest sense of God's law, they have experienced a greater degree of well-being. History shows too that misinterpretation of this law or an unwillingness to abide by it has brought about contrary results. At times men have been willing to obey laws that improve their outward conditions yet have ignored the higher laws—moral and spiritual—that, when fulfilled, bring harmony and progress into their lives.

* * *

The Old Testament records the contribution spiritually minded people made to a stable social order. Take Jacob, for example. The transforming power of the law of God brought forth a new man in him, and his name was changed to Israel (see Gen. 32: 24–28). The children of Israel made a remarkable record as long as they conformed their lives to divine law, as interpreted by their spiritually enlightened prophets.

Moses made a contribution to the spiritual welfare of the people that extends to the present day. The Ten Commandments are so fundamental that they have become the basis of religious and civil codes in many parts of the world. Mrs. Eddy writes of this outstanding Bible character (Science and Health, p. 200), "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind."

The people of Israel, however, made another contribution to the world: the development of spiritual prophecy. And the further unfoldment of prophecy in Christian Science enables people in this age to discern spiritual facts and to relate these facts to present human experience. This is the way the kingdom of God, the reign of Spirit, is established on the earth. Whatever is discerned spiritually must appear humanly as improvement. This is law, the basis of prophecy.

To be a prophet, one must be able to discern the universal working of spiritual law. After speaking of that which is spiritual as having life abiding in it and as being as demonstrable as mathematics, Mrs. Eddy states (Miscellaneous Writings, p. 26): "Each successive period of progress is a period more humane and spiritual," adding, "The only logical conclusion is that all is

Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch."

One who has some understanding of spiritual law is able to foretell what will appear as a result of the operation of this law in much the same way that a new discovery in physics announces in advance the result of the application of the discovery.

Prophecy requires spiritual discernment if we are to reject what is not in accord with God's law in favor of what this law brings forth. Every unfoldment of divine Mind is original, and its purpose is predetermined. Nothing can change or alter the divine order. Jesus said (Matt. 5:17), "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

As sons of God, we are included in the divine pattern. We have never lapsed from it regardless of what sinful material sense presents to the contrary. Science and Health assures us (pp. 470, 471), "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history."

Human life is much like the chapters of a book. We are constantly making the transition from what we know to what we shall know. One chapter closes and a new one begins, with no repetitions. Our own book of life has divine overtones, and it is in these overtones that we discern a limitless, perfect spiritual pattern of Life unfolding itself.

We see that our divine destiny is good and is inescapable. No opposing power can alter the spiritual pattern. The law by which we live is in complete control of our lives here and now. There is no contrary law, no temporal law, that can interfere with the purposeful unfoldment of being in perfect accord with the law of God.

Ralph E. Wagers

Church Dedications

XENIA, OHIO (Society).

On Sunday, September 24, 1961, Christian Science Society, Xenia, will dedicate its church edifice. Special services to which the public is cordially invited will be held at 11:00 o'clock in the morning and at 3:00 o'clock in the afternoon. The church edifice is located at the southwest corner of High and Chestnut Streets. This society was recognized as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, on February 17, 1956. It is always a requirement that a Christian Science church be free of debt before the edifice may be dedicated.

In 1944 a small group of students of Christian Science felt the need for services in this area. They first met in a room in one of the Xenia Hotel Apartments and decided to become an informal group and hold regular Sunday morning services and Wednesday evening testimony meetings. The first public Sunday service and Sunday School were held in Junior Hall at 26 South Detroit Street on February 27, 1944. In January, 1945, this group moved to a residence at 29 West Market Street where they remained until moving to the present location. Here they established and maintained a Reading Room which was open to the public.

The activities of the group went steadily forward especially after being recognized as a society in 1956. The continuing increase in attendance both in the church services and in the Sunday School made it evident that a church edifice of their own was needed. This desire to be established in larger quarters with ample space for all who might wish to attend Christian Science services led eventually to the harmonious unfoldment of the present location. Negotiations with the Society of Friends resulted in the purchase of their church edifice in the spring of 1960.

The first service in the newly acquired edifice was held August 7, 1960. The members of Christian Science Society, Xenia, wish to express deep gratitude to all friends who have helped to make this dedication possible.—*Xenia Gazette* (September 21, 1961).

Fund for Armed Services Activities

The thousands of Christian Scientists in the armed services, who are serving their respective countries throughout the world, are being helped by The Mother Church through the Fund for Armed Services Activities.

Christian Science Ministers are paid from this Fund. These workers conduct Christian Science services, give treatments, and visit and work with those in Veterans Hospitals who seek and rely wholly on Christian Science for healing. They contact the soldiers, sailors, airmen, and marines who indicate Christian Science as their religious preference, giving them Service Edition sets of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy and, in the case of young recruits, helping them to adjust to their military experience. Quantities of authorized Christian Science literature are distributed among the Armed Forces personnel.

The scope of the work is great, for The Mother Church has Christian Science Ministers and field workers placed in the United States, Canada, Great Britain, France, Germany, Italy, Australia, Japan, Korea, and other countries. During the past year, approximately $300,000 was expended to carry on this work.

Contributions are welcome and should be sent to the Treasurer, ROY GARRETT WATSON, 107 Falmouth Street, Boston 15, Massachusetts.

Lecture Notice

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the date of a lecture in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to thirteen weeks* before the date of a lecture. When lectures are to be radiocast, it should be so stated, station and frequency in kilocycles being included.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within a reasonable time, a duplicate notice should be forwarded.

Contributions

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

Promotion and Extension Fund
Television and Radio Fund
General Fund
Relief Fund (For General Relief Purposes)
Fund for Armed Services Activities
Charitable Institutions Fund
    (The Christian Science Pleasant View Home
    Christian Science Benevolent Association, Chestnut Hill, Massachusetts
    Christian Science Benevolent Association on Pacific Coast)

Please make all checks payable to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

Christian Science Nursing

Because of the increasing need for trained Christian Science nurses, applications for admission to the Nurses Training Course given at Christian Science Benevolent Association Sanatoriums are welcomed from Christian Scientists who desire a career in nursing. Those who complete this course are eligible to serve as private nurses in the Field, in nursing homes, in visiting nurse services, as well as in the Sanatoriums from time to time.

Address inquiries to Christian Science Nursing, Room 318, 107 Falmouth Street, Boston 15, Massachusetts.

Visitors Welcome

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to

4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

Testimony Meetings

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal.*

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures,
to which the public is cordially invited.

ENGLAND

BEDFORDSHIRE — Bedford: Lela May Aultman, Civic Theatre, Horne Lane, 7.30 p.m., Thurs., Apr. 5.

ESSEX—Leytonstone: Lela May Aultman, Leyton Town Hall, 8 p.m., Fri., Apr. 6.

GLOUCESTERSHIRE—Bristol (Third Church): Naomi Price, Colston Hall, 7.30 p.m., Mon., Apr. 2.

KENT—Sevenoaks: Richard L. Glendon, Johnson Hall, Sevenoaks School, High St., 8 p.m., Tues., Apr. 3.

MIDDLESEX — Pinner: Richard L. Glendon, 8 p.m., Thurs., Apr. 5.

SURREY — Camberley: Naomi Price, Frimley Modern School, Watchetts Dr., 3 p.m., Sun., Mar. 18.

WARWICKSHIRE—Solihull: Richard L. Glendon, Harold Cartwright School, Blossomfield Rd., 8 p.m., Fri., Apr. 6.

GERMANY

Bonn: Frank T. Hord, Hörsaal I (Theatersaal) der Universität Bonn, 5 p.m., Sat., Apr. 7. In German.

Düsseldorf: Frank T. Hord, Robert Schumann-Saal, Ehrenhof, 5 p.m., Sun., Mar. 25. In German.

Heidelberg: Frank T. Hord, Die Stadthalle, Neckarstaden, 8 p.m., Thurs., Mar. 29. In German.

Remscheid: Frank T. Hord, Stadttheater Remscheid, Schützenstr., 8 p.m., Mon., Mar. 26. In German.

Wiesbaden: Richard L. Glendon, American Community Center, 7 Paulinen-Str., 4 p.m., Sun., Apr. 1. In English. German translation read 5.30 p.m.

NETHERLANDS

The Hague: Naomi Price, Church, Andries Bickerweg 1B, 7.45 p.m., Thurs., Apr. 5. In English. Dutch translation read 9.15 p.m.

SWEDEN

Malmö: Lela May Aultman, Stadsbiblioteket, 6.45 p.m., Mon., Apr. 2. In English. Swedish translation read 8.15 p.m.

SWITZERLAND

Berne: Richard L. Glendon, Church, Helvetiaplatz 6, 7 p.m., Thurs., Mar. 29. In English. German translation read 8.30 p.m.

Geneva (First Church): Richard L. Glendon, Church, 8 Blv. des Philosophes, 7 p.m., Mon., Mar. 26. In English. French translation read 8.30 p.m.

Neuchâtel: Richard L. Glendon, Church, Faubourg de l'Hôpital 20, 7.30 p.m., Tues., Mar. 27. In English. French translation read 8.45 p.m.

Zurich (First Church): Frank T. Hord, Kongresshaus-Saal, Claridenstr. 7, 8 p.m., Mon., Apr. 2. In German.

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE — Grahamstown: Herbert E. Rieke, City Hall, 3 p.m., Sun., Apr. 1.

NATAL — Durban (First Church): Herbert E. Rieke, Piccadilly Theatre, 3.30 p.m., Sun., Apr. 8.

Durban (First Church): Herbert E. Rieke, City Hall, 1 p.m., Thurs., May 17.

UNITED STATES

(From March 18 to 24, and some earlier dates)

ARIZONA — **Holbrook:** Wilson M. Riley, Masonic Temple, 8 p.m., Thurs., Mar. 22.

Tucson: Gordon H. Smith, Church, 3035 E. Fifth St., 8 p.m., Sat., Mar. 24.

CALIFORNIA—**Altadena:** Gertrude E. Velguth, Church, 942 E. Altadena Dr., 3 p.m., Sun., Mar. 18.

Bakersfield (First Church): Arnold H. Exo, Church, 2201 18th St., 8 p.m., Fri., Mar. 23.

Belvedere: Georgina Tennant, Church, 501 San Rafael Ave., 3 p.m., Sat., Mar. 24. Radio KTIM, 1510kc.

Chico: Charles M. Carr, Chico State College, 3 p.m., Sun., Mar. 18.

Dunsmuir: Arch Bailey, Church, 8 p.m., Thurs., Mar. 22.

El Centro: Ella H. Hay, Church, 3 p.m., Sun., Mar. 11.

Fontana: Arnold H. Exo, New Fontana High School, 3 p.m., Sun., Mar. 18.

Long Beach (Third Church): Otto G. Ziegenhagen, First Church of Christ, Scientist, 440 Elm Ave., 8 p.m., Tues., Mar. 13.

Los Angeles (Fourth Church): Otto G. Ziegenhagen, Church, 5206 N. Figueroa St., 3 p.m., Sun., Mar. 18.

Los Angeles (Twenty-eighth Church): Otto G. Ziegenhagen, Fox Village Theater, 961 Broxton Ave., Westwood Village, 12.10 p.m., Thurs., Mar. 22.

Los Angeles (Fortieth Church): Paul K. Wavro, Loyola Theater, 8610 S. Sepulveda Blvd., Noon, Tues., Mar. 20.

Modesto (First Church): Wilson M. Riley, Church, 14th and H Sts., 3 p.m., Sun., Mar. 11.

Napa: Arch Bailey, Church, 2210 Seymour St., 2.30 p.m., Sun., Mar. 18.

Pomona: Georgina Tennant, Church, 1665 N. San Antonio Ave., 8 p.m., Thurs., Mar. 22.

Riverside (First Church): Paul K. Wavro, Municipal Auditorium, Seventh and Lemon Sts., 3 p.m., Sun., Mar. 18.

San Bernardino (First Church): Arnold H. Exo, Church, 736 E St., 8 p.m., Mon., Mar. 19.

San Francisco (First Church): Howard H. Irwin, Church, California and Franklin Sts., 8 p.m., Mon., Mar. 19.

Santa Paula: Paul K. Wavro, Ebell Clubhouse, 8 p.m., Thurs., Mar. 22.

South Gate: Georgina Tennant, Church, 4804 Tweedy Blvd., 3 p.m., Sun., Mar. 18.

South Pasadena: Otto G. Ziegenhagen, Church, 1524 Fremont Ave., 8 p.m., Fri., Mar. 23.

Taft: Arnold H. Exo, Church, 615 Kern St., 8 p.m., Thurs., Mar. 22.

Temple City: Otto G. Ziegenhagen, Church, 8 p.m., Mon., Mar. 19.

Tujunga (Thirty-fourth Church, Los Angeles): Otto G. Ziegenhagen, Church, 10210 Commerce St., 3 p.m., Sat., Mar. 24.

Victorville: Arnold H. Exo, Armstrong Memorial Methodist Church, 15503 Fifth St., 8 p.m., Tues., Mar. 20.

COLORADO—**Boulder:** Ella H. Hay, Church, 12.10 p.m., Sat., Mar. 17.

DISTRICT OF COLUMBIA—**Washington** (Seventh Church): Mary Wellington Gale, Church, 22nd St. and Rhode Island Ave., N. E., 3 p.m., Sat., Mar. 24.

FLORIDA — **Hollywood:** Ralph W. Cessna, McArthur High School, 6501 Hollywood Blvd., 3.15 p.m., Sun., Mar. 18.

Marathon (auspices First Church, Key West): Ralph W. Cessna, Marathon Chamber of Commerce Bldg., 8 p.m., Mon., Mar. 19.

Miami Beach: Ralph W. Cessna, Miami Beach Auditorium, 1700 Washington Ave., 8 p.m., Tues., Mar. 20.

Orlando: Neil H. Bowles, Orlando Municipal Auditorium, 401 W. Livingston Ave., 3.30 p.m., Sun., Mar. 18.

Stuart: Neil H. Bowles, Women's Club, E. Ocean Blvd., 8 p.m., Mar. 13.

GEORGIA — **Savannah:** Ralph W. Cessna, Hellenic Community Center, 14 W. Anderson St., 8.15 p.m., Thurs., Mar. 22.

IDAHO—**Burley:** Elbert R. Slaughter, Church, 355 W. 13th St., 8.15 p.m., Mon., Mar. 19.

Pocatello: Elbert R. Slaughter, Church, 301 S. Hayes, 8.15 p.m., Mar. 20.

ILLINOIS—**Chicago** (Eighth Church): Hazel R. Harrison, Church, Michigan Ave. and E. 44th St., 3.30 p.m., Sun., Mar. 18.

Evanston (First Church): Hazel R. Harrison, Church, Chicago Ave. and Grove, 8 p.m., Tues., Mar. 20.

Libertyville: Hazel R. Harrison, Highland School, 310 W. Rockland Rd., 8 p.m., Mon., Mar. 19.

KANSAS — **Chanute:** Ella H. Hay, Church, 18 N. Forest, 8 p.m., Fri., Mar. 23.

Kansas City: Jules Cern, Church, 1719 Tauromee, 8 p.m., Mon., Mar. 19.

Lawrence: Ella H. Hay, High School, 19th and Louisiana Sts., 3 p.m., Sun., Mar. 18.

Merriam: Jules Cern, Shawnee Mission High School, North, 7401 Johnson Dr., 3 p.m., Sun., Mar. 18.

MASSACHUSETTS—**Boston** (Second Church): Martin Broones, Church, 33 Elm Hill Ave., Roxbury, 8 p.m., Mon., Mar. 12.

MICHIGAN — **Lansing** (Second Church): Hazel R. Harrison, Everett High School, 4000 Stabler St., 8.15 p.m., Thurs., Mar. 22.

Plymouth: Hazel R. Harrison, Church, 1100 W. Ann Arbor Trail, 8 p.m., Fri., Mar. 23.

MISSOURI — **Kansas City** (Fourth Church): Jules Cern, National Theater, 5314 Independence Blvd., 12 m., Tues., Mar. 20.

Poplar Bluff: Jules Cern, Church, 1504 N. 14th St., 8 p.m., Fri., Mar. 9.

St. Louis (Third Church): Jules Cern, Church, 3524 Russell Blvd., 8 p.m., Sat., Mar. 24.

Springfield: John D. Pickett, Central High School, 423 E. Central, 8 p.m., Fri., Mar. 23.

NEVADA—**Carson City:** Ella H. Hay, Civic Auditorium, 8 p.m., Fri., Mar. 9.

NEW JERSEY — **Moorestown:** Mary Wellington Gale, Carlton Theater, 3 p.m., Sun., Mar. 18.

Pitman: Martin Broones: Pitman High School, 8.15 p.m., Mon., Mar. 19.

Riverton: Martin Broones, Church, Tenth and Main Sts., 3.30 p.m., Sun., Mar. 18.

NEW MEXICO — **Clovis:** Gordon H. Smith, Hotel Clovis, 7.30 p.m., Tues., Mar. 20.

NEW YORK—**Snyder** (auspices First Church, Williamsville): Gordon F. Campbell, Amherst Community Church, 77 Washington Highway, 8.15 p.m., Fri., Mar. 23.

NORTH CAROLINA — **Kinston:** Neil H. Bowles, Church, 400 E. Gordon St., 8 p.m., Thurs., Mar. 22.

OHIO—**Berea:** Mary Wellington Gale, Roehm Junior High School, 316 E. Bagley Rd., 8 p.m., Thurs., Mar. 22.

Cincinnati (Second Church): John D. Pickett, Church, Clifton and Probasco Aves., 8 p.m., Sat., Mar. 24.

Columbus (First Church): Arch Bailey, Central High School, 75 Washington Blvd., 2.30 p.m., Sun., Mar. 11.

Steubenville: John D. Pickett, First Congregational Church, 601 Lawson Ave., 8.15 p.m., Mon., Mar. 19.

Youngstown (First Church): John D. Pickett, Rayen School, Ohio and Benita Aves., Tues., Mar. 20.

OKLAHOMA—**Tulsa** (Fifth Church): John D. Pickett, Booker T. Washington High School, 8 p.m., Thurs., Mar. 22.

OREGON—**Portland** (Fourth Church): Howard H. Irwin, Church, 109 N. Emerson St., 8.05 p.m., Thurs., Mar. 22. Radio KGON, 1520kc.

Portland (Eleventh Church): Geith A. Plimmer, Edwin Markham School, 10531 S.W. Capitol Highway, 8 p.m., Tues., Mar. 20.

The Dalles: Charles Louis Reilly, Church, 701 Washington St., 8 p.m., Tues., Mar. 20.

PENNSYLVANIA — Berwyn: Martin Broones, Church, Cassatt Ave., 8.15 p.m., Thurs., Mar. 22.

Lansdale: Martin Broones, Church, Elm Dr., Seventh and Broad, 8.15 p.m., Tues., Mar. 20.

Philadelphia (Fifth Church): Mary Wellington Gale, Church, 1915 Pine St., 8 p.m., Mon., Mar. 19.

SOUTH CAROLINA — Columbia: Neil H. Bowles, Church, 1114 Pickens St., 8 p.m., Tues., Mar. 20.

TEXAS—Pampa: Gordon H. Smith, Church, 901 N. Frost St., 8 p.m., Mon., Mar. 19.

Plainview: Gordon H. Smith, High School, 1501 Quincy St., 3.30 p.m., Sun., Mar. 18.

VIRGINIA—Roanoke: Neil H. Bowles, Church, 434 Church Ave., S. W., 8.15 p.m., Fri., Mar. 23.

WASHINGTON—Bremerton: Charles Louis Reilly, Sheridan Park Community Bldg., Clare Ave. and Lebo Blvd., 3 p.m., Sun., Mar. 18.

Centralia: Howard H. Irwin, New Washington School, Field and Spruce Sts., 8 p.m., Fri., Mar. 23.

Wenatchee: Charles Louis Reilly, Church, 8 p.m., Tues., Mar. 13.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

How Christian Science Heals

RADIO PROGRAM No. 442

Learning to Get Along with Others

SPEAKER: We hear so much these days of the importance of learning to get along with others, learning to live in harmony in our homes, in our neighborhood, in our work, and in our world. Our guest has found the basis for establishing harmonious relationships with others. He's Delos Johnson, of Cleveland, Ohio.

Please tell us how you've solved problems of human relationships in business, Mr. Johnson.

MR. JOHNSON: Well, I remember particularly an experience I had when I was doing engineering designing. There was a chap at a table right near mine, and it seemed as though everything he did aggravated me. He was noisy and told off-color stories, anything to attract attention to himself. I'm a nonsmoker; and he was a chain smoker, so there was a big blue cloud of smoke around all the time. It was just a collection of little annoyances you sometimes find in offices.

Now at first you might think there wasn't much of a connection between this and Christ Jesus' command to love our neighbor. But as I've thought about this since, I've seen that this was exactly what was needed. I couldn't move my drafting table, and I wouldn't quit my job. But I could turn to God in prayer and learn to love my neighbor. So I did this very earnestly through the prayer of spiritual understanding I had learned in Christian Science. Every day I tried to realize more clearly that man in God's likeness could never be irritated or aggravated or be a source of irritation and aggravation. The need was to change my way of thinking and see the real man, who possesses intelligence, love, and unselfishness.

As I made persistent effort to express these spiritual qualities, I became more friendly and less critical. We became better acquainted. Then one day he said: "Say, what have you got? You've got something I don't have." I told him a

[The above is substantially the text of the program released for broadcast the weekend of March 2–4 in the radio series, "How Christian Science Heals," heard internationally over approximately 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

little then about the help I'd always received from Christian Science and of the way it had healed me of a serious fever. He was interested, and I loaned him a copy of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. He began to read it during our noon hour.

It took me about three months to entirely eliminate the irritation. I continued to look away from the human picture to the real man of God's creating. I saw that irritation and thoughtlessness really belong to the same family as hate. Then I recalled a statement in Science and Health (p. 454): "Human hate has no legitimate mandate and no kingdom. Love is enthroned." To me this meant that divine Love is always governing, always imparting goodness and understanding and peace. I knew my job was to prove this—to be willing to stay right where I was and express these qualities toward my fellowmen. I knew Christ Jesus' command was always to love our neighbor.

Little by little this situation completely changed. This man and I became good friends, and when I left the business he said to me, "You'll never know what it's meant to me to have had this opportunity to work with you." I felt I could say the same thing, because this experience had been so helpful to me in showing me how we can overcome discordant situations by letting the influence of the Christ uplift our thinking.

Then when I was working with my own employees in chain store management, I had plenty of other opportunities to lift up my thinking to the real nature of man as God's likeness. I learned not to think so much from a personality standpoint: that here was Alice over here, and she was this kind of a person. Actually it's a question of not becoming so preoccupied with persons and personalities but of recognizing the fact that man is the likeness of divine Mind and reflects intelligence and wisdom. So I made it a practice to look for qualities like these in my employees. And when I found them I made a point of showing my appreciation for them in specific ways.

I saw the effectiveness of this in one store that had seemed to be quite a problem for my company; I was the fourth manager in less than a year. When I went in I could see that we had the right type of people, but they were expressing the wrong kind of thinking. Again I prayed from the standpoint that man is the image and likeness of God, and I expressed enthusiasm in the business and encouraged the employees to take more interest and pride in their work. The atmosphere changed, and this was reflected in our sales; in fact, the sales jumped about 40 per cent.

I am convinced that one of the great demands of our day is to learn to live in harmony with our brother men—to really love our neighbor, to see him as God's man.

SPEAKER: Thank you, Mr. Johnson. I can see your outlook on life has been a great asset to you, and it's brought blessings to others as well as to yourself.

Friends, the complexities of modern-day living are bringing us into closer and closer contact with others, sometimes with those who seem to rub us the wrong way. In fact, we may often be tempted to feel that life is just one big crowded elevator full of pointed elbows and that we're stuck in the middle where we can't get off.

But Christ Jesus called attention to the importance of two commandments, which, when followed, make it possible for us to have pleasant relationships with others. He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

In the light of Christian Science, to love God supremely is spiritually to understand His true nature as divine Love, the only Mind, the source of all goodness, including man whom He created in His exact image and likeness. To love our neighbor as ourself is to see that his true being, even as our own, is completely spiritual, Godlike in every detail.

Whenever we find ourselves becoming impatient and irritated because of the shortcomings of others, we may be sure that it's time to correct our own thinking, to get a clearer concept of God and of man's spiritual relationship to Him.

The imperfections we see in others have no spiritual foundation. They are but the wrong impressions of a limited viewpoint, a viewpoint based on the false concept of man as a physical personality. But when man is viewed through the lens of spiritual understanding, he is seen to be spiritual and finds it natural to express his Godlike nature in terms of constructive qualities and ideas.

Now, friends, the discords we see in national and international affairs today are but enlargements of the same basic inharmonies that prevail in individual affairs. And they must be harmoniously resolved through the positive and irresistible forces of spiritual understanding. To this end, each of us has an important part to play. The individual responsibility of playing it and the rewards of accepting it are clearly outlined in Science and Health where Mrs. Eddy says (p. 467): "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established."

The musical selection on the program was Hymn No. 83 from the Christian Science Hymnal (God made all His creatures free).

Activities for the Armed Services

"Our family," writes an officer in the United States Army, "is very grateful for Christian Science Activities for the Armed Services. We have benefited greatly from the work of the Christian Science Minister here. He has helped every member of the family at one time or another during the past two years. The healings we have had as a result of Christian Science treatment have been numerous. Some have come quickly, others have required time; but in all circumstances our family needs have been fully met."

The various ways in which the families of Christian Scientists in the Armed Forces are being assisted by Armed Services Activities appear in the reports of Chaplains and of Christian Science Ministers and Representatives. In this column we relate experiences from these reports.

The son of an officer severely injured his head while playing at school. When the principal reported the accident to the parents, she recommended that the boy be sent to the hospital. Instead he was taken home, and the Minister was called. The boy was nauseated and could not see properly. As soon as the Minister began working, the child quieted down. The next day he was out playing; all evidence of the trouble had vanished.

The young daughter of a serviceman was falsely accused of destroying government property. While affirming her own innocence, she would not disclose the names of the guilty pupils. As a result, government officials invited all the pupils involved in the situation, plus their parents, to attend a meeting to discuss the matter. The mother of the accused girl called a Christian Science Minister for help and was assured in the words of Mary Baker Eddy (The First Church of Christ, Scientist, and Miscellany, p. 232): "The right way wins the right of way, even the way of Truth and Love whereby all our debts are paid, mankind blessed, and God glorified." Then he went on to explain that their concern was not to discover who had destroyed the property, but to know that God's children are always in their right places doing what is right for them to do at the right time.

After the meeting the mother called the Minister to say that the children who had committed the vandalism had confessed, her daughter had been exonerated, and the teachers and parents who had accused her daughter falsely came up to her and apologized.

A Christian Science Minister was asked to assist the wife of a serviceman during a period of pregnancy. While being examined by the base physician, she was informed that she had a very serious internal disease. The doctor restricted her activities so that the difficulty would not become aggravated. Each time the Minister visited the Air Force base to see the woman and her husband he explained to them the operation of the truth of perfect God and perfect man and gave them passages to read in the Bible and in Mrs. Eddy's writings. The work of this Minister continued for several weeks, and finally on one of his visits the woman told him that a base physician had examined her and had found no trace of the disease. He called a second physician to verify his findings, but no scar tissues or aftereffects were found. It was as though the disease had never been.

An Army officer, the father of three children, became very ill with a condition diagnosed as influenza. Being unable to perform his duties, he had to report to the military hospital. Before reporting to the hospital, he called the Christian Science Minister and asked for help. The examining doctor, who knew the officer was a Christian Scientist, did not request him to take medication and instead of confining him to the hospital placed him on "sick in quarters" status, telling him to report back to the hospital when he felt ready for duty. He was healed in three days. He expressed much gratitude for the assistance received through the Minister and for being permitted to work out the problem at home through Christian Science.

Since service people are constantly being transferred from one installation to another, they must find homes every time they move, unless, of course, the Armed Forces assign them quarters. As a consequence, they often ask Chaplains, Ministers, and Representatives to assist them spiritually in their search for homes. Reports from the field workers indicate that their assistance is proving very effective and is greatly appreciated.

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on March 18, 1962.]

Gibeon (I Kings 3:5)

(*gib′e-un—i* as in *i*s, *e* as in *e*vent, *u* as in circ*u*s). Gibeon was originally the chief city of the Hivites (see Josh. 11:19) before the Israelites entered Canaan and has been identified with the modern el-Jib, about five and one half miles northwest of Jerusalem.

Gedeon . . . Barak . . . Jephthae (Hebr. 11:32)

(*ged′e-un*—first *e* as in *e*nd, second as in *e*vent, *u* as in circ*u*s). One of the judges, named in the Old Testament both Gideon and Jerubbaal (see Judg. 7:1). (*bar′ak*—first *a* as in c*a*re, second as in *a*ccount; or, *ba′rak*—first *a* as in *a*ce, second as in *a*dd). The Jewish captain who under Deborah's direction routed the Canaanites (see Judg. 4 and 5). (*jef′the*—first *e* as in *e*nd, second as in *e*ve). Another of the judges. His name is spelled Jephthah in the Old Testament (see Judg. 11:29).

A day in thy courts is better than a thousand (Ps. 84:10)

While this represents a literal translation of the Hebrew, Smith brings out the thought more definitely by rendering, "Better is one day in thy courts than a thousand elsewhere."

Things which are seen . . . things which do appear (Hebr. 11:3)

As in English, the Greek verb rendered "see" often means to discern mentally or understand; while the word translated "things which do appear" is practically identical in form with the English word "phenomena," and, like it, refers properly to things which are perceived by the senses. Goodspeed offers the interesting translation, "The world we see did not simply arise out of matter."

Attributes (noun)

(*a′tri-buts—a* as in *a*dd, *i* as in char*i*ty, *u* as in c*u*be). An attribute is a quality or character ascribed, especially by general usage; a quality considered as belonging to, or inherent in, a person or thing.

Fathom (verb)

(*fath′um—a* as in *a*dd, *th* as in *th*en, *u* as in circ*u*s). To measure by a sounding line; to sound; hence, to penetrate and comprehend; to get to the bottom of; as, to fathom a mystery. The related noun "fathom" is a measure of length now considered as containing six feet; the space to which a man can extend his arms.

TESTIMONIES
of Christian Science Healing

More than forty years ago I received an instantaneous healing after reading the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. As a young woman I was not strong in health and suffered much of the time. Doctors were unable to agree upon a diagnosis, one of them saying that an operation was necessary. This I refused to have. It was then that a friend asked me if I would read the textbook. I agreed to do this, and the book was lovingly brought to me.

One day, when I was quite ill and discouraged, I asked that the book be brought to my bed. I opened it to the chapter entitled "Christian Science Practice" and began to read. I became so interested that I did not realize how fast the time had passed until my husband came home for dinner. It was then I knew that I was well. I told my husband that I had never felt better. As I had read, I had acknowledged the truths of the statements contained in the book. Later when I was visiting a Christian Science practitioner, she explained that my healing was the result of my receptivity to the Christ, Truth. I began to understand the words of the Bible and to apply them in my daily life.

I have experienced many other healings since then through the application of Christian Science. One of them was that of arthritis. Four years ago, after the passing on of a loved one, I became ill, and for a few days it was thought that I would not recover. However, through the prayers of a practitioner, I rallied but then became ill with arthritis. It was with severe pain that I moved in bed; but I refused to listen to the voice of material sense, and each day I got out of bed and walked in my room, though I did so with difficulty. The practitioner was faithful and kind, leaving me much spiritual food for thought after her daily call.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

The healing was slow. But after about a year and a half, these words of Paul's came to me very forcibly one day (Acts 17: 28): "In him we live, and move, and have our being." Then I declared aloud that since that is true, man, who is actually God's idea, cannot reflect discord in any way. I did not just believe this; I knew it was the truth of being. I arose and walked with freedom of action and without pain.

I now drive my car and take care of my household duties as freely as I ever did. Now that I have proved the truth I have peace of mind, and I know real happiness. Thanks be to God for Christ Jesus and for our Leader, Mrs. Eddy, who has made it possible for us to understand the teaching of the Holy Bible, so that we are able to practice its healing truth.—(Mrs.) FLEDA G. FOLEY, Lexington, Kentucky.

* * *

[Original in German]

I AM deeply grateful to God for having been led to Christian Science. Up to that time, each year in spring and autumn I suffered from a throat disease. This same illness also befell other members of the family.

Finally the condition, accompanied by fear, became so aggravated that in 1937 I had to be sent to a hospital. Here the disease was diagnosed as a severe form of angina. Blood poisoning developed throughout my body. I was completely paralyzed and was given up by the doctors.

My husband's sister was interested in Christian Science and knew of the healings effected by this religion. She counseled my husband to ask a practitioner for help through prayer. We immediately agreed to have such help, and my sister-in-law went to see a practitioner without delay. The latter began to pray for me immediately, all medical treatment having been discontinued as of no avail.

A sudden change took place in my condition in response to the Christian Science treatments. After a fortnight my health was restored to such an extent that the hospital authorities sent me home. Physicians and nurses were very much surprised at the healing and said that a miracle had taken place, because they simply could not understand such a sudden change.

My healing was so complete that through the years since, I have not had a recurrence of the illness, and the other members of the family have been free of it too.

From the time of my healing, it has been my endeavor to understand Christian Science better, and with a grateful heart I can testify that since then God alone has been my Physician. I have had more healings and blessings than I can enumerate here.

But there is one healing which I should like to recount. In 1955 I fell down a long flight of stairs. The occupants of the house who gathered round me were very fearful, but I asked them to leave me alone. My face and head were badly discolored, and from time to time I lost consciousness. In my clear moments I prayed for myself.

I was then visiting in an area in which I could not ask a practitioner to help me. But suddenly wonderful spiritual truths I had learned in Christian Science came to me, and I felt I was in the presence of the healing Christ, Truth, and did not entertain any fear. Indeed, I truly had touched the hem of Christ's garment.

On page 393 of Science and Health, Mrs. Eddy declares: "Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." Without any difficulty I was able to return home, and within a short time I was completely well.

By means of this testimony I wish to honor God, who "hath done to me great things" (Luke 1:49).—(Mrs.) Anna Wegner, Ratingen/Düsseldorf, Germany.

* * *

"Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full." This quotation from page 210 of "The First Church of Christ, Scientist, and Miscellany" by Mrs. Eddy has meant much to me. It was the first passage from her writings with which I worked in starting my study of Christian Science.

It had been my privilege to live for four years with a girl who was reared in Christian Science, and I had witnessed many wonderful healings and demonstrations in her experience. I had been suffering from a dislocated sacrum for several years, and at a time when we were attending summer school I became so crippled that I entered the university hospital. The doctors wanted to perform an operation, but I had no assurance that what they planned to do would help. My nerves were in a bad condition, and I had lost many pounds in a very few weeks. I was released from the hospital without having had the operation, which I had not felt able to face. Through this ordeal my roommate was very kind and understanding. She gave me the pamphlet entitled "God's Law of Adjustment and Other Articles" and encouraged me to turn to Christian Science.

When we returned to our teaching jobs in the fall, we had many problems to solve. My roommate said that we needed to get our thinking straight and asked if I would object to doing some prayerful work to help us in our thinking. I then did get to work, using the above quotation from Miscellany and studying regularly the Lesson-Sermon, outlined in the *Christian Science Quarterly*. Our problems at school were worked out harmoniously, and some time during this period of diligent prayer and study my physical difficulty was completely healed. There has been no recurrence of it, and I thank God every day for this wonderful healing.

I have had many other healings in the fifteen years or more since I began the study and application of the truths we learn in Science. Supply has been manifested when there seemed to be lack; I was able to rise above any sense of grief at the passing on of my husband; and I have always had harmonious relationships with my co-workers at school.

Recently I had a healing of a sore throat and infected ears. A friend called and asked if she should send her doctor to see me. This aroused my thought, and I really did get to work in Christian Science and had my healing almost immediately.

It is impossible to express in words all my gratitude for the blessed privilege of class instruction. I am grateful for our teachers and practitioners. It is a real privilege to serve in my branch church. I shall always be very grateful for Mrs. Eddy, who gave us this wonderful, practical religion, and for the dear friend who helped me to find the way in my search for the truth. — (Mrs.) BETTY ANN WARD, Mt. Vernon, Illinois.

* * *

THE physical healings I have experienced through the application of Christian Science are many. Most of the inharmonious conditions which have been corrected might be called minor aches and pains, but a few have been of a serious nature.

One particular difficulty, which I believe was sciatica, lasted for a period of several months, during which time I was unable to sleep for more than short periods of time because of the pain. I am grateful for the consecrated help of several practitioners on different occasions. Their prayerful work brought temporary relief from the suffering. During the months of mental darkness and pain, I often walked the floor by night reading the textbook, Science and Health by Mrs. Eddy. I am thankful that I was never tempted to have a physical diagnosis or to rely on medical treatment.

When the healing came, it was immediate and has remained permanent throughout the past ten years. I was studying a newspaper reprint of a lecture by a Christian Science lecturer when my attention was arrested by his statement to the effect that the realization of a right idea is Immanuel, or "God with us." A door seemed to open in my thought, and a ray of light entered.

Shortly afterward I was pondering the Lord's Prayer when again my thought was arrested, this time by Jesus' statement, "Thy will be done in earth, as it is in heaven" (Matt. 6:10). I saw that God's will is good and that it would be done. There was no question in regard to its being done! And that was the end of the trouble. That night I had eight hours of peaceful sleep for the first time in five months. I resumed all normal activity, and within a week or so I was playing table tennis and winning my share of the games. The realization of a right idea, in this instance, of God's power, proved indeed that God was with me.

I should also like to express my gratitude for the opportunity of service as First Reader in a Christian Science Society. It was necessary for me to travel approximately forty miles from my home to reach the church. I was always able to be there at the appointed time in spite of storms and mechanical difficulties, although it seemed miraculous at times that I was present. I am also grateful that during the three years I was Reader I did not have to be absent because of illness; however, there were physical difficulties that had to be overcome on several occasions. The joy and inspiration which I received while both preparing for and conducting the services will always remain with me.

In Science and Health, after relating what a man had learned as a result of his healing in Christian Science of dyspepsia, our Leader writes (p. 222), "He learned also that mortal mind makes a mortal body, whereas Truth regenerates this fleshly mind and feeds thought with the bread of Life."

For this "bread of Life" which has sustained me since I began the study of Christian Science over twenty-five years ago, I shall always be grateful. This hymn of praise would be incomplete without an expression of deep gratitude to God for our Way-shower, Christ Jesus, and for his devoted follower, Mrs. Eddy.—(Mrs.) MARTHA MARION WALLACE, Alhambra, California.

* * *

I WISH to express my sincere gratitude to God for a healing in Christian Science. While I was at work one day I suffered a stroke. A doctor was called, and he summoned an ambulance and took me to a hospital. He also called my husband and told him of the condition. My husband telephoned a practitioner and met the ambulance when it arrived at the hospital. He told the doctor and nurses that I would only require nursing care because I would have Christian Science treatment, and then he signed papers to absolve both the doctor and the hospital from responsibility for me.

My right side was affected, and I was unable to speak. The practitioner continued to pray for me, and my side was normal the next morning. Within three days I could speak normally, and in nine days I left for home. In seven weeks I was back at work again. I am very grateful for all the love that was expressed toward me during this time.

We have had many other healings in our family over the years, such as those of warts, colds, influenza, headaches, hemorrhage, smallpox, burns, crushed toes, boils, pyorrhea, rheumatism, and some ailments whose names I do not know.

One year when I was attending my association meeting my heart was simply overflowing with gratitude for that wonderful privilege. I asked myself, "What can I do to show my gratitude?" The answer came, "You can be obedient." My thought turned to the tea and coffee habits, and I was instantly healed of them. A further benefit from this healing is that I have not had a headache since that day several years ago although I used to have them frequently.

I am truly grateful for all the

blessings that Christian Science has brought into my life and is bringing to the world, for Christ Jesus, our dear Way-shower, and for our beloved Leader. Membership in The Mother Church and a branch church and class instruction have been added blessings in my experience. For the consecrated workers in our movement and the help I have received from some of them along the way, I am deeply, humbly grateful.—(Mrs.) MARIE M. ECKERSLEY, Aberdeen, Washington.

◆

FOR about thirty years I have been a student of Christian Science, and long ago I learned to turn to God for healing and for the many benefits that come to those who accept the teachings of this provable religion. Through the practical application of Science, I have found the solution of all my physical and business problems.

On one occasion because of an accident at my place of business, I had a bad fall which caused, among other injuries, a severe head injury. I believe that according to materia medica many stitches would have been required, and the healing would have taken a long time. The help of a Christian Science practitioner was sought, and two days later at a Wednesday evening testimony meeting in a branch church I was able to acknowledge gratefully that the wound was healed. So complete was this healing that I was unable to locate the exact spot of the injury.

This experience and others similar to it provided me with spiritual preparation to face a trying government tax problem. As we had done before, my wife and I turned to God in prayer. As the result of our assiduous study for a prolonged period of time, Mrs. Eddy's writings began to take on a completely new significance. Church work, lectures, and other activities became more meaningful. Inspiration was also gained from a thorough study of the lead article in the Christian Science pamphlet entitled "God's Law of Adjustment and Other Articles."

True it is that the very experience we should like to resist is in reality the means by which we spiritually ascend heavenward. Mrs. Eddy says in Science and Health (p. 66), "Through great tribulation we enter the kingdom." It happened so with us. We both were uplifted by our study, our thoughts were spiritualized, and many unsought healings were effected.

The nature of the tax problem raised huge obstacles and seemed to threaten to produce bad effects on my business, but, as a matter of fact, the business increased and prospered. I received love and understanding attention from many unexpected sources. It was indeed strengthening!

At one time during this period of consecrated study of Science on my part, the factory adjoining my lumberyard caught fire, and the blaze was so large that both establishments seemed to be engulfed in flames in the face of a wind blowing in our direction. As if to prove God's protective presence and power, the wind suddenly shifted, and my property was untouched by the fire.

The tax matter also was eventually completely resolved, with all concerned making a distinct effort to be compassionate and understanding. Where some expected the Government to continue prosecution, there was complete unanimity and a final settlement reached.

As time goes on, I become increasingly aware of the good that has come to me in removing this burden. Indeed, my gratitude is boundless for our devoted Leader and for the untiring help, understanding, love, and support during this experience of my teacher in Christian Science, the practitioners, the members of my association, and of the branch church of which I am a member. It is a heart-warming privilege to daily learn more and more of the greatness of Love and to know that man is never separated from his divine Principle. — IMMANUEL OLSHAN, Houston, Texas.

◆

I AM extremely grateful for the protecting and healing power of Christian Science which I have experienced over many years, and it is difficult to express sufficient gratitude for Mrs. Eddy and all the loving, consecrated work she put into the discovery and founding of this religion.

When I first started to read her book, Science and Health, nearly thirty years ago, I threw away all the medicines which I had depended on for many years. Previously I had taken a remedy for constipation every night. Since throwing the medicines into the dustbin, I have had no desire or need to take any more, and I am very grateful for this freedom.

Some years after that, when I visited a dentist for an examination, he told me I had inflammation of the gums and that the nerves of one tooth, which was loose, were dead. I immediately decided to put into practice my understanding of Christian Science. On the way home, these words which I had recently heard came to my thought: "God loves me, and I love God." Also, I remembered Mrs. Eddy's statement in "No and Yes" (p. 39), "True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection."

With these thoughts, an overwhelming love for my fellowmen throughout the world filled my consciousness, and with it came healing. The following week I revisited the dentist, and he found my gums healed; the tooth in question was normal and no longer loose.

I am grateful to have overcome the fear of flying. A few years ago I had to travel to the Far East, and so I booked a passage by sea several months beforehand. In the meantime, because of an international situation, it became necessary for all ships to take a very much longer route. I did not think of going by air, because I had always been afraid of flying. Then, one night, I dreamed I was in an airplane and fearful; but I overcame my fear by knowing that wherever man is, he is perfectly safe in God's protecting care.

The next day I realized that the fact of man's perfect safety was equally true, whether in my human experience I was asleep or awake. And I knew that because God is protecting and governing the spiritual universe, including man, I had nothing to fear. Then I wanted to fly, and I had no more fear. I flew the eight thousand miles each way and enjoyed it. Everything was very harmonious.

I am grateful to a practitioner who directed my attention to this stanza from Mrs. Eddy's poem entitled "Upward" (Poems, p. 19):

> My course, like the eagle's, oh, still be it high,
> Celestial the breezes that waft o'er its sky!
> God's eye is upon me—I am not alone
> When onward and upward and heavenward borne.

Is it any wonder that we are grateful for Christian Science? I am grateful for membership in The Mother Church and in a branch church, for all the activities of the movement, and especially for class instruction, which teaches one how to heal oneself and one's fellowmen.—(Mrs.) Violet Styran, London, England.

Signs of the Times

William Standish Reed, M.D.
in "The Christian Physician"
published in *Sharing*, journal
of the Fellowship of St. Luke
San Diego, California

Recently during a visit to one of our hospital wards I met a friend who is a minister of a local Baptist Church. He was very worried and manifested a serious concern. . . . I asked him what his difficulty was and he told me that his 13 year old son was in a coma, suffering from hepatitis, and he was fearful that he might die. I asked him if he would like to have me see his boy. He was very pleased at this offer and we went into his son's room.

I examined the child and found him to be indeed in very serious condition. It seemed that at that moment everything possible was being done, so I reassured the pastor and instructed him not to despair and was about to depart when it suddenly occurred to me that even if the patient happened to be the son of a minister, that I, as a Christian, should offer the family the opportunity of prayer. This I did and the offer was immediately accepted.

We went back into the room and had a time of serious and consecrated prayer. Nothing happened immediately to the boy's condition, but there was a sense of a lifting of the tension which had previously existed. As I walked out into the corridor with the minister, he stated to me something which I had never thought about before. He said, "One of the main difficulties in being a minister is that you and your family do not have a pastor to turn to for spiritual help in times of crisis."

The next day the boy was out of his coma and told his father and mother how much he had appreciated the prayer which had been said for him. . . .

This illustrates another point which I think is important: that even though the patient appears to be in coma or anesthetized, he should never ever be considered unable to know what is going on about him as long as life is present in his body. This is particularly true in the case of seriously ill patients and patients under anesthesia. I do not believe that it is possible for the spirit or soul of the individual to ever be unconscious or anesthetized.

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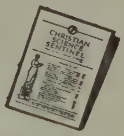

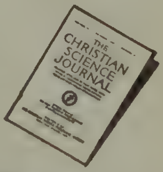

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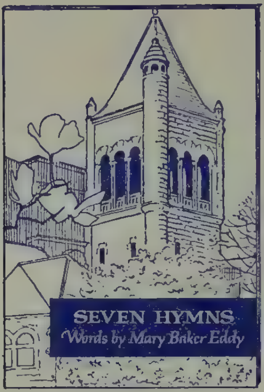
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Christian Science Sentinel

"*What I say unto you*
I say unto all,
WATCH"
—Jesus

March 17, 1962

VOLUME 64, NUMBER 11

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THE LAND, A NOBLE
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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

March 17, 1962 Vol. 64, No. 11

"An 'angel standing in the sun'"

FLORENCE C. SOUTHWELL

> *"Because God, Spirit, is the only Life, all manifestations of Life are spiritual"*

THE question, "What is life?" has challenged the best thinkers of the ages. They have long queried the origin or source of life and speculated concerning its essences—what it is that gives living, breathing qualities to human existence. Some material theorists believe that life begins in an egg or in a seed, and from this beginning they account for many forms of life known to men. But the theorists are not able to explain where the egg or the seed originated.

The teachings of Christ Jesus fully answer all questions regarding life. Jesus taught that there is but one Life and that this Life is God. The Apostle John also perceived Life to be God, and our beloved Leader, Mary Baker Eddy, the Discoverer and Founder of Christian Science, clearly revealed to this age the basic facts of existence. In "Science and Health with Key to the Scriptures," our Leader writes (p. 561): "Agassiz, through his microscope, saw the sun in an egg at a point of so-called embryonic life. Because of his more spiritual vision, St. John saw an 'angel standing in the sun.' The Revelator beheld the spiritual idea from the mount of vision."

Christian Science teaches that because God, Spirit, is the only Life, all manifestations of Life are spiritual. There is in reality no material life, no life in matter. All real life is spiritual and eternal; and an understanding of this truth destroys the belief of an end to life. Christian Science is proving this fact through its healing works, just as Christ Jesus did.

* * *

When we begin to understand the truth of Life, we begin to lose the false sense of life. We begin to lose the belief that our existence is separate from God, eternal good, and that what happens to this existence depends upon us or upon external circumstances. The understanding that God is our Life and the only Life frees us from the fears and complexities that accompany the belief of material living. Through this understanding we begin to see ourselves as God's own child, to realize in a degree that man is God's idea and that this identity is our true selfhood.

This revelation of divine Truth lifts our thought to the pure view of man's being. In this spiritual light, we see man's true identity; we see "an 'angel standing in the sun.'" We see man in the purity of his being: ageless, sinless, diseaseless, deathless. Seeing man thus, we see the pure reflection of God.

In her Message to The Mother Church for 1902, Mrs. Eddy writes (p. 16), "Kindle the watch-fires of unselfed love, and they throw a light upon the uncomplaining agony in the life of our Lord; they open the enigmatical seals of the angel, standing in the sun, a glorified spiritual idea of the ever-present God—in whom there is no darkness, but all is light, and man's immortal being." Man, forever Spirit's pure and perfect idea, has spiritual life without a taint of matter or evil. As John stated (1:4), "In him was life; and the life was the light of men."

In this perfect view of God and man, in the pure understanding of God and His infinite reflection, where does evil exist? There is no place for evil in God's allness; there is no way for it to be manifested as a sinning man or a sick man.

The clear view of man as the pure likeness of his Maker brings healing today just as it did in Christ Jesus' time. Nothing less than this pure, clear concept of true being can accomplish the healing effect of Christian Science. The writer proved this in her own experience some years ago while on an important business trip.

Upon returning to her hotel room in a city where she knew no one, she was startled to find that she was suddenly losing consciousness. With a feeling akin to panic, she reached out to God for some truths to sustain her. The thought that God is the only Life came to her, and then she remembered these words from the Glossary of Science and Health (p. 587): "GOD. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal."

The reassurance these words brought to her enabled her to get to a chair where the Bible and Science and Health were lying. She spent several hours studying references explaining the truth that God is the only Life, and with this study came complete freedom from the darkness that had seemed to engulf her and from the fear that anything could happen to Life. Then, naturally enough, complete physical freedom came too. The next few days were very busy ones, spent in attending business conferences. This activity was accomplished with great freedom and joy in the realization that God is the only Life and that Life is eternal.

When there is a need for healing, it is always possible to turn to the pure view of man's celestial being, seen in the rays of infinite Truth. In the understanding of divine perfection is found freedom from the dark visions of thought that would bind us to matter and evil, and this understanding brings healing to mind and body. The correct view of man's being is the "'angel standing in the sun'" and shows the living, moving qualities of being to have their source in God, divine Life, alone. This revelation answers forever all questions regarding the source or origin of existence.

* * *

Living in the Present Good

ANNE KIMBELL RELPH

"If we are listening for God's direction, we cannot fail"

I ONCE met an earnest student of Christian Science who was about to embark on a trip to Europe. When I asked if she were looking forward to the trip with great anticipation, she replied in effect, "I know that it will be a rich and rewarding experience; but, you see, I awake each morning with such an expectation of good for the day that I hadn't thought to look forward that far."

What a wonderful state of consciousness this is: the realization that each day is God's day and that in it there are unlimited opportunities for the demonstration of good, for growth and healing, through an application of the truths of Christian Science! What a healing state of consciousness to take with us into a world that tells us daily of lack, disharmony, and an expectation of evil!

A great number of the fears of mankind are based upon the belief that God's sustaining power is here today but may be absent tomorrow, that we can have joy today but that tomorrow we must trade it for grief. Another kind of thinking would try to convince us that if we will only bear the sick, painful, sorrowing beliefs a while longer, we shall be given salvation at some future date; that only then shall we be healthy, joyous, prosperous, and free.

Jesus declared (Matt. 6:34), "Take . . . no thought for the morrow: for the morrow shall take thought for the things of itself." And Mrs. Eddy tells us in an article entitled "Now and Then" (The First Church of Christ, Scientist, and Miscellany, p. 12), "We own no past, no future, we possess only *now*."

These illuminating truths free us from the belief that we must drag our past failures around with us like an old scrapbook or that we must waste precious moments in fearful contemplation of some future task. God is unlimited good; what is there, then, to fear? Can God ever fail? Certainly not! Then if we are listening for God's direction, we cannot fail.

We may sometimes be tempted to think, "That sounds all right for other people, people who are better and stronger than I, but how can I be sure that with all of my human deficiencies, my reliance upon God will not fail?" This is an argument of suppositional mortal mind, which is the name that Mrs. Eddy gives to the source of all limited, fearful, carnal thinking. This argument is answered by our learning of the relationship that exists between God and man.

Christian Science teaches that God is infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love. And on page 250 of Science and Health, Mrs. Eddy makes this illuminating statement: "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God."

Thus we can with authority claim all the qualities of God as His reflection. We can claim the intelligence of Mind, the strength of Principle, the compassion of Love, and the eternality of Life. Quite a different picture of ourselves from the one that mortal mind would urge upon us!

When we understand God as the only source and ourselves as in reality His reflection, we know that we cannot be cut off from good, from progress, from right activity, for all these are included in our heritage as the sons and daughters of God, and good becomes for us an ever-present reality instead of a mere abstraction.

* * *

How can we begin this joyous activity of living in the present good? The first minute we awake in the morning, we can declare the glorious truths that we know of God. We can thank Him for His tender care and put our trust in Him to guide us. As the day progresses, we can watch our thinking carefully to be sure that we are not allowing fearful, unjoyous thoughts to enter our consciousness; we can recognize them immediately for what they are: simply the suggestions of mortal mind. Many students of Christian Science find that a study of the Lesson-Sermon in the *Christian Science Quarterly* early in the day gives them the mental poise and spiritual inspiration necessary to combat these clamorings of mortal mind.

We shall also find it necessary to watch our thoughts about the world situation. One student whom I know was healed of fear of the future by learning to reverse immediately the erroneous suggestions that came to her daily through the press, radio, and television and to replace them instantly with the truth of being. For example, when the suggestion of a world filled with inequality and lack presented itself at the door of her mental home, she rejoiced in her understanding of God, who is Principle and who gives to each one of His children abundantly and without discrimination. When the suggestion of a world torn with divided interests tried to gain entrance, she opposed it quickly and gratefully with this fact: there is only one Mind, God, who governs the universe impartially and lovingly. In doing this faithfully, she was healed of her fear and was able to maintain her expectancy of good, and good only, for herself and for the world.

On page 39 of Science and Health, we read, "*'Now,'* cried the apostle, 'is the accepted time; behold, *now* is the day of salvation,'—meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation in spirit and in life."

We experience this salvation as we awake to realize that the grand truths of Christian Science are as powerful today as they will be tomorrow. As we utilize them today in our individual experience, we are doing the most important thing that can be done about the so-called future of ourselves and of the world. And in so doing, we are both living and rejoicing in the present good.

ASPIRATION

I AM not a Mary;
yet I aspire to be—
to change my Martha nature
for loving grace to free
from earthly tasks that cumber,
from worldly cares, and find
sweet peace in understanding
my God, eternal Mind.

Althea Brooks Hollenbeck

The Ever-presence of the Christ

CHARLES BING MAYS

"The omnipresent Christ, Truth, when acknowledged and obeyed . . . meets the needs of mankind"

The Christ, the individualized manifestation of God, Spirit, is ever present because God is infinite, ever present. "My presence shall go with thee, and I will give thee rest," we read in Exodus (33:14).

Christian Science reveals that the ever-presence of the Christ in human consciousness is a scientific activity, which cannot be contaminated, perverted, delayed, destroyed, or denied its divine reality. To recognize this truth is to awaken to the divine Christ-power, before which matter, mortal mind, and personal sense lose their seeming reality in human thought and disappear. In Miscellany, Mrs. Eddy says (p. 219), "Christ, Truth, the ever-present spiritual idea, who raises the dead, is equal to the giving of life and health to man and to the healing, as aforetime, of all manner of diseases."

The omnipresent Christ, Truth, when acknowledged and obeyed, always meets the needs of mankind and surmounts any obstacle. In the Book of Daniel we are told that by order of the king three Hebrew men were thrown into a fiery furnace. Then the king looked into the fire and said (3:25), "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

A modern-day experience, paralleling to some degree that of the three Hebrews, occurred to a student of Christian Science. Late one night he was walking home alone along a dark and deserted street. As he proceeded, he began to hum one of the hymns by Mrs. Eddy. His thought was immediately lifted to the presence of the Christ, and he felt much joy and inspiration.

Soon he passed a man standing in the shadows, and a few minutes later he heard a cry for help. Retracing his steps at once, he found that a man who had been walking behind him had just been robbed.

A nearby policeman also heard the cry for help and came running to the scene. The student and the policeman soon captured the robber, and the student recognized him as the man in the shadows whom he had passed. He was curious and asked the man why he had not robbed him, and the man replied, "There were two of you."

The would-be robber, not knowing of the ever-present Christ, had seen the student's loving protection as a human companion. But the student was aware of the joy, peace, and inspiration of the presence of the Christ. Hence he could prove that the omnipresent Christ supplies us with the protection that an understanding of God affords mankind at all times and under all circumstances.

Personal sense may say, How can I, who seem to be material, demonstrate the ever-present Christ? Mrs. Eddy writes (Unity of Good, p. 37), "Human beings are physically mortal, but spiritually immortal." Our mental work is to keep before our thought the spiritual, immortal idea instead of the physical mortal. This mental activity, this turning from the mortal to the immortal, is a moment-by-moment process which has a deep and regenerating influence.

"Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," we read in the Bible (Rom. 8:9). The "Spirit of God" is the ever-present, living Christ. We manifest the Christ in Christlikeness, in ever-increasing purity of thought and action, as the old man of materiality gives way to the new man of Spirit. The presence of the Christ is also manifested in protection from the so-called destructive forces of immorality. The carnal mind may manifest more and more idiocy and crime, but our safety lies in the knowledge of the ever-present Christ with us.

In Science and Health, Mrs. Eddy states (p. 570): "What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood." Then she continues, "The waters will be pacified, and Christ will command the wave."

SPACE-AGE QUESTION

WHAT will men do, out in the starry deeps
Of far-flung universe, if they meet life
In form unlike their own?
Become once more as Cain? Again enact
The age-old crime and, weeping, reap anew
The anguish they have sown?

Nor lift a hand in fellowship and peace?

Or will those blazing trails through light-years' reach
Open men's eyes to see the Word was there;
Was Life before they came?
Unseal their hearts to know omnipotence?
That image and His likeness are beyond
This flesh and mortal frame?

So, finding Truth, from self-love finally cease?

Is this the reason for that constant urge
That forced men's vision upward to the stars
Since first their eyes knew light?
To learn, in the immensities of space,
The allness of supreme intelligence
Wherein there is no night?

Thus know at-one-ness with Love's constancy?

Greeting their fellows on the trackless trails
And knowing they are brother beings too,
Despite their outward seem?
So learn—and learning give and giving find—
The resurrection from this chrysalis
Of flesh and mortal dream;

Be heirs in Truth and claim Love's legacy?

Francis Ward Grubb

"Grace for to-day"

ELIZABETH BICE LUERSSEN

"It is gracious . . . to think good and do good rather than evil"

"*Give us grace for to-day; feed the famished affections*" (Science and Health, p. 17). This is Mrs. Eddy's spiritual interpretation of the line in the Lord's Prayer, "Give us this day our daily bread" (Matt. 6:11). It points up the value and necessity of daily expressing the quality of grace.

In fact, Mrs. Eddy goes further and declares that men's greatest need is willingness to grow in grace. "What we most need," she writes, "is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds" (Science and Health, p. 4).

Exactly what is grace? Among the dictionary meanings of the word "grace" are "kindness," "goodwill," "sense of right," "tactful harmony," "operation of divine love," and "state of being pleasing to God." Christ Jesus certainly exemplified the quality of grace, for the Bible records that God declared of him (Matt. 3:17), "This is my beloved Son, in whom I am well pleased." Throughout his entire experience he manifested those traits which Mrs. Eddy says truly express grace —"patience, meekness, love, and good deeds."

One would readily agree that it is gracious to be patient rather than impatient and irritable; to be meek rather than vain, haughty, or domineering; to be kind and loving rather than unloving; to think good and do good rather than evil. No wonder a gracious individual is appreciated, admired, and sought after! A familiar hymn implores (Christian Science Hymnal, No. 88),

> Gracious Spirit, dwell with me:
> I myself would gracious be.

What would hinder our expressing grace today and every day? Certainly not the qualities of God, which man reflects. They are the very essence of grace. Not the Christ-consciousness, which is forever manifesting grace and all the other qualities of Soul. What is it, then, that would oppose or inhibit one's growth in grace? Only the false material sense, or self, the unreal, mortal, or carnal mind, which would govern men's thinking if it could.

Mrs. Eddy says on page 118 of "Miscellaneous Writings," "Self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met manfully and overcome, or they will uproot all happiness."

A young Christian Scientist gained a victory over some of these "foes to grace," and the result was a healing of an inharmonious personal relationship. She was serving as a waitress at a summer camp, and the cook there constantly complained about her inefficiency. The more conscientiously the young girl strove to please, the more disagreeable the cook appeared to be. This apparent injustice tempted the waitress to feel hurt and resentful. Then she realized that as a student of Christian Science she really had only one recourse: to love and to keep on loving. This she did even though her attitude appeared to be little noticed or appreciated.

On the last day of camp, the waitresses lined up to receive the thanks and applause of the campers. As the cook passed the row of waitresses, she suddenly stopped in front of the young Christian Scientist and gently cupping the girl's face in her hands gave her a tender, loving smile that spoke more than words. To the young Scientist, it was the most wonderful moment of camp, and the lesson she learned continued with her long afterward.

Self is always a foe to grace. To be gracious, one must consider others rather than oneself. Grace includes no self-will. As one prays (Luke 22:42), "Not my will, but thine, be done," he knows the gracious thing to do. As he strives to reflect Love, he is willing to do it; and as he abides with Principle, he faithfully does it.

* * *

"Grace for to-day" may take many forms. More kindness and thoughtfulness in the home; more courtesy and consideration on the streets and highways; more appreciation and understanding of one's fellowmen; a more enduring sense of gratitude and joy. Everyone can express grace and graciousness.

The Scriptural promise is this (Eph. 4:7): "Unto every one of us is given grace according to the measure of the gift of Christ." With such a measure at our command, surely all can spontaneously and abundantly show forth *"grace for to-day"!*

Retaining Our Joy

ANDREW K. CLINE

"Man, the son of God, must be eternally expressing inspiration, joy, health, and well-being"

In a moment of trial or discouragement one may be inclined to say: "If only I had the inspiration to be happier," or, "If only I had nothing to worry about." A similar thought was expressed by Job in his period of trial as follows (23:3): "Oh that I knew where I might find him! that I might come even to his seat!"

That things have gone wrong, that we are having a troubled or unhappy time, or that we are ill with a physical difficulty—these are some of the human situations which students of Christian Science have learned to identify as suggestions, as mental whisperings, which have been allowed consciously or unconsciously to enter one's thought. Then mortal mind may suggest that there is little or nothing that can be done about them.

What joy it is to learn that indeed something can be done about them; that it is possible to refute these suggestions and their erroneous results; that it is possible to be happy instead of unhappy, to be well instead of ill, and to experience joy in place of despair or discouragement.

Christian Science teaches us how to attain and retain in our human experience all the positive, good, and joyous characteristics which the Bible tells us were given to man by his creator. We read in Genesis (1:27), "God created man in his own image, in the image of God created he him."

The Apostle John, in speaking of God, used the word "light" to describe Him when he wrote, "God is light, and in him is no darkness at all" (I John 1:5). In the next verse we read, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Surely, then, man, the son of God, must be eternally expressing inspiration, joy, health, and well-being. These are his inherent qualities, derived from his creator, his heavenly Father, God.

It is only error which seems to deprive us of good or which attempts to prevent us from claiming and enjoying our birthright. What can be done about this situation? May not the answer be to learn more of God?

On page 587 of the textbook, Science and Health, Mrs. Eddy gives this definition of God: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."

As one humbly ponders these synonyms and terms for God, as he thinks of God as intelligence, the Supreme Being, divine, ever-present Love, he begins to comprehend in some degree the tremendous import of the Bible statement that man is the image, the reflection, of God. He begins to see something of the perfection of God's creation and to love it. He begins to see his own place and perfection in that creation.

As he aligns his thought with God, eternal Mind, he finds that he is able to express kindness, joy, and intelligence. He has no time or place for the acceptance of evil's suggestions of anything untoward, unlovely, or imperfect. On the contrary, he finds it easy to think of and to know God as Love, ever present and eternal.

The student of Christian Science also finds inspiration and joy in pursuing his research through further study of the Bible and the Christian Science textbook, both of which abound in instances of healing and regeneration. For example, there is the account in the fourteenth chapter of Acts of the healing of the man "impotent in his feet . . . who never had walked." After listening to Paul's teaching, and upon being told by Paul to stand upon his feet, the man not only stood but leaped and walked. And on pages 192 and 193 of Science and Health there is the account of the complete healing by Mrs. Eddy of a case of hip disease, when the patient was said to be dying.

* * *

Fresh joy comes through reading the many well-authenticated testimonies of healings reported by students of Christian Science in each issue of the various Christian Science periodicals.

To retain his joy, the searcher finds it imperative to guard his thinking at all times so as to keep out any mental pictures of evil as real. He can refuse to accept these suggestions by keeping his consciousness filled with the true facts of being: that God, his perfect Principle, is forever guiding, guarding, and providing for him, His beloved son; and that God is, and forever will be, in control of His universe, including man.

Right now, right where we are, we can experience joy. No change of job, no change of physical location, is required—only a more careful choosing of the thoughts which we agree to accept and which we allow to companion with us. Mrs. Eddy realized how important it was for her students to choose carefully their mental companions. In Article VIII, Section 6, of the Manual of The Mother Church she writes, "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind."

Jesus said, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19). He proved that it is the knowledge of God as All-in-all that enables one to retain joy and harmony. He proved for the good of all mankind that one does not need to bow down to evil, to fear it or serve it or its suggestions. The reward for being obedient to the Master's teaching and for serving God is inspiration, health, and eternal joy.

The Three L's

SUZANNE MERIWETHER SMITH

[Of Special Interest to Children]

Do you know what the three *L's* are? Let me tell you about a boy and of how he learned about the three *L's*.

Mike loved school, but he was having a hard time learning to read, and he had difficulty in keeping up with the others in his class. He had been going to the Christian Science Sunday School, where he had learned that when he thought of and used the beautiful truths that were talked of in the class, he was always well and happy.

He had always trusted God to help him whenever things seemed to go wrong. However, one day after Mike had brought home another low grade in reading, error just seemed to tell him he was never going to read as well as the other children, and he became very unhappy.

His mother drew him to her and told him that she was going to tell him about the three *L's* and about how important they had been to mankind. She asked him if he could guess what the letters stood for.

Mike shook his head.

Mother said: "They stand for Listen, Let, and Love. Just think of how many times the Bible tells of spiritually minded people who first listened to God, then let God use them so they could complete the work He intended them to do. Most important, they loved God and mankind at all times."

Mike was interested; so Mother reminded him of Noah's experience. She pointed out that Noah had listened carefully to God; that he had let God show him what to do; and that he had loved God, good, so much that he knew exactly how to build his ark to preserve himself, his family, and the animals.

Then they talked of Moses, listening to God and hearing God's name revealed. Moses let God's laws operate in his experience, and he loved God enough to give mankind the Ten Commandments. Mike's face was aglow. "Mother, I can't listen to God very well if I'm talking to error, can I?"

"No, dear," his mother answered. Then she quoted two of the lines of Hymn No. 51 in the Christian Science Hymnal,

> The longing to be good and true
> Has brought the light again.

She added: "We must long or want to be good more than anything else. Then it is natural for us to listen for and to be obedient to divine Mind's direction."

* * *

Mike was so interested that he was eager to hear more. So they read from the Bible, from the first chapter of Genesis, "God said, Let there be light: and there was light." Then, after some more reading, Mike began to see that one must give up false beliefs and admit that God is All and that man is God's likeness.

After a while Mike said: "Jesus listened to God, and he let God use him to show us that error isn't real. And Jesus loved God and loved to do God's work better than anything else, didn't he?"

Mother nodded her head.

Then they began to talk about

Mrs. Eddy, the Discoverer and Founder of Christian Science. Even as a little girl she had listened to God and had kept on listening until she clearly heard what He wanted her to do. Then she had let Truth open the way for her until she had fulfilled her wonderful mission on earth.

Mike knew that in the textbook, Science and Health, Mrs. Eddy gives us many rules for loving. Mother read this sentence from page 4: "Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness."

The next day Mother bought a booklet published by The Christian Science Publishing Society, entitled, "Elizabeth and Andy." This booklet is filled with lovely experiences of a Christian Science family and is especially written for children.

That evening, when reading time came, Mother said, "Mike, I have bought you a new booklet, and I want you to read it to me."

Mike opened it and then started to protest because he had never seen many of the words in it. However, something told him that this was the time for him to use the three *L's.* Mother reminded him, "God is your Mind just as He is my Mind and the Mind of your teacher."

Mike began to read, and he forgot about thinking of himself as a boy trying to learn to read and thought only of the facts of God's spiritual creation. As a result he read better than he had ever read. He was even able to pronounce the new words easily.

For the next few weeks Mike read each evening, either from this booklet, from the Bible, from Science and Health, or from some of the Christian Science periodicals. When his next report card came out, his grade in reading was excellent.

The three *L's* are very important to Mike and his family now, and they can be to you.

Editorials

Evil Is Not Individual

It is fitting that the mystery of evil should be explained by scientific Christianity, or Christian Science, for Science reveals all truth—the truth of God and man and the truth about evil. The search by many religionists for the origin of evil has brought confusion through the ages and has ended in mere conjectures. But the search by Mary Baker Eddy ended in her discovery that evil has no origin; it is the product of a suppositional mind, an unreal, self-constituted consciousness that disappears in the presence of the knowledge of divine Mind's infinitude.

Furthermore, Mrs. Eddy found that evil is a mesmeric, mortal state of mind depicted in the second chapter of Genesis as the Adam-dream. This dream mind counterfeits true creation with its own misconceptions of man. Christian Science discloses that there is but one evil and that to overcome it we must see it as a sinful, intruding sense and not as sinful individuals.

As the mortal sense, or dream, is separated from an individual, God's image, the real man, gradually becomes apparent. The sinful, restrictive element in human consciousness is proved to have no claim to individuality or identity and no actuality in individual thought.

In order to prove the nothingness of the false sense that hides the real man, the Christian Scientist refrains from resenting or fearing the behavior of mortals, because he knows that error is neither individual nor conscious. Mrs. Eddy says in "Unity of Good" (p. 25), "Evil is not conscious or conscientious Mind; it is not individual, not actual."

Even though evil manifests itself in individualized forms, error is still one dream and must be dealt with as such. In "Science and Health with Key to the Scriptures," Mrs. Eddy describes the night dream in which the mortal suffers or enjoys, is weary or pained, but loses these dream sensations when the dream vanishes. She writes (p. 250): "Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal man is a mortal dream."

* * *

Christ Jesus was pointing out the impersonality of the one evil when he called it "the world." He said to his disciples (John 15:18), "If the world hate you, ye know that it hated me before it hated you."

The Master was not giving error names by which it could claim identity and individuality. Instead, he undermined it at the outset by depriving it of conscious selfhood. Physical ills, personal sins, and even death disappeared in his presence because he saw them as belonging to no individual and hence as having no conscious support.

Only God can bestow conscious individuality. The Ego-God alone can create an Ego-man. Untold times, false consciousness has been silenced when it was faced with the scientific realization that nothing but divine Mind can bestow individuality or give actual identity to man.

Long-drawn-out feuds, persistent states of resentment, intense prejudiced criticism, unforgiveness —all indicate a personal sense of evil, or a belief that evil is individual. If we boil with anger over what we consider an evil individual, we are supporting rather than destroying the dream that dreams all evil beliefs. When we look beyond the dream to true individuality, we prove that God's children are perfect and dwell in peace.

All the ills and sins in the world are included in the one evil, the dream of mortality. All the accidents, the poverty, the threats of war that confront us are constituents of this dream. Our work as Christian Scientists is to destroy the impersonal dream by recognizing its falsity and its inability to individualize its evil claims. Thus will its fearsome world picture be made to disappear into nothingness and its ability to reproduce its dream concepts be cut off.

Jesus said (John 16:33), "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." As an individual he broke the dream of matter and evil, helping the helpless, comforting the anguished, redeeming the sinful, raising the dead. In such compassionate ways he showed the power of Christliness over the delusion that evil is individual. He demonstrated for our benefit as well as for his own release from mortal limitations that a dream has no part in real individual existence. Good alone is individualized, and this fact, demonstrated by Christian Science, is what will inevitably "overcome the world" for all.

Helen Wood Bauman

Scientific Method

College students of today who maintain a Christian faith may find their faith challenged. The challenge may come in the form of a syllogism such as this:

Only that which questions everything is science.

Christianity accepts some things without question.

Therefore Christianity cannot possibly be science.

The Christian Scientist will accept the challenge with confidence.

Can a method be called scientific if it does not include an honest questioning of the method itself? And to really question this method, one would have to admit the possibility that having faith in something other than doubt as a means of obtaining information is scientific. That truth may be found through faith in God and in Christ Jesus, the Way-shower, is therefore a valid assumption. When demonstration follows, the assumption is proved to be fact.

Christ Jesus said: "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also" (John 14: 11, 12). In his time, and in the time immediately following his ascension, the truth of Jesus' teachings was verified by works. The Master healed all manner of disease and raised the dead. His disciples performed healing works which attested the truth of the doctrine they preached.

Today Christian Science has come, a divine revelation to Mrs. Eddy, explaining the method of spiritual healing practiced by Jesus and his disciples. Many who have questioned whether this could be have turned to Christian Science for help in time of despair and have found that it is true.

The method of Christian Science begins with God as infinite Principle, Mind, Love, and man as God's perfect reflection. It teaches that matter is the effect of erroneous belief and that when this belief is corrected by truth, the condition which seems to be material changes in the direction of the truth applied. On page 411 of Science and Health by Mrs. Eddy, we read: "Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease."

* * *

Every student of Christian Science has at some time applied this rule or experienced the effects of its application and has watched the result. He has found that it is as Mrs. Eddy has said.

Recent medical studies have indicated that one's faith in a drug influences the action of the drug on the body. From this we must conclude that it is unscientific to draw any conclusion from observation without taking into account the influence of faith on the outcome. Christian Science not only takes this influence into account; it explains it.

In Science and Health we read (p. 114), "Science shows that what is termed *matter* is but the subjective state of what is termed by the author *mortal mind*." It reveals the influence of the Christ, Truth, in counteracting false, mortal belief and establishing the effects of divine Mind's demonstrable law. The student who understands this will pursue his studies efficiently and while separating fable from fact will be successful in his ability to comprehend either as the situation may demand.

It is well for the college student to cherish his understanding of Truth and to protect it with Love. We read in John of people coming to see Jesus at Lazarus' house in Bethany (12:9–12): "And they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

Many observed. Many believed. But there were those to whom the logical conclusion to be drawn from Lazarus' appearance, alive after four days in the grave, was extremely distasteful. It contradicted their great faith in matter and material life, a faith which based their entire sense of self-esteem.

In scholastic circles today there are many who are honestly searching for truth. But the thought which has accepted a material universe as unquestionable and which denies the validity of any method that questions materialistic assumptions, terming its own method "scientific," may find any demonstration of Christian Science distasteful.

Love is the divine Principle, the only Mind. Man is Mind's image. As we understand this, denying the seeming power of error to portray man as a mortal, as having a prideful, animal intellect, acknowledging instead the omnipotence of divine Mind and the perfection of its image, we rule out of consciousness the error of material belief, and our progress is unimpeded.

The fact that the Christian Science college student's thought is open to the infinite possibilities of Christian Science does not make him less effective in the more limited fields of social and physical science. On the contrary, it enables the student to free himself from the limitations of confusion. He lovingly understands the human need for study along academic lines. He utilizes the truths of Christian Science to further his progress in these studies. And he constantly grows in his understanding and demonstration of spiritual reality.

CARL J. WELZ

Notice to Correspondents

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested *to place their addresses on their letters and to write their signatures plainly.* Women are requested to use the title "Miss" or "Mrs.," as the fact may be, and to use their Christian names. The cooperation of correspondents is solicited.

Church Dedications

Arvada, Colorado (First Church).

The public is cordially invited to attend dedicatory services of First Church of Christ, Scientist, Arvada, located at 8591 Ralston road, on Sunday, October 15, at 11:00 a.m. and 3:00 p.m.

Formal organization of Christian Science Society, Arvada, was completed in 1919. The society purchased a small edifice at Yukon street and West Fifty-seventh avenue which was dedicated in May of 1921.

During January of 1955 the society was recognized as a church by The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and the name was changed to First Church of Christ, Scientist, Arvada.

In 1954 the present acre building site was purchased and construction of a new edifice was started. A Sunday School, a Reading Room, and administrative offices were constructed and services held there while the main structure was being finished.

The new edifice was completed and the first service held on Easter Sunday, April, 1955.

Christian Science churches are not dedicated until free from debt. —*Arvada Enterprise* (October 12, 1961).

How You Can Help

When you send a remittance to the Publishing Society, do you always send with your check or money order something to tell us what it is for? The "something" may be a periodical renewal notice, or the part of our bill on which your name and address are typed, or a brief note to tell us how you wish to have the payment used. We shall be grateful for your help in this way.

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to Roy Garrett Watson, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in ***vest-pocket*** size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

For Faster Service on Your Address Change

You can receive faster, more efficient service if at least three weeks before a change of address you will give ALL the following information:

(1) Full name, former address, *name of each periodical subscribed for,* and if on the Convenient Payment Plan.

(2) New address (street, city, postal zone, state)

It has been found that changes of address are not practical under one week for *The Christian Science Monitor* and under one month for the other Christian Science periodicals.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

ENGLAND

CHESHIRE — West Kirby: Lela May Aultman, Central Hall, Hoylake, 8 p.m., Fri., Apr. 13.

KENT—Margate: Naomi Price, Sun Lounge, Winter Gardens, 7.30 p.m., Thurs., Mar. 22.

LANCASHIRE — Accrington: Richard L. Glendon, Town Hall, 7.30 p.m., Tues., Apr. 10.

Lytham St. Annes: Richard L. Glendon, Lowther Pavilion, Lytham, 7.30 p.m., Mon., Apr. 9.

LONDON—London (Fifth Church): Richard L. Glendon, Hornsey Town Hall, Crouch End, 3.15 p.m., Sun., Apr. 8.

SURREY — Esher (auspices First Church, Claygate): Naomi Price, Embassy Cinema, 2.30 p.m., Sun., Apr. 1.

Woking: Lela May Aultman, Odeon Cinema, Duke St., 2.30 p.m., Sun., Apr. 8.

SUSSEX—Worthing (First Church): Naomi Price, Assembly Hall, Stoke Abbott Rd., Worthing, 7.30 p.m., Tues., Mar. 20.

YORKSHIRE—York: Lela May Aultman, Tempest Anderson Hall, Museum Gardens, 7.30 p.m., Tues., Apr. 10.

ISLE OF MAN

Douglas: Lela May Aultman, Church, Hilary Rd., 7.30 p.m., Thurs., Apr. 12.

SCOTLAND

LANARKSHIRE — Glasgow (First Church): Richard L. Glendon, Church, 1 La Belle Pl., 8 p.m., Fri., Apr. 13.

DENMARK

Aarhus: Naomi Price, Folkebibliotekets Foredragssal, Mølleparken, 7 p.m., Tues., Apr. 10. In English. Danish translation read 8.15 p.m.

Copenhagen: Naomi Price, Folkets Hus, Enghavevej 40, 7.15 p.m., Mon., Apr. 9. In English. Danish translation read 8.30 p.m.

GERMANY

Bielefeld: Frank T. Hord, Aula der Kuhlo-Realschule in Bielefeld, Fritz-Reuter-Str. 25, 8 p.m., Tues., Apr. 10. In German.

Bonn: Frank T. Hord, Hörsaal I (Theatersaal) der Universität Bonn, 5 p.m., Sat., Apr. 7. In German.

Esslingen: Frank T. Hord, Aula der Staatlichen Ingenieurschule, Mühlstrasse, 8 p.m., Thurs., Apr. 5. In German.

Frankfurt (Main) (First Church): Naomi Price, Festsaal der Börse, entrance Börsenplatz 2, 4 p.m., Sat., Apr. 14. In English. German translation read 5.30 p.m.

Hamburg (Second Church): Frank T. Hord, Musikhalle, 8 p.m., Fri., Apr. 13. In German.

Moers/Niederrhein: Frank T. Hord, Aula Kreisberufsschule Moers, Wilh. Schroederstr. 12, 5 p.m., Sun., Apr. 8. In German.

Wuppertal: Frank T. Hord, Stadthalle Wuppertal-Elberfeld, 8 p.m., Mon., Apr. 9. In German.

NETHERLANDS

The Hague: Naomi Price, Church, Andries Bickerweg 1B, 7.45 p.m., Thurs., Apr. 5. In English. Dutch translation read 9.15 p.m.

AUSTRALIA

WESTERN AUSTRALIA — Perth: Francis William Cousins, South Perth City Hall, South Terrace, 8 p.m., Thurs., Apr. 5.

Perth: Francis William Cousins, Fremantle Town Hall, 3 p.m., Apr. 8.

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE — East London: Herbert E. Rieke, Bisseker Hall, Technical College, Lukin Rd., 8 p.m., Mon., Apr. 2.

UNITED STATES AND CANADA

(From March 25 to 31, and some earlier dates)

CANADA

BRITISH COLUMBIA — Victoria: Geith A. Plimmer, Church, Chambers St. and Pandora Ave., 8 p.m., Tues., Mar. 27.

ONTARIO — Belleville: Gordon F. Campbell, Corby Public Library, 8.15 p.m., Mon., Mar. 26.

Toronto (Sixth Church): Gordon F. Campbell, Collegiate Institute, 529 Vaughan Rd., 3.15 p.m., Sun., Mar. 25.

UNITED STATES

CALIFORNIA — Burbank (Second Church): Paul K. Wavro, Church, 2415 W. Magnolia Blvd., 8 p.m., Thurs., Mar. 29.

Capitola (auspices First Church, Soquel): Arnold H. Exo, Capitola Theater, Monterey St., 8 p.m., Tues., Mar. 27.

Chico: Charles M. Carr, Chico State College, 3 p.m., Sun., Mar. 18.

Danville: Georgina Tennant, Village Theater, 233 Front St., 3 p.m., Sun., Mar. 25.

Fortuna: Charles Louis Reilly, Church, 754 13th St., 3 p.m., Sun., Mar. 25.

Fresno (First Church): Otto G. Ziegenhagen, Church, 1615 N St., 8 p.m., Fri., Mar. 30.

Hemet: Otto G. Ziegenhagen, Church, 875 E. Acacia Ave., 3 p.m., Sun., Mar. 25.

Los Angeles (Fifth Church): Paul K. Wavro, Church, 7107 Hollywood Blvd., 8 p.m., Fri., Mar. 30.

Los Angeles (Nineteenth Church): Otto G. Ziegenhagen, Church, 1650 Federal Ave., 8 p.m., Tues., Mar. 27.

Monterey: Arnold H. Exo, Wharf Theater, 217 Alvarado, 12.15 p.m., Thurs., Mar. 29.

Newport Beach (First Church): Paul K. Wavro, Newport Harbor High School, 600 Irvine Ave., 8 p.m., Mon., Mar. 26.

Novato: Gordon H. Smith, Community Methodist Church, 1413 S. Novato Blvd., 8 p.m., Fri., Mar. 30.

Oakdale: Arnold H. Exo, Church of Latter Day Saints, 1141 Walnut Ave., 8 p.m., Fri., Mar. 30.

Pasadena (First Church): Charles M. Carr, Pasadena Civic Auditorium, 8 p.m., Thurs., Mar. 29.

Petaluma: Charles Louis Reilly, Church, 522 B St., 8 p.m., Thurs., Mar. 29.

Pismo Beach: Charles M. Carr, Veterans Memorial Bldg., Bello St., 3 p.m., Sun., Mar. 25.

Richmond: Arnold H. Exo, Church, 2417 Barrett Ave., 8 p.m., Mon., Mar. 26.

San Carlos: Charles Louis Reilly, Church, 1566 Arroyo Ave., 8 p.m., Fri., Mar. 30.

San Francisco (Ninth Church): Otto G. Ziegenhagen, Empire Theater, W. Portal Ave. and Vicente St., 11 a.m., Sat., Mar. 31.

San Rafael: Otto G. Ziegenhagen, Church, 1618 Fifth Ave., 8 p.m., Sat., Mar. 31.

Whittier (First Church): Otto G. Ziegenhagen, Church, Washington Ave. and Bailey, 8 p.m., Mon., Mar. 26.

ILLINOIS — **Chicago** (Eighteenth Church): John D. Pickett, Church, 7262 S. Coles Ave., 8 p.m., Tues., Mar. 27.

East St. Louis: Jules Cern, Church, Washington Pl. and Summit Ave., 8 p.m., Tues., Mar. 27.

INDIANA—**Bloomington:** Mary Wellington Gale, Church, 2425 E. Third St., 8 p.m., Tues., Mar. 27.

Columbus: John D. Pickett, Church, 3 p.m., Sun., Mar. 25.

Muncie: John D. Pickett, Church, 326 W. Charles, 8 p.m., Mon., Mar. 26.

IOWA—**Iowa City:** Jules Cern, Shambaugh Auditorium, University Library, 8 p.m., Fri., Mar. 30.

KANSAS—**Beloit:** Elbert R. Slaughter, Church, 8 p.m., Thurs., Mar. 29.

MASSACHUSETTS — **Boston** (The Mother Church): Neil H. Bowles, Church, Norway, Falmouth, and St. Paul Sts., 7.45 p.m., Thurs., Mar. 29.

Milford: Neil H. Bowles, Memorial School, Walnut St., 8 p.m., Fri., Mar. 30.

MICHIGAN — **Monroe:** Gordon F. Campbell, Cantrick Junior High School, 1008 Riverview Ave., 8 p.m., Thurs., Mar. 29.

MISSOURI — **Creve Coeur** (auspices First Church, Mason Woods): Gordon F. Campbell, Creve Coeur Country Club, Ballas and Olive, 8 p.m., Mon., Mar. 19.

Kansas City (Eighth Church): Ella H. Hay, Church, 3421 E. Meyer Blvd., 3 p.m., Sun., Mar. 25.

Kirkwood: Jules Cern, Church, 8 p.m., Mon., Mar. 26.

St. Louis (Eighth Church): Jules Cern, Church, Skinker and Wydown Blvd., 3.30 p.m., Sun., Mar. 25.

MONTANA—**Missoula:** Geith A. Plimmer, Church, 138 E. Pine St., 8.15 p.m., Thurs., Mar. 29.

NEBRASKA — **Central City:** John D. Pickett, State Theater, 8 p.m., Thurs., Mar. 29.

Omaha (Third Church): John D. Pickett, Church, 22nd and Browne St., 8 p.m., Fri., Mar. 30.

NEW JERSEY—**Englewood:** Neil H. Bowles, Tenafly Senior High School, 8.30 p.m., Mon., Mar. 26.

Pitman: Martin Broones, Pitman High School, 8.15 p.m., Mon., Mar. 19.

NEW MEXICO — **Las Vegas:** Wilson M. Riley, Church, 905 Sixth St., 8 p.m., Thurs., Mar. 29.

Santa Fe: Gordon H. Smith, St. Francis Auditorium, 107 W. Palace Ave., 8 p.m., Thurs., Mar. 22.

NEW YORK — **Brooklyn** (First Church): Hazel R. Harrison, Church, New York Ave. and Dean St., 3 p.m., Sat., Mar. 31.

Delmar: Ella H. Hay, First Methodist Church, Kenwood Ave., 8 p.m., Tues., Mar. 27.

Forest Hills, L. I.: Ralph W. Cessna, Church, 60 Greenway Terrace, 3 p.m., Sat., Mar. 31.

Levittown: Ella H. Hay, Levittown Hall, Levittown Parkway Village Green, 8.30 p.m., Thurs., Mar. 29.

Newburgh: Hazel R. Harrison, Church, 188 Grand St., 8 p.m., Thurs., Mar. 29.

New York (Fourth Church): Neil H. Bowles, Church, Ft. Washington Ave. and 185th St., 3 p.m., Sat., Mar. 31.

Peekskill: Neil H. Bowles, Church, 8.15 p.m., Sat., Mar. 31.

Syracuse (Second Church): Ella H. Hay, Church, 3827 E. Genesee St., 8.15 p.m., Fri., Mar. 30.

Utica: Neil H. Bowles, Church, 1608 Genesee St., 8.15 p.m., Tues., Mar. 27.

OHIO—**Elyria:** Hazel R. Harrison, High School, Sixth St. and West Ave., 8 p.m., Tues., Mar. 27.

OKLAHOMA — **Norman:** Wilson M. Riley, Meacham Auditorium, Student Union Bldg., University of Oklahoma, 8.15 p.m., Sat., Mar. 31.

OREGON — **Coquille:** Howard H. Irwin, Community Center, N. Birch St., 8 p.m., Sat., Mar. 31.

Hood River: Arch Bailey, Hood River High School, 3 p.m., Sun., Mar. 25.

Portland (Eighth Church): Arch Bailey, Grant High School, 8 p.m., Mon., Mar. 26.

PENNSYLVANIA — Philadelphia (Third Church): Ralph W. Cessna, Church, 8044 Stenton Ave., Chestnut Hill, 8 p.m., Thurs., Mar. 29.

Philadelphia (Fourth Church): Mary Wellington Gale, Church, 5842 Hoffman Ave., 3.15 p.m., Sun., Mar. 25.

Philadelphia (Fifth Church): Mary Wellington Gale, Church, 1915 Pine St., 8 p.m., Mon., Mar. 19.

West Chester: Mary Wellington Gale, Church, 227 N. High St., 8.15 p.m., Mon., Mar. 26.

SOUTH DAKOTA — Belle Fourche: Elbert R. Slaughter, Church, 3 p.m., Sun., Mar. 25.

VIRGINIA — Petersburg: John D. Pickett, Church, 1668 S. Sycamore St., 8.15 p.m., Fri., Mar. 16.

Williamsburg: Neil H. Bowles, The Auditorium, S. England St., 4 p.m., Sun., Mar. 25.

Winchester: Ralph W. Cessna, George Washington Hotel, 8 p.m., Tues., Mar. 27.

WASHINGTON—Colville: Howard H. Irwin, Alpine Theater, 108 N. Main St., 8 p.m., Tues., Mar. 27.

Mercer Island: Martin Broones, High School, 4131 92nd, S. E., 3 p.m., Sun., Mar. 25.

Olympia (Second Church): Howard H. Irwin, Garfield School, 1512 Garfield Ave., 3 p.m., Sun., Mar. 25.

Renton: Geith A. Plimmer, High School, 400 Second Ave., 8 p.m., Thurs., Mar. 22.

Seattle (Seventh Church): Martin Broones, Church, 2555 Eighth Ave., W., 8 p.m., Tues., Mar. 27.

Seattle (Ninth Church): Martin Broones, Ingraham High School, 1819 N. 135th, 8 p.m., Fri., Mar. 30.

Seattle (Tenth Church): Martin Broones, Lewis and Clark Theater, 15820 Pacific Highway, S., 10.30 a.m., Sat., Mar. 31.

Seattle (Twelfth Church): Martin Broones, Catherine Blaine Junior High School, 2550 34th Ave., W., 8 p.m., Thurs., Mar. 29.

Tacoma (First Church): Arch Bailey, Church, Division and Eye St., 8 p.m., Fri., Mar. 30.

WYOMING—Cody: Elbert R. Slaughter, Church, 901 Sheridan Ave., 8 p.m., Fri., Mar. 23.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

Instructions to Librarians

ORDERS FOR MRS. EDDY'S WRITINGS: All orders for the writings of Mary Baker Eddy, and remittances therefor, should be sent to CHARLES HENRY GABRIEL, Publishers' Agent, One Norway Street, Boston 15, Massachusetts, U. S. A.

ALL OTHER ORDERS: All orders for the Christian Science periodicals, Bibles, biographies, Hymnals, and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.

How Christian Science Heals

RADIO PROGRAM No. 443

The Master's Answer

SPEAKER: It's not uncommon for people to have questions about spiritual healing. The Master, Christ Jesus, was often questioned by both his disciples and those who witnessed his healing works. To some it seems hard to realize that the prayer of spiritual understanding alone is powerful and effective.

A young couple from Arcadia, California, have had proof of the effectiveness of prayer. John and Kathleen Morgan have two children, Janet and Kenny, and we've asked them to tell you about a healing of Janet's.

Suppose you start, Mrs. Morgan.

MRS. MORGAN: Well, this begins at the time our daughter was born. She had an ugly red mark on her face. The doctor said this would fade away gradually; but it didn't, and by the time she was ready for school it seemed worse than ever.

When she was four and one half years old, the doctor who was present at her birth saw her. The spot had become quite aggravated in appearance. He said, "That spot should be removed right away."

MR. MORGAN: He was just as emphatic as he could be.

SPEAKER: Well, what did you do then, Mrs. Morgan?

MRS. MORGAN: We decided then we had to be more energetic than ever with our efforts in Christian Science and called a practitioner to help us through prayer. In talking with him, I mentioned that whenever I took the little girl shopping or out with me people would come up and ask about the spot and offer advice as to what to do about it. And the child was becoming more aware of the condition—all this disturbed us a great deal.

MR. MORGAN: So the practitioner asked us to refuse to look at the mark as much as possible. He told us this wouldn't be easy, and it

[*The above is substantially the text of the program released for broadcast the weekend of March 9–11 in the radio series, "How Christian Science Heals," heard internationally over approximately 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.*]

wasn't! But he wanted us to turn away from the material evidence and recognize our daughter in her true selfhood as a spiritual idea, the perfect image and likeness of God, divine Mind. Of course, an idea of the infinite Mind is without spot or blemish, showing forth the perfection of this Mind.

MRS. MORGAN: We looked up statements along this line in the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I loved the statement in Job, "For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear." And I remember especially Mrs. Eddy's words (Science and Health with Key to the Scriptures, p. 463), "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive."

SPEAKER: Tell us how that helped you.

MRS. MORGAN: Well, it helped me to understand that a child of God is actually a divine idea, the spiritual image and likeness of God, and therefore untouched by a material birth that could have harmed him or left a mark.

MR. MORGAN: We couldn't just tell ourselves these things; these truths had to be understood, and we knew that with this understanding would come healing. It was helpful to recognize that God is the only cause and creator. Little by little all this became clearer as we continued to study and pray. We tried to be faithful in looking away from the material condition and not even watch for improvement. We also continued to have treatment through prayer from the practitioner.

MRS. MORGAN: Soon after this, I can't tell just how long, a friend who was a Christian Science nurse stopped by for a visit. After the little girl had left the room she said, "When did that spot disappear?" I didn't even know it had gone; so I called Janet back to me, and her face was absolutely perfect. There was nothing there whatsoever. Her skin was beautiful and clear.

SPEAKER: That was wonderful proof to you! How long ago did this occur?

MR. MORGAN: It must be over seven years now. This healing has been a blessing in many ways. I became a much more active student of Christian Science. And we've both been more alert in overcoming problems that have come up with the children and in business.

SPEAKER: Thank you both very much for telling us about this experience.

You know, friends, as I listened to this account of the healing of the Morgans' daughter, my thought went back to the occasion when

Christ Jesus healed the man who was blind from birth. You remember the disciples asked him, "Master, who did sin, this man, or his parents, that he was born blind?" And Jesus gave that wonderful answer, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

Now why do I call this a wonderful answer? Well, it showed so clearly that the Master was concerned with the fact that here was an opportunity to see evidence of the power and love of God in a practical way. It didn't make any difference whether the world believed this condition of blindness was due to some sin on the part of the parents or of the man himself. Instead, our Master saw it as an opportunity to prove once again that disease or deformity is not the result of material conditions or heredity. Why? Because man is spiritual and, as the Bible declares, is made in the image and likeness of God, divine Love and Spirit. What we call disease or deformity or disfigurement can only be the manifestation of ignorance, ignorance of the fact that God is the only cause and creator. This was the lesson our guests had to learn before their daughter was healed.

When we begin to grasp the fact that man is made in God's likeness, complete and perfect, we are bringing our thought into accord with this powerful spiritual truth that has always been true and always will be true. The humble, prayerful acceptance of this truth brings freedom to us and to our children.

You see, the understanding that man in his true being is spiritual and perfect enables us to let go of the wrong conception of man: that he is mortal and subject to material laws of chance, accident, or heredity. This understanding replaces the misconception that God's will could ever be anything but good for the man of His creating. Then we see the operation of God's care in every phase of our daily life. We see the effects of His supreme, all-powerful law in the healing of all discord, including both functional and organic disease.

In closing, let's think over these very helpful words from the Christian Science textbook (p. 494): "Divine Love always has met and always will meet every human need. It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good."

The musical selection was a solo, "Behold, What Manner of Love."

Our Sunday Schools

The Value of Illustrations in Teaching

[From a teacher in a branch church Sunday School]

How can we present the vital truths of Christian Science so that they will have more meaning to the Sunday School pupil and so that the young person will have a greater desire to accept the Science of Christianity and put it into practice? The pupil in the older classes frequently has a good grasp of the letter and some understanding of its spiritual meaning. But the glib response a Sunday School teacher sometimes hears may be an attempt to conceal the fact that the pupil does not really understand the meaning of what is being discussed.

A teacher prayerfully seeking guidance to meet such a situation will find it helpful to consider the following passage by Mary Baker Eddy in "Science and Health with Key to the Scriptures" (p. 575): "Spiritual teaching must always be by symbols. Did not Jesus illustrate the truths he taught by the mustard-seed and the prodigal?"

One Sunday School teacher realized he had not been awake to this wonderful counsel when he heard one of his teen-age boys mutter something during the class period. The teacher had just been discussing the fact that man is made in the image and likeness of God. After some persuasion, the boy explained that he had said, "That's all right, if you know it!" The teacher then realized that his words did not have a concrete meaning to the pupil. It was clear that the boy needed an illustration to help him realize what this basic truth means so that he could begin to feel the power and greatness of it.

Mrs. Eddy's words were recalled (*ibid.*, p. 250), "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God." So the teacher used this simple illustration to give the boy an idea of man's relationship to God.

Since the boys had problems with tests, school assignments, and difficult subjects, the discussion turned to the nature of God as divine Mind. It was explained that just as a ray of sunlight can never be separated from the sun, man as a ray, or manifestation, of divine consciousness can never be separated from infinite Mind. Therefore man as idea can never be separated from the intelligence and balanced judgment he needs to act wisely and correctly. Carrying the example further, the teacher brought out that a sunbeam which passes through a glass prism breaks down into a rainbow of colors. This was used to illustrate how divine Mind constantly imparts to man a variety of qualities, such as wisdom, intuition, acuteness, and comprehension.

The Sunday School teacher found that this symbol could be useful in many ways, using the synonyms of Love, Spirit, Soul. As a result there was much keener attention in class, and the pupils had been given a helpful tool to use in putting their understanding of Christian Science into practice.

A study of our Leader's writings reveals that she makes constant use of symbols to clarify her teaching, such as circles and straight lines, drops of water, timetables, models and sculpture, clay and the potter, blades of grass, mirrors, dreams, the mist, and many others.

Of course, these symbols are human concepts, and for this very reason they are limited in their application. This should be made clear to Sunday School pupils, especially if there is a tendency to argue the finer points of an example. Of course, objects should not be taken into the classes to be used as illustrations, nor should a teacher try to make diagrams or drawings in using such symbols. But, prayerfully employed, symbols used in the discussion can be a very practical help in classes of all ages.

Communications Welcome

This department invites Sunday School teachers and officers to send in experiences. They will be reported in this column or otherwise used for the benefit of our Sunday Schools. Questions on Sunday School work are also welcome, and individual replies will be sent. Address communications to the Sunday School Division, Department of Branches and Practitioners, 107 Falmouth Street, Boston 15, Massachusetts.

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on March 25, 1962.]

CORRUPT (Matt. 6:19, 20)
The Greek verb thus translated in these two verses has the literal meaning of "to cause to vanish away" and so "to consume or destroy."

A NEW SHARP THRESHING INSTRUMENT HAVING TEETH
(Isa. 41:15)
In threshing their grain, the Hebrews often used a heavy wooden sledge, occasionally studded with either sharp flints or iron spikes (the "teeth" referred to in this passage). The sledge, when dragged over the sheaves by oxen, partially separated the chaff from the wheat.

THEOLOGY
(*the-ol′o-jy—e* as in *e*ve, first *o* as in *o*dd, second as in c*o*nnect, *y* as in sleep*y*; or *-ji—i* as in *i*s). Rational interpretation of religious faith, practice, and experience; the analysis, application, and presentation of the traditional doctrines of a religion or religious group.

FINE (Job 28:1)
The verb "fine" is used in various senses; but in this context it is clearly employed in the sense of refine, purify, clarify; as, to fine (refine) gold.

THE KING'S MEAT (Dan. 1:5)
The somewhat rare word which is here translated "meat" is actually a term borrowed from the Persian and appears to be used in the sense of "delicacies," such as would naturally be found at the royal table.

HANANIAH, MISHAEL, AND AZARIAH
(Dan. 1:6)
(*han′a-ni′a*—first *a* as in *a*dd, second and third as in sof*a*, *i* as in *i*ce; *mish′a-el—i* as in *i*s, *a* as in ch*a*otic, *e* as in *e*nd; or *mi′sha-el —i* as in *i*ce, *a* as in ch*a*otic, *e* as in *e*nd; *az′a-ri′a*—first *a* as in *a*dd, second and third as in sof*a*, *i* as in *i*ce). These three young Hebrews were renamed by the Babylonians — Shadrach, Meshach, and Abednego (verse 7).

MELZAR (Dan. 1:11)
(*mel′zar—e* as in *e*nd, *a* as in *a*rm). It seems clear that the translators who prepared the King James Version took Melzar to be the name of an individual; but it is now generally conceded that it denotes an official title, such as governor, or, as Smith suggests, steward.

ASHPENAZ (Dan. 1:3)
(*ash′pe-naz*—both *a*'s as in *a*dd, *e* as in *e*vent).

TESTIMONIES
of Christian Science Healing

Over twenty years ago Christian Science was presented to me by our daughter's music teacher. My mother had passed on, after having been ill for five years. I could not understand why. She was always ready to help all in need, kind and loving to us, and a good Christian. The Bible has this promise (John 8:51): "If a man keep my saying, he shall never see death." Why did Jesus make such a promise when I had had to stand by and see my mother die? I was very bitter, and I was suffering from attacks of gall bladder trouble. Also I was experiencing a great deal of pain from another internal difficulty.

I went to see the family physician. He said the second condition necessitated an operation. I knew that I did not want an operation, and I told the doctor so. His answer was, "You can go on possibly for three or four years, but you will be back to see me."

From his office I went to the music teacher's studio and asked to borrow a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. By the time I had read the first chapter, which is on Prayer, I knew I had found what I had always been looking for. The first change I noticed was that I gained a wonderful peace of mind, something I had not really experienced before. I became so engrossed in reading the book and in studying the Lesson-Sermons, outlined in the *Christian Science Quarterly,* that I did not know when the pain disappeared, but it went, as did the gall bladder condition.

Now I knew that my blessed mother had not died, because being actually the offspring of God, divine Spirit, she had never lived in a material body. Of all my healings, I think I am most grateful for this healing of grief and bitterness.

Our children were enrolled in the Christian Science Sunday

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

School and attended it until their college days. When our son was a junior in high school he became very ill, and his father, not a Scientist, became fearful and insisted we see a doctor. After many tests were taken we were told the boy had rheumatic fever and chorea. The doctor also said there was nothing medically that could be done for him and that we must be sure that he rested. He was so ill that he had to be fed.

My understanding of Christian Science had never been put to the test before. Things had always been harmonious, and there had seemed no need for more consecrated study. I really learned to depend on God in those next few days. I had asked his Sunday School teacher, a practitioner, for help in Christian Science, and day or night she was always ready to help with some truth.

It is hard at the time to realize what a blessing our trials are; but our son and I are grateful now, because this experience did not leave us spiritually where it found us. In three weeks the same doctor examined him and passed him as fit to return to school, saying that his healing was a miracle. The boy played football and ran in track the next year, passing all the physical examinations required for such activities.

I should like to express gratitude for the practitioner who so lovingly helped us, for Christ Jesus, for our Leader, Mrs. Eddy, for the privilege of active membership in a branch church, where I am especially grateful to be serving in the Sunday School. Class instruction was a blessed experience, and the association meetings are really oases. I am grateful to be able to serve in a small way in our Father's vineyard. — (Mrs.) RUTH SCHEAR, Hampton, Iowa.

❧

IT is with heartfelt gratitude to God that I testify to the beneficent influence that Christian Science has had on my life. I was introduced to it through a printed lecture in a newspaper. At that time I was under a doctor's care for Bright's disease and high blood pressure, and I was spending most of my time in bed.

After reading the lecture, I borrowed the Christian Science textbook, Science and Health by Mrs. Eddy, from the public library and began reading and studying it. Although I did not understand all that I read, I knew it was the truth; and I felt that if I could understand it, it would heal me. So I persisted in my almost continual reading and studying. Gradually, sick headaches, from which I had suffered for fourteen years, disappeared entirely, never to return. The Bright's disease and high blood pressure were also healed through my own study and practice of Christian Science.

I have been healed too of influenza, colds, stiffness of the joints, swelling and inflammation of the ankles, a kidney infection, stoppage of the bowels, and of a nervous breakdown.

However, what I am most grateful for is the change in my mental state. Daily and hourly Christian Science is changing it from one of fear, doubt, confusion, criticism, and condemnation to one of love, joy, courage, and understanding.

I am grateful for membership in The Mother Church and a branch church, for the periodicals, and for all the activities of the Christian Science movement.—(Mrs.) MYRTLE A. ROSENBALM, Denton, Texas.

* * *

I SHOULD like to testify to the simplicity and practicality of Christian Science. This religion came into my parents' home when my sister, then an infant, was apparently passing on as a result of pneumonia and had been given up by the physicians. She was healed through the prayerful treatment of a Christian Science practitioner. My parents then took up the earnest study of Mrs. Eddy's works, and thus Science was well established in the home when I was born.

I shall always be grateful for the Christian Science Sunday School which I attended from the earliest admittable age. It was during this period that I experienced a healing which has remained outstanding in my thought.

When my milk teeth came out and the permanent ones took their place, the latter were so crooked that they stood sideways in my mouth with great gaps between each one.

One Sunday my teacher pointed out that Jesus sometimes thanked his heavenly Father for benefits even before they became apparent to those about him. This made a very deep impression on me, and I began thanking God in my prayers for man's perfection as God's child. I had no doubt that I would be answered in the same way Jesus was always answered.

One morning, while brushing my teeth, I glanced in the mirror and saw that the teeth were straight. The joy of this healing gave me a deep trust in God's love for His children, and this has remained with me through the years as I have grown to adulthood.

At one time it was necessary for me to give up a flourishing career and discontinue my musical studies. During the following three years, I did little but study Mrs. Eddy's writings. When I wished to resume activity in my profession, I was warned by well-meaning friends that my voice would have deteriorated from lack of use and that I was forgotten in my field.

Six weeks after that I was named a winner in an audition held by one of the largest opera companies in the world. I had held to the fact that in its true, spiritual sense voice is not the result of the manipulation of vocal chords, but is in Science an expression of Mind and is constantly being unfolded through the exercise of spiritual understanding.

Through prayerful application of Science, I have been able to continue in this profession, supporting a son, when material sense would have deemed it impossible. In addition, I have been extended outstanding opportunities.

For membership in The Mother Church and service in a branch church, I am deeply grateful. Class instruction has been the pearl of great price which has healed a sorrowing heart and opened up a new life.

As Christian Scientists, we are never tempted to say, "Oh, if I only had more to give my children!" We know we have the greatest heritage of all to bequeath them—Christian Science, which supplies all human needs in abundance. In the words of Mrs. Eddy (Miscellaneous Writings, p. 307): "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have."—(Mrs.) ENID CLEMENT PEACE, Los Angeles, California.

* * *

"HAST thou a friend, and forgettest to be grateful?" This question posed by Mrs. Eddy (Miscellaneous Writings, p. 339) has prompted me to share some of the good I have derived from Christian Science.

While living in another city a few years ago, although in a home with people who loved me, I felt that I was alone and lonely. Constant questioning of everything and everyone in my experience led to indecision, frustration, and guilt. "Why," I would ask, for example, "is the world in such obvious distress?" I had few friends, and I was hypercritical of my work. As a result, my mentality was in an endless turmoil. I was at war, and I found no peace and no haven from it.

As a youngster I had been enrolled in a Christian Science Sunday School. However, my attendance lapsed, and for several years I did not attend church services of any kind. But there came a time when I needed help; so I turned to the Bible and to the Christian Science textbook by Mrs. Eddy, for the answer to my immediate need for physical healing. When I was temporarily relieved, I would close my books and be about *my* business, which I then thought was to go to work each day, perhaps meet someone for lunch, take in some amusement, keep my clothes in order, sleep, and arise the following morning and begin this cycle again.

Constantly bothered by colds, headaches, and personality problems, I realized how completely unhappy I felt, and I finally understood that something had to be done right away. I thought: "If this is life, then I do not want any part of it. There must be more to life than what I am seeing." I came to the conclusion that "I must be about my Father's business" (Luke 2:49).

I made an appointment with a Christian Science practitioner. During our prayerful talk I was instantaneously healed of smoking. The practitioner, at a later meeting, showed me the necessity of being consistent. I began to realize that consistency in relying on God, consistency in studying the Lesson-Sermon, outlined in the *Quarterly,* and consistency in replacing the human consciousness with the divine, will make Love, Truth, and Life evident in our experience. The headaches ceased as did the colds.

Another practitioner pointed out the necessity for membership in The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and my prayers during this period led me to understand more of the love of God for man. Two Bible citations were particularly helpful. One reads (I John 4:10), "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The other is this verse from Isaiah (45:5): "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me."

These ideas, held to steadfastly,

ended my loneliness and revealed a friendship that demonstrates Immanuel, or "God with us." Having perceived man's relationship to God, I knew that I would never be lonely again.

Membership in The Mother Church has proved a blessing. It not only helps me to maintain the essence of friendship, but it affords me the opportunity to grow spiritually through service to the Christian Science movement. I am grateful for Christian Science and its Discoverer and Founder, Mrs. Eddy. She discerned Truth to be the benefactor of mankind, and because of her consecrated work I have been able to discover that God is my friend. For this, I am very grateful.—PHILLIP WARREN KUPPER, Brookline, Massachusetts.

* * *

MY husband learned of Christian Science in a public library many years prior to our marriage. To him, it was an answer to prayer and the end of a wide search and an investigation into several religions. In Science he found the peace of mind and hope which satisfied his spiritual longings, and he became an earnest student of it. He was healed of a nervous breakdown, resulting from overwork and strain while educating himself to become a lawyer. While on active duty in World War I, he had many proofs of God's loving care and protection both in camp and in battle.

It was through him that I became interested in Science after the war, and this religion has proved to be the greatest blessing of my life.

One of our sons, at the age of three, caught one hand in the electric wringer while he was watching our laundress. No cry came forth from either of them; but I sensed that something was wrong and went down to the basement. I had been facing a serious physical difficulty affecting the younger child and was well fortified with the truth of man's relationship to God and desirous to rely fully on Christian Science.

The first thought that came to me, even before I saw the child, was the Bible verse (Isa. 26:3), "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." I knew that my thinking had been stayed on God and His goodness; so I had no fear. Since the hand looked badly hurt, I washed and bandaged it and then called a Christian Science practitioner for help, and I too prayed.

I was comparatively new in

served until closing time, when I had to be helped out of the office and driven home.

I asked a practitioner for treatment; but three days passed, and I was still unable to use the foot. My employer then called me to inquire about the condition, asking if I would be able to come into the office again soon. I realized that I should be at my post; so I gave the practitioner another telephone call and asked him what in my thought was preventing my healing. To this question he replied: "Why delve into mortal mind? Rather ask infinite Mind what will help to bring about your healing!"

After I had hung up the receiver, I put my injured foot to the floor, heard a snapping sound, and saw the swelling go down. All this took place in a few seconds.

I telephoned the office to say that I would be in immediately; but before I was ready to leave, there was a cab at the door, sent by my employer, who thought surely I could neither drive nor walk. The fact that there was not so much as a trace of the injury or a limp impressed my coworkers, none of whom were Christian Scientists.

Two months after I began serving as First Reader in a branch church, my employer gave me the whole of each Wednesday off without loss of pay, and I was able to devote the day to preparation of readings and prayerful work for the evening testimony meeting. Several months after that he unexpectedly announced his early retirement. My employment came to an end when he retired, and I was then free to give the time to study and preparation for my duties as Reader which I was formerly giving to business. About three years previous to my retirement, I had been guided to take certain financial steps, and the results of these, and other accrued benefits, have enabled me to free myself from the necessity of going out to business daily.

I am very grateful for my acceptance into membership in The Mother Church and for being able to contribute in some measure to the vast work being done for the whole world by The Mother Church and its branches.—(Mrs.) ALMA REA, Toronto, Ontario, Canada.

Signs of the Times

O. E. Peterson
in the *Chicago Daily News*
Chicago, Illinois

(Here are excerpts from a talk . . . by O. E. Peterson on his "Living Philosophy" before the Chicago Sunday Evening Club in Orchestra Hall. Peterson is secretary of Kiwanis International.) . . .

I believe . . . that the natural outgrowth of abiding faith in God is selfless service to one's fellow man. . . . I believe that action, positive in nature, high in motivation, is absolutely essential to the good life—and that, in the end, is the significant life. . . .

I believe that religion and morality cannot be divorced. To live up to our obligations of enlightened Christian leadership we must develop a concern for citizenship and individual responsibility.

I believe that we should love God, and that we should work for Him with all our might.

No person can say for another what true happiness is, but I myself feel that no man can be contented who lives only for himself. The joy and zest of living comes from losing oneself in a cause or ideal. . . .

In the words of Albert Schweitzer, "It is not enough merely to exist. You must give some time to your fellow man. Even if it's a little thing, do something for those who need man's help, for which you get no pay but the privilege of doing it." . . .

From time immemorial men have been divided into three groups—those who walk the low way, the large majority who take the middle road and those who climb the high way.

The first are the negative people of society. They recognize no moral laws. The second travel the middle road of indifference. They accept conditions as they are—they make no effort to improve them. The third group, those who follow the Master, take the high way. They take the steep ascent of duty—they learn service. "By their fruits ye shall know them" was the Master's test.

How true the saying that for evil to triumph, good men need only to do nothing. Yes, it's the doers who are truly happy—and truly significant.

And so I thank God every day that there are men in this great land of ours—multitudes of them—who have made high ideals the guide posts of their lives.

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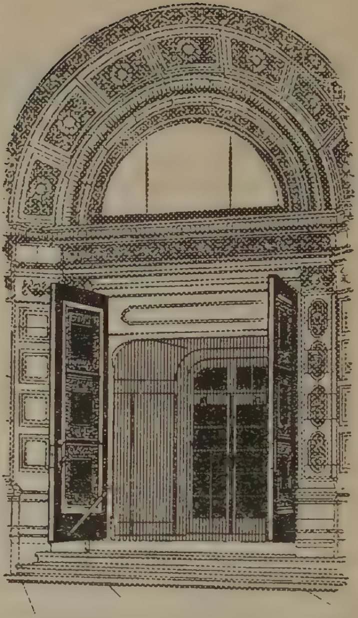

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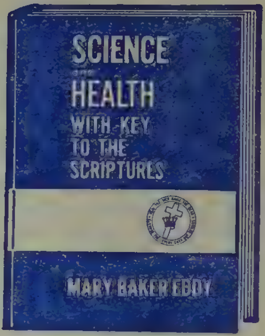

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Christian Science Sentinel

"What I say unto you
I say unto all,
WATCH"
—Jesus

March 24, 1962

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

March 24, 1962 Vol. 64, No. 12

The Only Way

FREDERICK WILLIAM BOORER

> *"The only way for us to demonstrate . . . pure consciousness is to reject . . . all the suggestions of evil"*

"THERE is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses." This statement appears on page 242 of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, the Discoverer and Founder of Christian Science.

In order "to have no other consciousness of life—than good, God and His reflection," one must recognize and acknowledge the allness and infinity of good, God, and the infinite nature of man as God's reflection. This truth coordinates the teachings of Christian Science with those of the Scriptures, for in the first chapter of Genesis we read that "God said, Let us make man in our image, after our likeness."

One of the synonyms for God implied in the Scriptures, and found in the writings of Mrs. Eddy, our beloved Leader, is Mind; therefore the man whom God created in His image and likeness—the image and likeness of Mind—must of necessity be a conscious being. How could he be otherwise? Does not like produce like? "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh" (James 3:11, 12).

How perfectly do these words of James parallel those of Mrs. Eddy on page 257 of Science and Health: "Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter."

* * *

Man, then, as the likeness of Mind, must be and is the immediate object of Love; and the pure, spiritual, healthful, harmonious ideas of God, infinite Mind, not only surround him, but constitute his very being. Only that which originates in and emanates from this one and only Mind can come to him. Understanding these truths and adhering to them steadfastly, one is enabled to see more clearly the spiritual significance of John the Baptist's reply to his disciples, "A man can receive nothing, except it be given him from heaven" (John 3:27).

It is therefore reasonable to conclude that any thought or suggestion that cannot be associated with the divine Mind cannot be and is not included in the consciousness of man. The only way for us to demonstrate this pure consciousness is to reject immediately as false all the suggestions of evil. Having no origin in the divine Mind, such suggestions possess none of the qualities of Mind; they have no life or existence, no law to sustain them, no avenue through which they can operate, and no man to victimize.

Mind, being God, is infinite, filling all space and possessing all power. It is the cause, creator, and governor of the universe, including man, and because of its infinity, this Mind is not in competition with any other mind claiming to interfere with the harmonious functioning of this one and only Mind.

One who understands himself as the real man, and therefore the immediate object of infinite Mind's knowing, reflects the wisdom and intelligence to neutralize every claim to the existence of an opposite power. The result is immunity from the supposititious arguments associated with the belief in such a power.

Knowing man as the image of

Mind, an individual consciousness, we must see clearly that the only way to demonstrate the kingdom of heaven is to admit only those thoughts that can definitely be associated with God — infinite good. We must not permit the slightest suggestion foreign to the nature of God to pass the barrier of our consciousness. In this way only can we prove our true sonship, man's inseparable at-one-ment with God. When we prove this at-one-ment we find our immunity to the mesmerism of material sense testimony, which would have us believe that God is not the only Mind and that man is less than what his divine Father-Mother has declared him to be.

Mrs. Eddy writes in "No and Yes" (p. 38), "Having one God, one Mind, one consciousness,—which includes only His own nature,—and loving your neighbor as yourself, constitute Christian Science, which must demonstrate the nothingness of any other state or stage of being."

Patience in Action

CAROLYN CANHAM PAUL

"Patience is never a passive quality . . . but a living, useful, active function"

In the daily process of expanding our knowledge of God and of working out our route from the human basis of belief to the divine understanding of being, we sometimes find it necessary to work persistently and long on one particular phase of spiritualization of thought and life. As Christian Scientists we know that man, the spiritual idea and perfect reflection of God, is the complete and constant expression of all good. But we must prove these truths in our lives, for proof is an integral part of the total comprehension of Christian Science, as it is of any science. And we need an understanding of patience in our efforts to make this proof.

But do we not often view patience as a rather grim characteristic, invested with the so-called old-fashioned virtues of stoicism, rigidity, self-justification, and stubbornness? Perhaps we have not reexamined in the spiritual light of Christian Science qualities with which we have been familiar all our lives. Yet God-given qualities are important tools for us as we progress from the human sense of things to the divine. How vital it is to use them in their correct definition and application!

Christ Jesus referred to the quality of patience in his parable of the sower and the seed, describing the seed which fell on the good ground as "they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15).

* * *

Mrs. Eddy writes in Science and Health (p. 20), "St. Paul wrote, 'Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;' that is, let us put aside material self and sense, and seek the divine Principle and Science of all healing."

Patience is an important part of our demonstration of spirituality. Patience is never a passive quality, never idle waiting or a sitting-back, but a living, useful, active function. As we "put aside material self and sense," we see our growth as a manifestation of patience, of a perseverance which carries with it its own continually gratifying rewards. The time spent in thoughtful study and quiet devotion becomes precious in itself.

For most of us, our daily work is directed toward a specific aim, and the attainment of this aim is a cause for rejoicing. But when we understand that patience and daily persistence are essential to growth, then each day's unfoldment will enrich our whole experience. We often need a period of quiet assimilation in order to broaden and deepen our insights to incorporate them into our thinking and actions.

Sometimes, however, we skip ahead and humanly plan idealized conclusions of situations, forgetting that an unhurried expectation of daily good and of God's plan for us may unfold a totally different approach and open up new and unforeseen areas of good. How often we cut ourselves off from so many blessings by succumbing to blinding impatience! The opposite temptation, to sit back with patient resignation, is obviously equally ineffective as a healing and regenerating force.

A husband and wife were working diligently in Christian Science to gain the right sense of place in business, since it seemed clear that the husband should change employment. Each evening they would devote some time to sharing insights which had come to them in their individual daily work. A new field of human activity was decided upon, and various exploratory interviews were held with different firms. Time after time, the couple found themselves saying, "Now this job really looks ideal," but further developments would reveal some negative aspect. The temptation to be discouraged was strong, but always the answer was clear: Work harder!

Confident of God's sure reward, they would turn again to their renewed work in Christian Science, learning of man's eternal place as God's expression. They saw that God has only one plan for each of His ideas and that He has already done everything necessary for man. They realized that although the human placement had not been accomplished, they were being blessed each day. They were further along the road to spiritualization, and the results of patience encouraged them.

An opportunity suddenly became apparent which had been present during the whole period but had not been utilized. Before the initial interview had been under way for more than fifteen minutes, the husband was certain that this was the right position. Furthermore, the firm seemed delighted to secure him. The interviews were completed with surprising rapidity, and the necessary testing received exceptionally high results. Every bit of spiritual growth which had been attained during the previous months was used in this effort. How clear it was that patience had produced meaningful experience and, finally, fruition!

* * *

Patience means work, constant thought, study, and prayer, but it is definitely blessing in its results. Mrs. Eddy says, "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds" (Science and Health, p. 4). This is a simple, straightforward pattern for daily living. By adhering to this, we are seeking "the divine Principle and Science of all healing."

Spiritually scientific healing is the natural result of the unfoldment of man's correct relationship to God, Principle, as His perfect reflection. While we are working toward this goal metaphysically, it is comforting to realize that God's infinite, patient love surrounds and upholds us, unfolding at the proper moment what we are ready to learn and to demonstrate. At such times, when we can see only one step ahead, a spiritual sense of the quality of patience is essential. As we free our thinking from the limiting, frustrating interpretations commonly imposed upon patience as simply enduring something, then the more expanded, more rewarding concept will emerge to bless us.

James tells us (1:2–4): "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And in "Retrospection and Introspection," Mrs. Eddy declares (p. 80), "Patience and obedience win the golden scholarship of experimental tuition." Through patience, we are given the opportunity to achieve all things.

AT TESTING TIMES

Acceptable to God, sole source of wisdom,
Let my conclusions and responses be,
Relying not on chance or human judgment,
But based on Principle unerringly.

There is no time when Love suspends His giving,
No place where Mind, omniscient, does not see
His child as flawlessly complete reflection,
And He has set His seal, "Approved," on me.

So shall I be at testing times found ready
To answer rightly, in the same degree
That I maintain my trust in God's direction
And demonstrate my true identity.

Edith Harris Siegfried

Happiness Is Spiritual

ERIC BOLE

"Happiness . . . is the evidence of Love in action"

WHAT a comfort it is to know that the material sense picture of happiness as evasive and illusive is not the truth of happiness! Happiness appears to be evasive and illusive, not because of any lack or absence of it, but because of mankind's ignorance of what happiness really is and where it is to be found. How grateful we can be that Christian Science has revealed happiness to be a quality of God, omnipresent Spirit, forever included in man, Spirit's reflection!

In his parable of the prodigal son, related in the fifteenth chapter of Luke, Jesus showed the importance of looking for good in the right direction. The prodigal sought happiness in riotous living; in other words, he thought to find happiness outside himself and in materiality. The degradation and misery that came as a result of this approach to happiness convinced him of the insubstantial nature of all that materialism offers. He returned home to his father. Their reunion was an occasion for them to "make merry, and be glad."

In Science and Health, Mrs. Eddy writes (p. 265), "The pains of sense quickly inform us that the pleasures of sense are mortal and that joy is spiritual." This was unquestionably one of the lessons that Jesus sought to teach in the parable just mentioned. It is surely the lesson we must learn if we want to be happy.

Like the prodigal, we must learn that happiness is not to be found in material places, persons, and things, but that it exists within man, the perfect reflection of infinite Spirit. As we perceive this to be the truth of happiness, as our lives express more of Spirit and we demonstrate more of man's continuing oneness with the Father as His expression, we shall experience an ever-increasing measure of happiness.

The joy of learning that man is indeed the child of God and the happiness of demonstrating this truth in daily living are infinitely superior to the delusive offerings of material sense. As the Christian Scientist finds in each activity an opportunity to glorify the allness of Spirit and prove the nothingness of matter, he soars beyond the reach of earth's deceptive allurements.

Happiness is expressed and received through unselfed sharing; it is the evidence of Love in action. Our Leader writes in the textbook (*ibid.*, p. 57): "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it." One of the happiest occasions for the Christian Scientist is his weekly attendance at the Wednesday testimony meeting, where he and his fellow church members share with each other the blessings that have come to them through their study of Christian Science.

It is interesting to note in the parable of the prodigal son that the father found it necessary to quiet the jealousy and self-righteousness of the elder brother, saying, "Son, thou art ever with me, and all that I have is thine." Yes, all the goodness of God is infinitely available to each one of us, and we unnecessarily limit our own happiness when we are jealous of another's good. Let us rather rejoice that his good is a further evidence of the ever-presence of impersonal good.

The joys of Spirit are without limitation, and they are within reach of each one of us; they are independent of time and place, irrespective of wealth or circumstance, and abundantly available to those who trust God and love good. No matter how long we may have erred in the wrong direction in our quest for happiness, the joys of Spirit are just as present today as they have been throughout the whole of eternity.

As the illusive joys of matter turn to dust in our experience and we find the material sense of existence devoid of satisfaction and contentment, we, like the prodigal son, can turn to the Father and find Him reaching out to meet us with the blessings of Spirit; we can rejoice in the present perfection and goodness that the Father Mind always beholds in His idea.

"*Giving does not impoverish us*"

EVELYN M. PINNELL

"If a pool is to be kept fresh and clear, there must be a flowing out from it as well as a flowing in"

EVERYONE desires abundance—abundance of health, abundance of supply, abundance of opportunity. This is a legitimate desire, but while those uninstructed in the teachings of Christian Science often believe that one individual's enrichment means another's deprivation, the student of Christian Science knows that a spiritual understanding of divine abundance not only enriches himself but also benefits mankind. Mrs. Eddy says on page 79 of Science and Health, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us."

A young couple, known to the writer, needing a more adequate sense of home heard of a house which they felt would exactly meet their needs. They did not know what the price would be since the house was to be sold to the one who sent in the highest bid by a certain date. After praying earnestly, as they had been taught to do in Christian Science, they consulted their solicitor and instructed him to offer a certain sum for it.

As the appointed day approached, both husband and wife felt unhappy about the sum they had offered; so they did further prayerful work about it. As a result of this work they came to the conclusion that according to current market prices, they had not really offered what the house was worth.

Although they could not afford to raise their offer by any large amount, they felt they could raise it by at least a small sum; so they instructed their solicitor to act accordingly. He strongly demurred over this, pointing out that if the other offers remained below the couple's original offer, they would be disappointed. Nevertheless he was willing to carry out their instructions, though they appeared foolish to him.

Later he informed them how wise their decision had been and how wrong his advice, for the house was now theirs. Had their original offer remained, he told them, the house would have gone to another bidder whose offer had been slightly higher than their original bid. The motive underlying this couple's final bid was their desire impelled by prayer to offer a fair price. As a result they were enriched not only by obtaining a home that adequately met their need, but by gaining a further understanding of divine Principle through putting into practice their spiritual understanding of true integrity.

* * *

In his Sermon on the Mount, Christ Jesus instructed his disciples and those who heard him: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). Although the thought behind the giving should not be that it will be given back to us, it is nevertheless a spiritual law that when the doors of our heart open wide to give to others of our understanding of Science and our demonstration of abundance, these doors are necessarily wide open for a fuller understanding of abundance to flow into our own experience. If a pool is to be kept fresh and clear, there must be a flowing out from it as well as a flowing in.

The student of Christian Science learns early in his study that to give what is just for a desired article or for services rendered can never impoverish him and to withhold a just recompense cannot enrich him. He also learns more of the meaning of our Leader's profound statement quoted at the beginning of this article; he perceives it to embody a spiritual law applicable to every aspect of life.

How foolish to believe we can be impoverished by giving loving appreciation of another's work or that we can be enriched by withholding encouragement concerning another's unfolding abilities! To hold down another in thought or act will never help us to raise ourselves, either in spiritual understanding of our true selfhood as God's ideas or in human activity.

We must learn that to withhold appreciation of our own true selfhood as the loving, lovable, and beloved image and likeness of God enriches neither ourselves nor those with whom we come in contact. When one of the scribes asked Christ Jesus which was the first commandment of all and he told him it was to love God with all the heart, soul, mind, and strength, he added, "And the second is like, namely this, Thou shalt love thy neighbour as thyself" (Mark 12:31). How imperative, therefore, that we learn to love ourselves correctly in order that we may love our neighbor.

While we mentally withhold appreciation of our own true selfhood by belittling or devaluing it, we are unable to love and appreciate the true selfhood of our neighbor. But as we recognize man's status as heir to the kingdom of heaven—an inheritance belonging in reality both to us and to our neighbor—we are greatly enriched. To withhold recognition of man's inherent Christliness can only deplete and impoverish us, while to acknowledge and use our understanding of man's selfhood as a child of God is both enriching and invigorating.

It is not surprising to find that the marginal heading for the paragraph in which occurs the statement of Mrs. Eddy's quoted earlier in this article is "Divine strength." Obeying the command of our Master to give without stint, thus putting into practice a growing understanding of God's law of divine Love, the student rejoices in divine strength, and abundance of good is necessarily manifested in every aspect of his human experience.

A Vital Necessity

MARY BRETZ REED

"Each of us must discover what spiritual truths various experiences point to"

A FUNDAMENTAL teaching of Christian Science is that no force is too dynamic, no movement too insignificant, to be beyond the scope of God's harmonious control. A vital necessity of our times is an understanding of the practical significance of the truth that God creates and governs the entire universe, including man, according to the perfect law of Principle and that man and the universe are not material but spiritual. No constructive and useful enterprise is too complex or too routine to be less than spiritually inspired.

Jesus showed his practical understanding of the spiritual nature of man and the universe by all that he said and did. His demonstrations of supply in the face of lack, health in the presence of disease, and life as it met the claims of death proved his ability to utilize spiritual power over all discordant conditions and situations. He counseled his followers to go into all the world to demonstrate this spiritual power.

* * *

Mrs. Eddy emphasizes the importance of recognizing creation as spiritual in the following statement from Science and Health (p. 209): "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal."

As a student of Christian Science, the writer had accepted the spiritual concept of the universe and by spiritual means alone had proved her dominion over many material conditions through healings of lack, sorrow, discordant relationships, and disease. At one time, nevertheless, she found herself so occupied with what seemed to be material activities that she doubted whether she was experiencing any progress. She noticed a lack of inspiration and joy which she knew naturally accompany the infinite unfoldment of God's goodness and love.

In seeking to overcome discouragement and frustration and to identify herself with the radiant, fetterless man of God's creating, she turned to Science and Health, and her thought was arrested by the statement just quoted.

"The translation of man and the universe back into Spirit," she realized, was the course she must pursue. A great work of literature or of science written in a foreign language is of little value to one unless translated into a language he can understand. So the writer resolved to the best of her present ability to translate everything in her experience into thoughts and then into its spiritual signification. As an aid to accomplishing this she first wrote down what the objects and activities of the day represented spiritually to her.

By the end of the first day the writer's list was so long and her gratitude so great for what might otherwise have seemed an uneventful day that she began to see something of the completeness of God's day. By the end of the week her spiritual translations were so spontaneous that she no longer needed to write them down.

This period of spiritual development was the beginning of a renewed understanding of man's infinite capacities and proved to be a continuous experience of expanding joy and progress. Fresh inspiration was not lacking because of her need to perform many routine duties. Instead, these took on new meaning and accomplishment and fitted into a more orderly pattern.

Each of us must discover what spiritual truths various experiences point to. The dawning of the Christ, Truth, in consciousness has often been likened to the awakening thought.

Activity, order, and beauty, which are attributes of God, are hinted through many household chores. A willingness to discard useless objects and find right places for useful ones finds its counterpart in needed mental housecleaning. Thoughtful driving and obedience to traffic rules provide opportunities to unite with the community in subordinating selfish personal interests and promoting the universal welfare.

Mind's infinite capacities, Soul's unlimited resources, Love's blessings, and Truth's integrity are some benefits and qualities that must be acknowledged as coming from God if one is to translate his business or occupation back into Spirit, that is, to see the spiritual fact involved in a particular activity.

* * *

Any activity or object of thought provides the opportunity —actually the necessity—of seeing the spiritual reality of what the material senses testify to. Since a Christian Science church service embodies praise and worship of God, the following verses from the one hundred and forty-eighth Psalm contain the spirit in which the various functions and activities can be thought of: "Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. . . . Let them praise the name of the Lord."

Every member of the congregation, as well as the Readers, musicians, and others, is praising the name of the Lord as he manifests such Godlike qualities as appreciation, love, joy, inspiration, harmony, intelligence, and dominion.

What an adventure it is to discover the spiritual fact of every aspect of our activities and environment! In proportion to our willingness to translate our own daily lives into Spirit, we shall broaden our concepts, expand our horizons, find healing for all ills and supply for all needs. On page 264 of Science and Health, Mrs. Eddy makes this promise: "When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,—all the glories of earth and heaven and man."

OUR READING ROOM

We welcome all; within this quiet room
For us the table of the feast is spread,
And placed thereon abundantly is bread,
Sustenance from heaven; he to whom
This bread is given shall be satisfied.
Here tenderly and gently is supplied
Milk for the babes in Christ, of whom Paul spake,
That they may grow in grace; and here is store
Of meat for those grown mighty in the Lord,
Meat for strong men. Here freely is outpoured
The pure and living water; we may slake
Our thirst, nor thirst again forevermore.

And here is offered wine of inspiration,
Here too is proffered oil for consecration.
Listen, how still the words of welcome call:
"Find here the meat and bread, the oil and wine,
The milk, the living water; come and dine."
The feast waits ever, and we welcome all.

Ann Vandenberg Dunshie

Editorials

Arming for Disarmament

There is everlasting peace in God's universe. Since God is All-in-all, weapons of material warfare and the fear of them exist only in the false belief that matter, or mortal mind, governs man. We demonstrate the spiritual facts of God's allness and of peace among God's children through scientific prayer.

Christian Science teaches that each individual can work for wise material disarmament through prayer. To do this each of us must desire moral and spiritual armament, including all that it implies. On page 1 of "Science and Health with Key to the Scriptures," Mary Baker Eddy writes, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."

What does true disarmament involve? It includes love for our fellowmen with no exceptions. It includes seeing each of our fellowmen as an idea of the perfect Father-Mother God. It includes a longing to give up our own hatreds, prejudices, our selfishness, our intolerance, to lay down whatever may be present in consciousness which would in any way hurt our neighbor or which would not stand inspection by God, the supreme judge of the universe.

Do we really desire to disarm ourselves in the same degree we want our neighbor disarmed? Would we be willing to enter a state of being wherein all our neighbor's thoughts would be known to us, and all our thoughts would be known to our neighbor? Who really desires this? Who can honestly profess such innocence that he would enjoy it?

The state described here would be heavenly if all were truly innocent of unloving thoughts. But to one who feels he cannot live without harboring secret thoughts about others, this kind of harmony would be most uncomfortable.

Our experience in relation to unloving or sinful thoughts is described by our Leader on pages 35 and 36 of Science and Health. She says: "The design of Love is to reform the sinner. If the sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to the sinner." To work honestly for peace, we must pray in secret, in the presence of Love, the supreme judge. We must desire heaven.

* * *

Heaven is a state of consciousness in which Love is the only Mind, the only source of thought. Here all thoughts are known to Mind, and all men have this Mind only. In this state of heavenly harmony, there can be no hidden thoughts. In individual experience, as among nations, this heavenly state cannot be achieved by human force; it must come by the power of divine Love gratefully accepted and diligently applied in human consciousness.

The time required to achieve heaven is shortened in the degree that desire is genuine, and desire is genuine in the degree that we are willing to labor and to sacrifice personal comfort in an effort to achieve it. The power of the Christ, Truth, works in us as we trust God, love good and work for it.

Christ Jesus demanded personal disarmament as a prerequisite to prayer. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee," he said, "leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

If we are to pray for spiritual discernment so that we can read the thought of a patient in order to heal as Jesus healed, we must be willing to have only thoughts which bless, thoughts which would be returned with love if known, thoughts which are in accord with spiritual reality.

Hidden thoughts in our own consciousness must be exposed to the light of Truth. They come from the carnal mind, from selfish motives, and will disappear, for they are but shadows of untruth. Since they do not reflect the perfection of God, they have no substance. If thoughts come from the Mind that is Love, they bless and heal.

One of the definitions a dictionary gives of the word "breast" is "the seat of consciousness, esp. of the emotions; hence, secret thought." The Christian Scientist who desires to work for disarmament will find help in Mrs. Eddy's poem "'Feed My Sheep.'" In the second verse are these words (Poems, p. 14):

Thou wilt bind the stubborn will,
  Wound the callous breast,
Make self-righteousness be still,
  Break earth's stupid rest.

As we earnestly pray to be shown the way, we shall find the power of Truth piercing through and exposing secret thought. The "stupid rest" of material selfishness will give way to the activity of divine Love. As this takes place in our individual thought, we are disarmed of error, but armed with Truth and Love. Then we may claim the spiritual weapons spoken of by Paul, "not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). Our prayers for material disarmament will be effective in proportion to our own spiritual armament. In like measure they will be effective to awaken all mankind to the possibility of permanent peace.

Carl J. Welz

"Present your bodies a living sacrifice"

The Apostle Paul had some important things to say about body. In his letter to the Romans he spoke of those who have the firstfruits of the Spirit—those who are becoming spiritually minded—as "waiting for the adoption, to wit, the redemption of our body" (8:23). He admonished, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (12:1). And he continued, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Christian Science enables us to prove, by degrees at least, that our bodies are totally subordinate to our thought and cannot act without it or contrary to it. But if we bow down to them as though they were our masters, we do not control them; they control us.

To be subordinate to our bodies would be to surrender ourselves to the blind, unmoral forces of mortal mind, which are falsely assigned to nature and natural processes, to entertain a wholly material sense of ourselves. We would have no relationship to Spirit, God, and to the spiritual laws that maintain the harmony of being. And this materialism is the premise from which every erroneous conclusion about ourselves has been drawn, conclusions that subject us to conditions that are wholly unrelated to God's perfect government.

* * *

Christian Science teaches that our human bodies are mental in nature, materially mental. They manifest a material state of thought. They change as our thought changes. When Paul spoke of the redemption of our bodies and later when he spoke of the renewing of our mind, he was undoubtedly pointing to the fact that through spiritualization of thought we shall exchange a material concept of body for the spiritual.

The body relates one to his environment. Had Jesus not appeared in a physical body, he would not have been appreciable to men as their Saviour from the flesh. In fulfillment of his divine mission, he appeared in the same kind of body they had that he might show them how to bring themselves and their bodies under the control of immortal Mind and so identify themselves with the kingdom of heaven on earth.

When it became clear to Mrs. Eddy that the mortal body is mortally mental, she made a scientific discovery of great importance. She recognized the mental nature of that which is called material and was led to a conclusion that is gradually changing the thought of men on this subject. She states it in these words from Science and Health (pp. 108, 109): "My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science."

Because the mortal body is inseparable from mortal mind that produces its organism and action, this body is to be brought under the control of divine Mind. As we become aware through spiritualization and dematerialization of thought that "Mind is All and matter is naught as the leading factor in Mind-science," we shall awaken to the fact that we live now and always in a wholly spiritual universe in which there is no matter. We shall see that the only kind of body that can relate us to the spiritual environment is a wholly spiritual consciousness.

Acknowledging this, we shall prove the truth of our Leader's remarkable statement (*ibid.*, p. 489): "If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw,—not with an artificial limb, but with the genuine one."

It is through the renewing of our mind that we become conscious of the perfect indestructible body, or consciousness, that we have received of God, Spirit. This enables us first to subdue a material sense of body and then eventually to abandon it altogether in favor of the spiritual sense of body, the individual consciousness that coexists with its source, the divine Mind.

Jesus made his body "a living sacrifice," and divine law preserved it through the resurrection and up to the point of ascension. The same protection and preservation is available to all who make their bodies "a living sacrifice . . . unto God."

RALPH E. WAGERS

Church Dedications

MIDDLETOWN, NEW YORK (First Church).

First Church of Christ, Scientist, Middletown, New York, will dedicate the church edifice at 12 Orchard St., Sunday. There will be services . . . at 11 a.m. and 4:30 p.m. . . . At the dedication services, the following history of the church will be read:

First Church of Christ, Scientist, Middletown, gratefully announces that, fulfilling the requirement of being free from debt, it now stands as a dedicated branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. . . .

At the turn of the century a few students of Christian Science began to hold services in Middletown. By 1904 the little group was officially recognized by The Mother Chuch as a Christian Science Society. Over a period of years services were held in a variety of places. In 1922 the members, desirous of having their own place of worship, purchased a residence at 12 Orchard St. and remodelled it for church purposes.

In 1924 The Mother Church approved an application for a change in status from society to that of First Church of Christ, Scientist, Middletown. . . .

In November, 1960, the members considered a threefold plan presented by its building committee: the building of a Sunday School wing at the rear of the church property; the building of a Reading Room wing at the front of the church property; the complete remodelling of the church edifice proper.

In February of this year the membership voted to proceed with the building of the Sunday School as a first step in the over-all plan. It was also the intent of the membership to dedicate its church home within the year. However, while these plans were still on the drawing board the building fund increased to the extent that it was possible for the membership to consider the building of a completely new structure. This fall the membership voted . . . to purchase a property at 30–32 Grove St. for this purpose and to follow through with the dedication of the present church home.

Today, then, the dedication of First Church of Christ, Scientist, Middletown, . . . is a dedication to building a better concept of Church in consciousness that we may more ably serve God and man.—*The Middletown Times Herald* (November 18, 1961).

Our Leader's Counsel Regarding Church Membership

In writing to a branch church regarding its dedication, Mary Baker Eddy lovingly counseled, "May God's little ones cluster around this rock-ribbed church like tender nestlings in the crannies of the rocks, and preen their thoughts for upward flight" (The First Church of Christ, Scientist, and Miscellany, p. 186). This loving counsel is for all time and is extended to earnest students of Christian Science throughout the world.

Twice each year applicants who are ready for membership in The Mother Church are admitted by The Christian Science Board of Directors in accordance with the requirements of the Manual of The Mother Church by Mrs. Eddy.

The closing date for the receipt of applications for the next admission of members is May 1, 1962.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science*, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston 15, Massachusetts.

Christian Science Nursing

Because of the increasing need for trained Christian Science nurses, applications for admission to the Nurses Training Course given at Christian Science Benevolent Association Sanatoriums are welcomed from Christian Scientists who desire a career in nursing. Those who complete this course are eligible to serve as private nurses in the Field, in nursing homes, in visiting nurse services, as well as in the Sanatoriums from time to time.

Address inquiries to Christian Science Nursing, Room 318, 107 Falmouth Street, Boston 15, Massachusetts.

Visitors Welcome

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

ENGLAND

BERKSHIRE — Maidenhead: Naomi Price, Desborough Hall, Town Hall, 8 p.m., Tues., Apr. 3.

DURHAM — Gateshead: Lela May Aultman, Town Hall, 7.30 p.m., Mon., Apr. 9.

ESSEX—Braintree (Society, Braintree and Bocking): Richard L. Glendon, The Institute, Bocking End, 7.30 p.m., Thurs., Apr. 19.

GLOUCESTERSHIRE — Stroud: Naomi Price, Subscription Rooms, 7.30 p.m., Thurs., Apr. 19.

HAMPSHIRE — Portsmouth: Naomi Price, Church, 3.30 p.m., Fri., Apr. 20.

LANCASHIRE — Manchester (Fifth Church): Richard L. Glendon, Church, Moseley Rd., Levenshulme, 7.30 p.m., Tues., Apr. 17.

LINCOLNSHIRE — Skegness: Naomi Price, Embassy Ballroom, Grand Parade, 7 p.m., Mon., Apr. 16.

LONDON — London (Thirteenth Church): Naomi Price, Fulham Town Hall, 8 p.m., Tues., Apr. 17.

MIDDLESEX — Pinner: Richard L. Glendon, Blackwell County Secondary School, Harrow Bishop, 8 p.m., Thurs., Apr. 5.

NORTHUMBERLAND — Ashington: Richard L. Glendon, New Welfare Pavillion, Alexandra Rd., 7.30 p.m., Mon., Apr. 16.

SURREY—Dorking: Lela May Aultman, Dorking Halls, Reigate Rd., 3 p.m., Fri., Apr. 20.

Wimbledon: Richard L. Glendon, Town Hall, 3 p.m., Fri., Apr. 20.

YORKSHIRE — Bradford (Third Church): Lela May Aultman, Fountain Hall, Fountain St., 8 p.m., Mon., Apr. 16.

Ilkley: Lela May Aultman, Kings Hall, 3 p.m., Sun., Apr. 15.

REPUBLIC OF IRELAND

COUNTY DUBLIN — Dublin (First Church): Richard L. Glendon, Shelbourne Hotel, St. Stephen's Green, 8 p.m., Thurs., Apr. 12.

SCOTLAND

ABERDEENSHIRE—Aberdeen: Richard L. Glendon, Music Hall, 3 p.m., Sun., Apr. 15.

WALES

DENBIGHSHIRE—Colwyn Bay: Lela May Aultman, Prince of Wales Theatre, Abergele Rd., 7.30 p.m., Tues., Apr. 17.

GERMANY

Berlin (Third Church): Naomi Price, Church, Schillerstrasse 16, Berlin-Charlottenburg, 6.30 p.m., Thurs., Apr. 12. In English. German translation read 8 p.m.

Braunschweig: Frank T. Hord, Auditorium maximum der Technischen Hochschule, Pockelstrasse, 6 p.m., Sat., Apr. 14. In German.

Bremerhaven: Frank T. Hord, Aula der Schillerschule, Lloydstrasse, 8 p.m., Tues., Apr. 17. In German.

Hamburg (Fourth Church): Frank T. Hord, Musikhalle, Karl-Muck-Platz, 7 p.m., Thurs., Apr. 19. In German.

Kassel: Frank T. Hord, Stadthalle, 5 p.m., Sat., Apr. 21. In German.

Nienburg/W.: Frank T. Hord, Aula der Albert Schweitzer Schule, Friedrichstrasse, 4 p.m., Sun., Apr. 15. In German.

GERMANY (continued)

Oldenburg i.O.: Frank T. Hord, Aula der Pädagogischen Hochschule, Georgstrasse, 8 p.m., Thurs., Apr. 12. In German.

SWEDEN

Gothenburg: Lela May Aultman, Handelshögskolans Aula, Vasagatan 3, 6 p.m., Sun., Apr. 1. In English. Swedish translation read 7.30 p.m.

AUSTRALIA

NEW SOUTH WALES—**Parramatta:** Francis William Cousins, Town Hall, Church St., 8 p.m., Thurs., Apr. 12.

NEW ZEALAND

Auckland: Francis William Cousins, Town Hall, Queen St., 3 p.m., Sun., Mar. 25. Broadcast 1 Y D.

Auckland: Francis William Cousins, Church, 116 Symonds St., 8 p.m., Tues., Mar. 27.

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—**Cape Town (First Church):** Herbert E. Rieke, City Hall, 1 p.m., Thurs., Mar. 29.

Cape Town (First Church): Herbert E. Rieke, Temple Hall, Green Point, 8.15 p.m., Thurs., May 10.

Kimberley: Herbert E. Rieke, Church, 2 Cricket St., 8 p.m., Fri., May 4.

Muizenberg: Herbert E. Rieke, Town Hall, Fish Hoek, 8 p.m., Tues., Mar. 27.

NATAL — **Kloof:** Herbert E. Rieke, Kloof Public Hall, 8 p.m., Mon., May 14.

ORANGE FREE STATE—**Bloemfontein:** Herbert E. Rieke, Church, 8 p.m., Fri., Mar. 23.

TRANSVAAL—**Boksburg:** Herbert E. Rieke, Town Hall, 8 p.m., Thurs., Apr. 12.

Johannesburg (Second Church): Herbert E. Rieke, Queens High School, Langermann Dr., Kensington, 8 p.m., Tues., Apr. 10.

UNITED STATES AND CANADA

(From April 1 to 7, and some earlier dates)

CANADA

BRITISH COLUMBIA — **Vancouver (Fourth Church):** Geith A. Plimmer, Marpole Community Center, 59th Ave. and Oak St., 3 p.m., Sun., Mar. 25.

UNITED STATES

ARKANSAS — **Fort Smith:** John D. Pickett, Church, 401 N. 15th St., 8.15 p.m., Mon., Apr. 2.

CALIFORNIA — **Alameda:** Otto G. Ziegenhagen, Church, 2164 Central Ave., 3 p.m., Sun., Apr. 1.

Atascadero: Charles Louis Reilly, Community Church, Palma and Rosario Sts., 8 p.m., Tues., Apr. 3.

Compton: Charles M. Carr, Church, 8 p.m., Tues., Apr. 3.

Costa Mesa: Gertrude E. Velguth, Women's Clubhouse, 18th and Anaheim Ave., 8 p.m., Fri., Mar. 23.

Delano: Paul K. Wavro, Odd Fellows Hall, 8 p.m., Tues., Apr. 3.

El Cerrito: Otto G. Ziegenhagen, Church, 601 Lexington Ave., 8 p.m., Tues., Apr. 3.

Guerneville: Charles M. Carr, Veterans Memorial Bldg., 8 p.m., Fri., Mar. 23.

La Habra: Charles M. Carr, Church, 521 N. Euclid St., 3 p.m., Sun., Apr. 1.

Los Angeles (Eleventh Church): Paul K. Wavro, Church, 2912 Guirado St., 3 p.m., Sun., Apr. 1.

CALIFORNIA (continued)

Los Angeles (Eighteenth Church): Paul K. Wavro, Church, 4831 S. Gramercy Pl., 8 p.m., Mon., Apr. 2.

Los Angeles (Thirtieth Church): Otto G. Ziegenhagen, Church, 3669 W. 54th St., 8 p.m., Thurs., Mar. 22.

Martinez: Arnold H. Exo, Carpenter's Hall, 3780 Alhambra Ave., 3 p.m., Sun., Mar. 25.

Millbrae (auspices First Church, Burlingame): Paul K. Wavro, Millbrae Theater, El Camino Real at Chadbourne, 11 a.m., Sat., Apr. 7.

Newhall: Charles Louis Reilly, Church, 24626 Kansas St., 8 p.m., Thurs., Apr. 5.

Newman: Charles Louis Reilly, Church, 1211 Kern St., 8 p.m., Mon., Apr. 2.

Oakland (Ninth Church): Charles Louis Reilly, Laurel Methodist Hall, 3645 Magee Ave., 3 p.m., Sun., Apr. 1.

Palm Desert: Charles Louis Reilly, Church, Portola and Larrea, 8 p.m., Fri., Apr. 6.

Paso Robles: Otto G. Ziegenhagen, Church, 17th and Chestnut Sts., 8 p.m., Thurs., Mar. 29.

Portola: Gertrude E. Velguth, Church, 325 Nevada St., 3 p.m., Sun., Apr. 1.

Poway: Charles M. Carr, Church, 3 p.m., Sat., Apr. 7.

San Bruno: Paul K. Wavro, Church, 461 Linden Ave., 8 p.m., Fri., Apr. 6.

San Francisco (Third Church): Georgina Tennant, Church, 1250 Haight St., 8 p.m., Tues., Mar. 27.

San Jose (Second Church): Otto G. Ziegenhagen, Civic Auditorium, Market and San Carlos Sts., 8 p.m., Mon., Apr. 2.

Sausalito: Paul K. Wavro, Sausalito Yacht Club, 8 p.m., Thurs., Apr. 5.

Sebastopol: Otto G. Ziegenhagen, Veterans Memorial Auditorium, 282 High St., 8 p.m., Fri., Apr. 6.

Sonora: Arch Bailey, Church, 69 N. Washington St., 8 p.m., Thurs., Apr. 5.

Susanville: Georgina Tennant, Monticola Club House, 3 p.m., Sun., Apr. 1.

Venice (Twentieth Church, Los Angeles): Charles M. Carr, Church, 132 Brooks Ave., 8 p.m., Mon., Apr. 2.

Walnut Creek: Otto G. Ziegenhagen, Recreation Center, Civic Drive, 8 p.m., Thurs., Apr. 5.

COLORADO—**Fort Collins:** Elbert R. Slaughter, Lesher Junior High School, 8 p.m., Mon., Mar. 26.

Fort Morgan: Elbert R. Slaughter, Christ Chapel, 105 E. Bijou Ave., 8 p.m., Tues., Mar. 27.

CONNECTICUT — **Greenwich:** Ralph W. Cessna, First Congregational Church, 108 Sound Beach Ave., Old Greenwich, 8.15 p.m., Thurs., Apr. 5.

DISTRICT OF COLUMBIA—**Washington** (Second Church): Ralph W. Cessna, Church, 3160 Pennsylvania Ave., S. E., 3.30 p.m., Sun., Mar. 25.

ILLINOIS — **Chicago** (Fourteenth Church): Mary Wellington Gale, Church, 1713 Sunnyside Ave., 3.30 p.m., Sun., Apr. 1.

Moline: Geith A. Plimmer, Church, 16th St. and 14th Ave., 8 p.m., Thurs., Apr. 5.

Quincy: Jules Cern, Church, 18th and Vermont Sts., 8 p.m., Thurs., Mar. 29.

INDIANA — **Crawfordsville:** Mary Wellington Gale, Church, Wabash and Grant Aves., 8 p.m., Fri., Mar. 30.

Richmond: Mary Wellington Gale, Goddard Auditorium, Earlham College, 8 p.m., Thurs., Mar. 29.

IOWA—**Des Moines** (First Church): Geith A. Plimmer, Paramount Theater, 11.45 a.m., Tues., Apr. 3.

KANSAS—**Atchison:** Elbert R. Slaughter, Church, Santa Fe and Fourth Sts., 8 p.m., Fri., Mar. 30.

Manhattan: Elbert R. Slaughter, Church, 511 Westview Dr., 8 p.m., Sat., Mar. 31.

Wellington: Elbert R. Slaughter, Lincoln Elementary School, 3.15 p.m., Sun., Apr. 1.

Winfield: Elbert R. Slaughter, Church, 11th Ave. and Millington, 8 p.m., Mon., Apr. 2.

LOUISIANA — **Monroe:** John D. Pickett, Church, 8 p.m., Tues., Apr. 3.

New Orleans (First Church): Mary Wellington Gale, Masonic Temple, 333 St. Charles St., 8 p.m., Fri., Apr. 6.

MAINE — **Auburn** (First Church, Auburn-Lewiston): Ella H. Hay, Church, 79 Lake St., 8 p.m., Thurs., Apr. 5.

Brunswick: Ella H. Hay, Methodist Church, Pleasant St., 8 p.m., Fri., Apr. 6.

MASSACHUSETTS — **Andover:** Ella H. Hay, Andover High School, 8 p.m., Tues., Apr. 3.

Needham: Ella H. Hay, Church, 870 Great Plain Ave., 8 p.m., Mon., Apr. 2.

MINNESOTA — **Austin:** Jules Cern, Church, 129 First Ave., N. W., 3.30 p.m., Sun., Apr. 1.

Minneapolis (Second Church): Jules Cern, Church, Third Ave., S., and 12th St., 8 p.m., Mon., Apr. 2.

St. Paul (First Church): Jules Cern, Church, 739 Summit Ave., 8 p.m., Tues., Apr. 3.

White Bear Lake: Geith A. Plimmer, First Presbyterian Church, 502 Bloom Ave., 3.30 p.m., Sun., Apr. 1.

MISSOURI—**Butler:** Ella H. Hay, City Hall, 8 p.m., Thurs., Mar. 22.

Kirkwood: Jules Cern, Church, 8 p.m., Mon., Mar. 26.

St. Louis (First Church): Geith A. Plimmer, Church, 475 N. Kingshighway, 8 p.m., Fri., Apr. 6.

Washington: Jules Cern, Church, 107 E. Third St., 8 p.m., Fri., Mar. 23.

NEW HAMPSHIRE—**Concord:** Ralph W. Cessna, Church, N. State and School Sts., 8 p.m., Fri., Apr. 6.

Portsmouth: Ella H. Hay, Junior High School, 3.30 p.m., Sun., Apr. 1.

NEW JERSEY — **Asbury Park:** Hazel R. Harrison, Church, Fourth and Grand Aves., 8.30 p.m., Thurs., Apr. 5.

Cliffside Park: Neil H. Bowles, Church, 16 Crescent Ave., 3.30 p.m., Sun., Apr. 1.

East Orange: Ralph W. Cessna, Church, 154 N. Oraton Parkway, 8.30 p.m., Tues., Apr. 3.

Newark (auspices First Church): Neil H. Bowles, Robert Treat Hotel, 80 Park Pl., 12.15 p.m., Thurs., Apr. 5.

Westfield: Hazel R. Harrison, Church, 422 E. Broad St., 8.30 p.m., Tues., Apr. 3.

NEW MEXICO — **Belen:** Wilson M. Riley, Community Center, 315 Reinken Ave., 3 p.m., Sun., Mar. 25.

NEW YORK — **Bronxville:** Hazel R. Harrison, Church, 10 Tanglewylde Ave., 3 p.m., Sun., Apr. 1.

Catskill: Neil H. Bowles, Church, Broad and Livingston Sts., 8.15 p.m., Tues., Apr. 3.

Freeport: Ralph W. Cessna, Church, 8.30 p.m., Mon., Apr. 2.

Ithaca: Gordon F. Campbell, Women's Community Bldg., N. Cayuga and Seneca Sts., 8.15 p.m., Tues., Apr. 3.

Jackson Heights: Hazel R. Harrison, Church, 86–01 35th Ave., 8.15 p.m., Fri., Apr. 6.

Massapequa: Hazel R. Harrison, Pequa Theater, Sunrise Highway, 10.30 a.m., Sat., Apr. 7.

New York (First Church): Ralph W. Cessna, Church, Central Park West and 96th St., 3 p.m., Sun., Apr. 1.

New York (Fifth Church): Neil H. Bowles, Church, 9 E. 43d St., 8 p.m., Mon., Apr. 2.

Spring Valley: Neil H. Bowles, Church, 8.30 p.m., Thurs., Apr. 5.

Tonawanda: Gordon F. Campbell, First Methodist Church, Main and Tremont Sts., North Tonawanda, 3.15 p.m., Sun., Apr. 1.

OKLAHOMA — **Hobart:** John D. Pickett, Church, 200 S. Randlett St., 3 p.m., Sun., Apr. 1.

Muskogee: Elbert R. Slaughter, Church, Seventh and Court, 8 p.m., Tues., Apr. 3.

Sand Springs: Wilson M. Riley, Charles Page High School, Park and Adams Rd., 8 p.m., Sat., Apr. 7.

OREGON — **Ashland:** Charles Louis Reilly, Church, S. Pioneer Ave., 8 p.m., Fri., Mar. 23.

OREGON (continued)

Beaverton: Martin Broones, Beaverton High School, 8 p.m., Thurs., Apr. 5.

Forest Grove: Gordon H. Smith, Church, 1904 Pacific Ave., 8 p.m., Tues., Apr. 3.

Grants Pass: Gordon H. Smith, Church, 604 N. W. Sixth St., 8 p.m., Mon., Apr. 2.

La Grande: Howard H. Irwin, Church, First and Washington, 8 p.m., Tues., Apr. 3.

McMinnville: Howard H. Irwin, Melrose Hall, Linfield College, 8 p.m., Fri., Mar. 30.

Parkrose: Arnold H. Exo, Parkrose Heights Junior High School, 8 p.m., Fri., Apr. 6.

Portland (Sixth Church): Martin Broones, Paramount Theater, 12 m., Fri., Apr. 6.

Portland (Seventh Church): Arnold H. Exo, Roosevelt High School, 3 p.m., Sun., Apr. 1.

Silverton: Arch Bailey, Eugene Field Grade School, 401 N. Water St., 8 p.m., Mon., Apr. 2.

Springfield: Howard H. Irwin, Junior High School, 1084 G St., 3 p.m., Sun., Apr. 1.

PENNSYLVANIA—**Jenkintown:** Neil H. Bowles, Hi-Way Theater, 212 York Rd., 12.10 p.m., Fri., Apr. 6.

RHODE ISLAND—**Providence** (First Church): Gordon F. Campbell, Church, 71 Prospect St., 8 p.m., Fri., Apr. 6.

TENNESSEE — **Chattanooga:** Mary Wellington Gale, Brainerd Junior High School, 8 p.m., Thurs., Apr. 5.

TEXAS — **Corpus Christi:** John D. Pickett, Church, 1102 Second St., 8 p.m., Thurs., Apr. 5.

Houston (Seventh Church): Wilson M. Riley, Rogers Junior High School, 5840 San Felipe Rd., 8 p.m., Tues., Apr. 3.

Paris: Wilson M. Riley, Church, Kaufman and Fourth St., S. W., 8 p.m., Thurs., Apr. 5.

Wichita Falls: John D. Pickett, Woman's Forum, 2120 Speedway, 8 p.m., Fri., Apr. 6.

WASHINGTON — **Aberdeen:** Martin Broones, Church, Third and I Sts., 8 p.m., Tues., Apr. 3.

Anacortes: Geith A. Plimmer, Church, Eighth and K Sts., 3 p.m., Sat., Mar. 24.

Bainbridge Island: Martin Broones, Commodore Bainbridge Elementary School, Winslow, 3 p.m., Sun., Apr. 1.

Edmonds: Georgina Tennant, Church, 503 Bell St., 8 p.m., Thurs., Apr. 5. Radio KOL-FM, 94.1mc.

Port Orchard: Martin Broones, D and R Theater, Bay St., 8 p.m., Mon., Apr. 2.

Seattle (Third Church): Arnold H. Exo, Church, 1707 E. 50th St., 3 p.m., Sat., Apr. 7.

Seattle (Eighth Church): Howard H. Irwin, Northgate Theater, 12.10 p.m., Thurs., Mar. 29.

Seattle (Fifteenth Church): Geith A. Plimmer, Nathan Eckstein Junior High School, 8 p.m., Fri., Mar. 23.

Shelton: Arch Bailey, Junior High School, 1232 Franklin St., 3 p.m., Sun., Apr. 1.

WEST VIRGINIA—**Charleston:** Mary Wellington Gale, Theater, Charleston Civic Center, Reynolds St., 8.15 p.m., Tues., Apr. 3.

Fairmont: Mary Wellington Gale, Church, 412 Fairmont Ave., 8.15 p.m., Mon., Apr. 2.

Morgantown: Neil H. Bowles, Church, 236 Cobun Ave., 8.15 p.m., Sat., Apr. 7.

WISCONSIN — **Neenah:** Jules Cern, Masonic Temple, 241 E. Wisconsin Ave., 8.15 p.m., Fri., Apr. 6.

Wausau: Jules Cern, First Methodist Church, 903 Third St., 8.15 p.m., Thurs., Apr. 5.

WYOMING — **Riverton:** Elbert R. Slaughter, Gem Theater, 8 p.m., Thurs., Mar. 22.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

How Christian Science Heals

RADIO PROGRAM No. 444

Discovering True Happiness

SPEAKER: Some of us may know from bitter experience the heartache and despair that can come with the sudden loss of our home, our family, and our security. Our guest does. And she's going to tell us of her search for happiness and how she found it. As a courtesy, because of the nature of the experience, we're not going to use her real name. We are going to call her Mrs. Smith. But I want to emphasize that she is the woman who had the experience, which has been verified and is in our files.

MRS. SMITH: I'm happy to tell what occurred. It took several years of patient plodding and a spiritual rebirth before the victory came. The situation was this. In May of 1952 events took a very sudden and unexpected turn in my life, so sudden that within the short period of one weekend I was left without companionship and very shortly thereafter without home and virtually no income. Almost everything I cherished in life was gone.

My husband had been having a series of business problems, and his concern over them seemed to come to a head. He reached a point where he felt that he didn't want any further connection with anything or anyone he had known before. So our home was broken up permanently at that time.

Companionship and home were especially dear to me, and the loss of them seemed unbearable. The additional loss of my means of financial support added to my burden. The shock and great anguish caused me to lose all desire to live.

At this point my sister asked me to come and live with her in Kansas City, Missouri. While there, I dug more deeply than ever before into my religion, Christian Science. I went first thing every morning to a Christian Science Reading Room. The only peace I found was during the hours of study while I was there. For several months I studied the Bible and all of the writings of Mary Baker Eddy very carefully. During these months I just kept

[The above is substantially the text of the program released for broadcast the weekend of March 16–18 in the radio series, "How Christian Science Heals," heard internationally over approximately 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

pouring the truth into my thinking, not realizing what far-reaching effects this spiritual intake would have.

Gradually I began to separate the good from the evil, the true from the false, the eternal and spiritual from the temporal and material. And I began to recognize the man of God's creating and see that evil was never any part of God's man. I saw this was true about myself and all mankind.

A way presented itself for me to return to New York. I continued to study several hours every day and became very active in church work. Also, I had been a professional singer and had been trained in interior decorating. Calls began to come in, and I worked in both these fields. This eased the financial situation for me.

But the weight of my problem, despite the improvement, still seemed very heavy, and the loneliness and longings were very intense. I began, however, to put into practice more of what I'd been reading. I began to look to God alone as the source of all good rather than to persons. I prayed earnestly for the spiritualization of my concepts of home, supply, and companionship: to see them as eternal, spiritual, indestructible ideas, having their source in God. So I prayed as the Psalmist did, "Open thou mine eyes, that I may behold wondrous things out of thy law." I denied with insistent vigor the material evidence of incompleteness and lack and prayed for my eyes to be opened to all the good that actually was right at hand.

During this period I learned too that I must watch my motives very carefully. The temptation was great to watch for material results or, in other words, to outline just how God's goodness would meet my human need.

For about three years I went on with the daily habit of hours with the Bible and Mrs. Eddy's writings until finally my genuine aim was really just to glorify God. My activities became more useful than ever. Knowing that joy was a spiritual quality which could no more be taken from me than could my honesty, I became joyous and enthusiastic in my general attitude. I'm also grateful for the lasting and inspiring friendships that have come into my life. I married again, and I have a beautiful home and a very right companionship.

SPEAKER: Thank you so much. You've given us a good insight into the workings of Christian Science.

Friends, an unfortunate set of circumstances such as our guest encountered is never pleasant to face. And yet such tribulations oftentimes become steppingstones over which we can climb to new heights of happiness and security beyond anything we could have humanly outlined. It may not always be easy to see this, especially in moments of discouragement. But whenever we are ready to turn our thoughts to God, divine Love, our success is assured. Did you notice as our guest told her story that her path out of despondency became brighter and brighter? As her thinking became more Godlike, as she gained a greater awareness of God's goodness and of her own true selfhood as His spiritual image and likeness, her problem was solved. Then as she attained the sense of joy that inevitably comes with understanding man's relationship to God, her human needs were taken care of.

Sometimes a sudden loss may leave us feeling that happiness is out of reach, like treasure at the end of a rainbow. But Christ Jesus indicated that there is a kingdom of unlimited goodness and happiness within reach of each one of us. He said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Have we awakened to this wonderful kingdom of heavenly harmony within us, friends, or are we too busy indulging in such false qualities as self-pity, remorse, and perhaps even bitterness, because we seem to have been deprived of those things deemed most essential to our happiness?

If we're suffering because of loneliness or the loss of those things we have counted most dear to us, it may be helpful to ask ourselves these questions: "Am I endeavoring to learn more of my spiritual relationship to God? Am I making a sincere effort to make God, divine Love, a living force in my life by expressing only loving and Godlike qualities? Am I putting God first at all times, or does my devotion to Him come to light with my Sunday suit and then disappear into the darkness of my closet the rest of the week?" Well, our answers to these questions have much to do with the happiness we experience and consequently with the joy we may share with others.

While it's true that real happiness is spiritual, this by no means deprives us of human necessities. And that's exactly what our guest discovered! She didn't pray for a home, more money, or human companionship. However, the joy she found through awakening to her true spiritual identity as a child of God, and through her expression of Godlike qualities, brought a normal adjustment in her human experience.

Let's assure ourselves of an abundant sense of everlasting happiness by resting it on a solid foundation —on the spiritual understanding of God and our relationship to Him. Then let's increase it every day by sharing it with others, for, as Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 57): "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it."

The musical selection on the program was Hymn No. 148 from the Christian Science Hymnal (In heavenly Love abiding).

Of Good Report

Distribution of Literature at Ports

Those who are engaged in the distribution of Christian Science literature see abundant evidence of its helpfulness. One aspect of this activity which is familiar especially to Christian Scientists residing in the vicinity of ports is the free distribution of used periodicals to the crews of ships visiting the ports.

The distribution of used literature has been carried on in the harbor at the Port of New York for more than fifty years. This activity has been made possible through the loving cooperation of individuals and the voluntary contributions by the local branches of The Mother Church. The literature is arranged in bundles and wrapped in orange-color paper, and these packages are taken to the ships while they are in port.

A card bearing an Asian postmark read: "Sir, I have been helped by reading your literature; it's fine and would like it to go to my wife at the above address." A man wrote, "Christian Science has given me an understanding which has helped me through many a dark hour," and he requested literature in a Scandinavian language.

At the Pool of London, in the Thames River, distribution of Christian Science literature has been carried on since 1916, when it was begun by a committee of First Church of Christ, Scientist, London, England, which since 1922 has been assisted by other branch churches.

During the forty years in which this type of distribution has been carried on, distribution workers report heartening conversations with the men on the ships, testifying to genuine interest in the missionary and healing aspects of this activity.

At San Pedro, California, where such distribution has been carried on for several years, much fruitage is reported since it has been possible for the committee to speak freely with members of the ships' crews. One crew member related that he had been healed of bronchitis through reading the literature, and this was verified by several others.

In expressing their appreciation

of the literature, a passenger and a cook related that they had been healed of food poisoning. An ensign remarked that the literature had enabled him to see the folly of excess drinking and riotous living. His mother had inquired what prompted him to choose the better way, and his whole family has been attending the Christian Science church in the community.

Since the St. Lawrence Seaway has been open to ocean-going vessels, committees have been furnishing periodicals and books to the ships at ports on the Great Lakes, including those translated into various languages. A fireman from one of the boats said that after reading the *Sentinel* he had borrowed a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Later he attended a branch church and took his wife and children with him, then he purchased Science and Health and the Manual of The Mother Church by Mrs. Eddy for himself, and interested a neighbor in attending a Christian Science church.

The distribution of literature at the Port of Boston, as it is now being carried on in the local area of The Mother Church, is relatively new, and it differs considerably from the procedures followed in other cities. The Port of Boston has its own particular needs.

A special zinc-coated wire rack has been designed for holding the periodicals during transportation to the ships and while at sea. In addition to the periodicals it holds a few copies of the leaflet, "How can I learn more about Christian Science?" some cards for requesting additional literature, a few franked envelopes, and a large printed card at the back which acquaints anyone using the rack with the hours of the services in The Mother Church, addresses of its Reading Rooms, and an invitation to visit The Christian Science Publishing Society.

Each rack is prepared individually by the Local Literature Activities Division according to the length of time the vessel will be at sea, the ports of call scheduled, and the nationality of the crew. The rack is then placed in its special carton and mailed to the steamship line or agent in charge of the vessel while in port. Arrangements have been made with these authorities for delivering the packages to the designated vessels along with other first-class mail, thus assuring their delivery to the officer in charge.

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on April 1, 1962.]

THE WORD WAS WITH GOD (John 1:1)
The Greek preposition *pros* (with) is found in the New Testament in a variety of senses. Primarily it has the implication of "motion towards" an object or person, but it often corresponds almost exactly to the French *chez.* McGregor contends that as used here it expresses "nearness" combined with the sense of "movement towards" God, thus indicating an active relationship.

THY WORD IS TRUE FROM THE BEGINNING (Ps. 119:160)
The Hebrew noun *r'osh* (literally "head"), which is here translated "beginning," has a wide variety of meanings, including "sum"; moreover, the word "from" is not represented in the original. Both Smith and the Revised Standard Version suggest, "The sum of thy word is truth."

BANEFUL
(*ban'ful—a* as in *a*ce, *u* as in circ*u*s). In its archaic meaning, "baneful" meant having poisonous qualities; but is now more generally employed to mean ruinous, harmful, and, sometimes, ominous.

DEPARTED (Ps. 119:102)
The Hebrew verb *sur* means more strictly "to turn aside" or "to swerve."

ARCHITECT
(*ar'ki-tekt—a* as in *a*rm, *i* as in char*i*ty, *e* as in *e*nd). A person skilled in the art of building; a professional student of architecture. A contriver, designer, or maker; also, the creator.

CORPOREAL
(*kor-po're-al*—first *o* as in *o*rb, second as in *o*ld, *e* as in *e*vent, *a* as in *a*ccount; or *kor-por'e-al*—both *o*'s as in *o*rb). Of the nature of, consisting of, or pertaining to, matter or a material body; physical; bodily; material; opposed to spiritual or immaterial.

BALM (Jer. 8:22)
(*bam—a* as in *a*rm). The balm referred to here and elsewhere in the Old Testament (for example, in Jer. 46:11; Ezek. 27:17) is translated "balsam" by Moffatt, "resin" by the Vulgate, and "wax" by the Syriac Version, but has not been certainly identified. It was probably an aromatic gum or spice, supposed by some to have medicinal qualities. (Compare Jer. 51:8.)

SUBSTRATUM
(*sub-stra'tum*—first *u* as in *u*p, second as in circ*u*s, *a* as in *a*ce). Something that is laid or spread under or that underlies and supports or forms a base for something else; an underlying structure, layer, or part; foundation.

TESTIMONIES
of Christian Science Healing

Christian Science was presented to my family in 1913. My mother had developed what two doctors diagnosed as tuberculosis, and she was given but a short time to live. It was then that she decided to take up the study of this practical truth in earnest.

The first healing evidenced was that of severe headaches, from which she had suffered over a period of several years. Through the help of a practitioner she was healed in one treatment.

A sincere desire for a correct understanding of God and the consecrated study of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, brought about the healing of the tuberculosis. The entire atmosphere of our home changed. During the years following, there were many other healings in our family, such as those of pneumonia, carbuncles, broken bones, and a tumor.

In 1945, when I became aware of an internal growth, I had no doubt that I could be healed through Christian Science. However, several years passed during which the growth became larger. Through this testing time, help given me by consecrated practitioners afforded me temporary relief, but there was no permanent alleviation. I spent many hours in the study of the Bible and the writings of Mrs. Eddy. Never once was I tempted to resort to surgery.

Finally I became so ill that it was thought that I would pass on, and members of my family were asked to come to our home. But I had the steadfast support of a practitioner and also that of the members of my family, and through their prayers and complete faith in the healing power of God, the pain subsided and then left, never to return.

Several weeks passed before I went out again, but I spent these weeks in looking up all the references to God that I could find

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

in Mrs. Eddy's writings. This was done at the request of the practitioner, whose faithful work was being continued. The truth of this statement from the Bible was impressed upon me: "I shall not die, but live, and declare the works of the Lord" (Ps. 118:17). Gradually the growth disappeared, and I began to enjoy the freedom that I had not experienced for eight years.

This healing increased my husband's faith in Christian Science immeasurably, and he began to attend church regularly and to study the Lesson-Sermon from the *Christian Science Quarterly.* A daughter was inspired to ask for membership in a branch church and in The Mother Church and has become an earnest worker in the movement.

I can think of no greater way to express my gratitude to God for our Leader, Mrs. Eddy, than to work diligently to gain more understanding of the truth revealed in her inspired writings and to help to share it with others.—(Mrs.) FRANKIE D. BURT, Fort Worth, Texas.

I should like to verify my mother's healing, which I witnessed. The tender love expressed by the practitioner gave us all strength and confidence and helped us in overcoming fear which seemed overwhelming at times. This quotation from the Bible was constantly in my thoughts and has continued to be of inspiration to me since (I John 4:18): "There is no fear in love; but perfect love casteth out fear."

My gratitude for the healing was such that I could hardly wait to become active in the Christian Science movement. Church activity has given me a clearer understanding of God and a greater sense of appreciation of Mrs. Eddy's gift to the world.—(Mrs.) BILLIE B. KENYON.

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As a girl in my teens I was sent off to school, and it was my privilege to live with a family, the mother of which was a Christian Science practitioner. She explained the truths of God and man to me in such a clear way that I accepted them wholeheartedly and have never swerved from Science. During many years I have been abundantly blessed through the study and application of them. As a result of my efforts to be a good example, three members of my family became students of Science. Two joined The Mother Church and became members of branch churches.

My first serious difficulty after I began to study Science was a skin disease. For a year my thought was filled with the reality and fear of this disease. I called on practitioners several times for help, feeling that my own spiritual understanding was not sufficient to meet the need; but the condition persisted, and I became resentful at its resistance to Truth. Finally I realized that I had been making a reality of it, believing that it was a condition of matter and that the material evidence had to disappear if the healing was to take place.

My study revealed to me that in Science healing takes place first in consciousness and is then manifested on the body. When this light came to me, I began to cast out all unloving and resentful thoughts, and soon the skin condition disappeared.

At another time a pain developed in one side, and I could not lie on it or lift my arm. There was a temptation to have the condition diagnosed, but I recognized this as only aggressive mental suggestion trying to make me accept the illness as real. I refused to become a victim and never doubted that the thought causing the disorder would be corrected and the condition healed. After much consecrated work on my part, and with the prayerful help of my husband, the healing came, proving that if we remain steadfast we always will receive the blessing.

Other healings I have experienced have been those of a sprained ankle, influenza, and toothache. The provision of companionship has been one of my greatest blessings.

In doing church work I have been helped much in solving human relationship problems. For the peace and blessings that have come into my experience, for membership in The Mother Church and a branch church, and for class instruction, I am deeply grateful.—(Mrs.) EDNA A. LICHTENFELS, Los Angeles, California.

* * *

I COUNT as my greatest blessing the fact that I have always had Christian Science to guide me. My grandmother heard of a book she could send for that would heal people. She sent for it, and it turned out to be Science and Health by Mrs. Eddy. Through the reading of this book she became strong and active after having been in delicate health all her life. Afterward she was able to help others through the application of Science.

The first recollection I have of

using this religion myself dates from the time I was a very young child. I had lost something, and my mother told me to take my copy of Science and Health and read. After reading for some time, I went directly to where the missing article was.

Some years ago a severe pain came several times at intervals in one of the organs of my body. One day I turned in prayer to God, and these words from "Miscellaneous Writings" by Mrs. Eddy came to me (p. 56): "Life is inorganic, infinite Spirit." This truth completely routed the belief that there are material organs in Life, and I was healed. Twice, a long time after, the pain returned in a mild form. By knowing that all healing in Science is permanent and cannot be reversed, I became free.

A few months prior to the time I was to go to the United States for class instruction, it became necessary to have a passport to enter that country from Canada because of wartime restrictions. It also became very difficult to obtain American money from the banks. Five days before I was due in the United States, the bank manager would not consider my request for American money.

Knowing that my desire to have class instruction was divinely inspired and supported, I was guided to go to another branch bank after banking hours. I rang the bell. The accountant was still there, and having read in the morning paper that American money could be issued for educational purposes, he gave me as much as I required.

However, my passport still had not arrived. Two days later I took a train for Ottawa. The passport office was piled up with passports. All this time I was holding to the truth that in reality man's completeness cannot be impaired, because it is the reflection of God's completeness. I also prayed to clear my thought of any wrong conception I might have had of other individuals so that the demonstration would not be hindered in any way.

Through a series of experiences which worked out wonderfully, my passport was found, and I arrived at my destination in the United States with fifteen minutes to spare. This whole experience showed me that if we do not accept the thought of limitation, we do not experience it.

At one time I severely strained my back. I declared vehemently that man is governed by the law of Love, not by physical law, and was instantly healed.

For these experiences and many other proofs of the healing and harmonizing power of Truth, I am deeply grateful. Only as I press on spiritually can I express sufficient gratitude for the perfect example of Christ Jesus and for the one individual, Mrs. Eddy, who was found ready to receive the revelation of Christ, Truth, and to present it to the world as Christian Science. — (Miss) NAOMI M. BURNETT, Westmount, Quebec, Canada.

* * *

SOME nine years ago, due to an accumulation of mortal beliefs and fears and to discordant family relationships, I was having severe headaches, sleepless nights, and nervous convulsions followed by complete exhaustion. I had little or no appetite and had lost much weight. I had to spend some time in bed and for many months could not even drive the family car. At this point I called on a Christian Science practitioner for treatment through prayer. Within a few months I was able to go to work full time, for which I was indeed very grateful.

Even though the condition was greatly improved and I had learned a lot from the experience, there were many fears and mortal beliefs remaining in my consciousness. Also, the discordant conditions in our home were unchanged; if anything, matters grew worse.

I did not doubt for an instant that there is only one God, one Mind, one Truth, and I knew He could and would heal me completely. I know now that it was the love of God that carried me through the next few years. I had to be ready to take a radical stand for Truth against all the discord in my experience. We read in Hebrews (12:6), "Whom the Lord loveth he chasteneth." There was much in my thinking that needed to be purified and spiritualized, many undesirable traits of character needed to be uncovered, and many other errors needed to be rooted out to make room for the good which God had in store for me.

My awakening came three years ago when our older daughter left home because of the discord which was still so prevalent. There was a lack of love, of understanding, and of patience and a complete sense of frustration. In fact, everything good was absent from our experience.

I knew then that it was time for me to take my stand for God and for Principle in my life. I called on a practitioner for help, and from that time on there was steady progress for all of us. I can honestly say that my only desire at this time was to know more of God and of man's relationship to Him. I spent the next few months studying and praying, to the best of my understanding, in Christian Science. I stayed very close to God and stood for Principle all the way through.

I prayed to be able to love more, to be more patient and understanding with those around me, and at the same time to rely on God for everything. I replaced every fear with confidence and trust. It was a complete spiritual rebirth for me. All the old desires, fears, sensitiveness, hatred, resentment, frustration, and loneliness completely faded out of my experience, leaving me happy, free, unafraid, secure in the knowledge of man's at-one-ment with his Father-Mother, God.

All during this time I was seeing each member of the family as he really is: perfect and loving, reflecting and expressing God. When the human evidence seemed to me to be manifesting the opposite, I would cling steadfastly to the truth. This resulted in a complete reversal of our family relationship, and the discord was replaced with harmony and understanding among us all.

Love and happiness and peace have come into our home which could not have come about in any other way. We are truly experiencing the love of God more and more every day now and are learning to rely on Him for all our daily needs.

Just when the healing took place for me I do not know, but one day I realized quite suddenly that I was completely free. It had come about in such a divinely natural way that I was unaware of the change that was coming over me. I truly had come out of the darkness into the light! Words cannot possibly express the gratitude I feel for the awakening I have had and for the deeper understanding of God I have gained from this experience.

Thanks to the omnipotence of God and His infinite love, I have found my true selfhood, and we are now a united family.—(Mrs.) CONSTANCE M. SCHMERDER, Rutland, Vermont.

* * *

I BECAME interested in Christian Science about eight years ago and at that time began the study of the Lesson-Sermon, which is given in the *Quarterly*. But my study was intermittent. Then I was elected First Reader of a Christian Science Society, and the full import of the lesson came to me. I had to know and understand what I was reading in order to read properly; so I began a serious study of Science.

The protection afforded me since that time is a proof of the effectiveness of this religion. One Sunday morning I had a heart attack, but with prayerful help from my wife I overcame the difficulty and was in my place as Reader with no one else knowing what had occurred. This was over two years ago, and since then I have shoveled snow and done all the heavy work in our garden with complete ease.

One time when I was chopping wood, a piece of wood flew up and struck the glasses I was wearing, shattering the glass into one eye. The glass cut not only the eyeball but also the area around the eye. When fear was overcome by an acknowledgment of God's omnipotence, I realized the truth of Mrs. Eddy's words, "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive" (Science and Health, p. 463). Gradually the pieces of glass came out of my eye; in two days every piece had removed itself, and the cuts had healed.

Soon after I first began to study the lesson, the smoking and social drinking habits left me. On making application for class instruction in Christian Science, I overcame all desire for coffee and tea.

This testimony would not be complete without an expression of my gratitude for Mrs. Eddy, who gave us this wonderful and practical religion, Christian Science, and for the privilege of class instruction, which is an opportunity not to be missed.—DONALD ANDERSON, Lake Clear Junction, New York.

* * *

THE Psalmist sang (Ps. 107:8), "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I have many reasons to praise God for His goodness.

After the passing on of my husband, loneliness, restlessness, and grief were replaced with contentment, peace, and joy as I studied and applied the teachings of Christian Science. Through the years ample supply has been available to meet every need when I have looked to God as the source of all true, spiritual good.

At one time I suffered from indigestion. One evening the difficulty was quite acute. I reached out to God for a healing thought, and immediately came the clear realization that true digestion was purely spiritual, that food and bodily organs had nothing to do with it, but that I could and did digest and assimilate ideas of truth, and thus false beliefs disappeared from consciousness. I knew too that spiritual activity cannot be interfered with or interrupted. In a short time I was free from pain, and the difficulty did not return.

Once when I was traveling by airplane I experienced severe earache. I turned to God in prayer, and these words from "No and Yes" by Mrs. Eddy came to me (p. 30): "God's law is in three words, 'I am All;' and this perfect law is ever present to rebuke any claim of another law." I knew that this statement is true and that an understanding of it annuls all false laws of pain and discomfort. In a few moments the pain ceased, and the journey was completed in comfort.

I have been healed of colds, burns, a sick headache, and a badly injured ankle. While I am grateful for the physical healings, I am more grateful for a clearer understanding of God and of man in His image and likeness, and for God's ever-watchful care over all His children. My gratitude goes out to God, our Father-Mother, for Christ Jesus, the Way-shower, and for Mrs. Eddy and her revelation of the truth, Christian Science, to this age.

It is my joy and privilege to be a member of The Mother Church and one of its branches and to serve the latter in several capacities. I am especially grateful for the opportunity of serving as Reading Room librarian. One of my precious experiences was class instruction. The yearly association meeting is always inspiring and helpful.—(Mrs.) HILDA R. FIELD, Clinton, Iowa.

* * *

[Original in French]

"I WILL say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Ps. 91:2). Like the Psalmist, I give thanks to God for the confidence and the certainty of divine protection which the study of Christian Science brings to us.

This Science was presented to me during the Second World War. My family and I were guided and protected under various difficult circumstances. Through these experiences I gained the certainty that God, divine Love, is ever present to help us, no matter what the problem may be.

Since the war we have had numerous physical healings in our family. I was healed of migraine, from which I had suffered from childhood, and of heart trouble. I cannot say exactly when I was healed of these ills, but I know that I was healed through the daily study of the Lesson-Sermons, provided in the *Quarterly*, a study which purifies our thought; and the healings have been permanent.

I should like to tell of an experience I had about three years ago. I woke one morning to find that it was impossible for me to get up, and because of the pain in my legs and the lower part of my body I could scarcely move. My first reaction was a gesture of ill-humor. I tried to get out of bed, but fainted. When I regained consciousness, I realized that prayer alone, and not human will, could heal me.

My husband telephoned a Christian Science practitioner, who immediately began to pray for me. I was very ill all day, and the pain had extended into my arms and to my head. Several times I completely lost consciousness, but at no time was I afraid. Even though my understanding was limited, I was sustained by the truth that "God, divine good, does not kill a man in order to give him eternal Life, for God alone is man's life" (Science and Health by Mrs. Eddy, p. 203).

In the afternoon one of our children read to me the Lesson-Sermon for that week. During the night, when I could not sleep, passages from the lesson came to me, and early next morning these words from Isaiah stood out very clearly in my thought: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (32:17). While pondering this verse, I fell asleep. When I woke the suffering had disappeared, and I was able to get up and walk around my room. Two days later I took up my normal activities again.

I am deeply grateful for all these healings, but even more so for the uplifted concept of Life and of man which we gain through the daily study of Christian Science. I am also very grateful for our Leader, Mrs. Eddy, and for the heritage which she has left to us. Our children are happy to attend Sunday School regularly. To be a member of The Mother Church and of one of its branch churches and to have been able to have class instruction are to me sources of joy. My greatest desire is to serve the Christian Science movement better each day.—(Mrs.) PAULETTE ANDROUAIS, Chaville, Seine and Oise, France.

Signs of the Times

U Thant, Acting Secretary-General
of the United Nations
as reported in *The New York Times*
New York, New York

Mr. Thant says the theory that world tensions arise from conflicts between different civilizations is a fallacy. "I feel strongly that conflicts between nations or individuals generally arise not out of viewpoints in their civilization but from uncivilized elements in their character," he said in a recent lecture.

Dr. Charles H. Malik, Former President
of the UN General Assembly
in *The Rotarian*
Evanston, Illinois

It is possible to be polite, without ever abandoning your convictions; it is possible not to offend, while remaining absolutely loyal to the best and deepest you know; it is possible to be understanding and helpful, without deluding others that you are one of them; it is possible to coöperate with others, while remaining firm in the truth as God gives you to see the truth; it is possible to sacrifice yourself for them, without asking or expecting anything in return.

The Reverend D. W. Luxton, Rector
of St. Michael's Anglican Church
in *The Hamilton Spectator*
Hamilton, Ontario, Canada

It is right and realistic of us to regard the future with some concern. But, there should be no fear and trembling in a Christian heart but rather a large helping of courage and faith. Courage to meet life on earth and faith in believing that we are never out of God's hands. . . .

It is hard for me to believe that there will ever be an atomic war. The great prophecy of Micah that the time would come when swords would be turned into plowshares and spears into pruninghooks and that nations would not "learn war any more," is going to be, I believe, fulfilled in our lifetime, even if it seems fulfilled more on grounds of expediency than brotherhood. God grant that it may be so.

In the meantime we live sharing the faith of the Psalmist that "God is our refuge and strength, a very present help in trouble." We share and echo his words of faith, "The Lord of hosts is with us; the God of Jacob is our refuge."

From the TREASURER of THE MOTHER CHURCH

Through generous financial contributions, as well as through faithful metaphysical support, Christian Scientists are helping The Mother Church to bless mankind in its healing and redemptive ministrations. The ever-widening activities by which The Mother Church is promoting and extending the religion of Christian Science as taught by Mary Baker Eddy need constant support.

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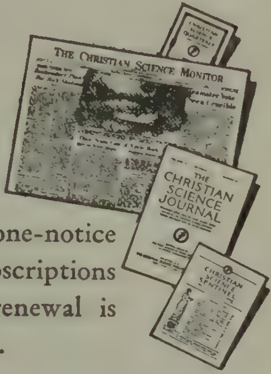
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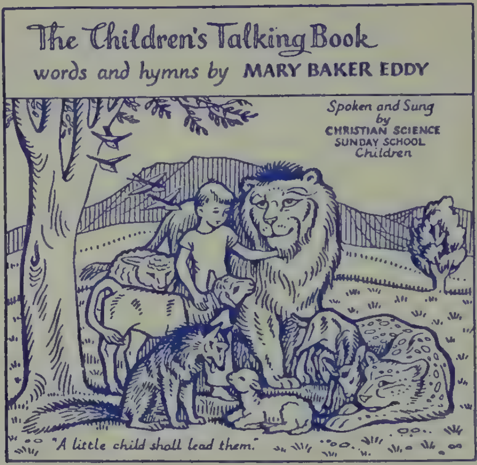

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Christian Science Sentinel

"*What I say unto you*
I say unto all,
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March 31, 1962

VOLUME 64, NUMBER 13

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WOMANHOOD
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"*What I say unto you I say unto all, WATCH.*" Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

March 31, 1962 Vol. 64, No. 13

Our Solemn Promises

IRMA DECKER

"True trust is based on the wisdom . . . the presence . . . the power of the one Mind"

AT a period when times were hard and the financial strain was great on many, a struggling young farmer asked a friend for a loan of twenty-eight dollars, which he said would tide him over a rough spot and so maintain his credit. The friend had great respect for the young man and gladly loaned him the money, assuring him that he could take his time in payment and that there would be no interest on the loan. After expressing his thanks the young farmer took pencil and paper, saying, "Now I want to make a promise," and he made out the following note: "I promise God and I promise you to pay this note two months from today."

Exactly two months to the day the young man appeared with the twenty-eight dollars; on his face was a glow of humble triumph, in his hand a sack of hand-ground meal as an interest payment. This young farmer's "I promise" was safer than any legal contract, for it was a pledge of faith, a covenant with God and man.

This indeed is true faith, the faith that "is the substance of things hoped for, the evidence of things not seen" (Hebr. 11:1).

"I promise" signifies hope, expectation, assurance, fulfillment. Mary Baker Eddy, the Discoverer and Founder of Christian Science, says, "No doubt must intervene between the promise and event; faith and resolve are friends to Truth" (Miscellaneous Writings, p. 319).

* * *

It was through faith, faith based upon the assurance of Christ Jesus, "We know what we worship" (John 4:22), that our Leader, Mrs. Eddy, built her Church. This Church is objectified in the human organization which finds its fulfillment through the integrity, fidelity, unselfishness, and trustworthiness of its individual members. Free from creed, ritualism, and dogma, the Church of Christ, Scientist, exemplifies both faith and works in demonstration of Jesus' words, "He that believeth on me, the works that I do shall he do also" (John 14:12).

The sixth tenet of Christian Science, found on page 497 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, reads as follows: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."

This promise is a pledge of faith, a covenant with God, and it involves all our thoughts and acts; it means not only faith in God but faith in ourselves as the sons of God. Here is the budding and flowering of the trusting and trustworthy heart, for true trust is based on the wisdom of the one Mind, the presence of the one Mind, the power of the one Mind.

The solemn promise to let that Mind be in us "which was also in Christ Jesus" is a pledge of faith fundamental in Christianly scientific metaphysics and in practical human life. It includes fidelity and trust. To let the Mind of Christ be in us is to possess a feeling of absolute reliance on God and full trust in man as God's expression. It is to have a consciousness free from diffidence, doubt, fear, or misgivings.

Trust, or the lack thereof, holds the issues of peace or war, success or failure, love or hate, like or dislike, friendship or enmity, cooperation or contest. And those issues apply equally to nations and to individuals. Mutual trust on the part of husband and wife will maintain individual rights and so preserve the morale of marriage. Only when the "I promise" of the marriage covenant bears a pledge of faith and mutual trust will marriage survive all attacks. Trust which is based upon divine Principle ensures free moral agency if there is individual freedom, the freedom to do right.

Every member of The Mother Church solemnly promises to abide by and fulfill the obligations of the Manual of The Mother Church by Mrs. Eddy. One By-Law in the Manual reads in part (Art. VIII, Sect. 22), "Members of this Church shall hold in sacred confidence all private communications made to them by their patients; also such information as may come to them by reason of their relation of practitioner to patient."

This By-Law is fulfilled only by the integrity it calls for. The practitioner, faithful over his sacred office, will be alert to the many subtle ways by which mortal mind seeks to break down his defense and so allow leakage. To fulfill his solemn promise, he must hold constant vigil over the confidences reposed in him and his office. Only so can he be made ruler over the many erroneous beliefs constantly poured into his ear.

The Golden Rule is the basis of all Christianly scientific practice. This rule, "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12), disallows malpractice. Let us solemnly promise to be ever watchful, ever alert to impersonalize evil, and to see man always as the Father's image. The Golden Rule obeyed is as truly trustworthiness as is trustfulness.

To have the Mind of Christ, which is Principle, is to be alert to false trusts and to all the phases of fraudulent animal magnetism, all presentations of evil claiming to be good. Jesus exposed and denounced all false trusts. Christian Science echoes the Master's command, "Be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). It cries: Put not your trust in riches, in material medicine, in hierarchies; but trust Principle, the divine Mind, God!

* * *

To let this Mind motivate our thoughts and acts is to have a life trustful and trustworthy. Trust based on Principle, which is Love, is faith in God, faith in good, and is the fulfillment of good in our lives as the sons of God.

What does it mean to have faith in good? It means to believe in good and to disbelieve in evil; to believe in Truth and to disbelieve in error; to believe in health and to disbelieve in disease; to believe in substance and to disbelieve in lack; to believe in justice and to disbelieve in injustice; to believe in success and to disbelieve in failure. It means to have faith that all things are possible to God and to man, the son of God.

In true humility one can know that there is no limit to the good that he can do as God's reflection. He knows his potential to be what Christ Jesus so completely exemplified. Jesus achieved the consciousness of his unity with the Mind which knows all things. He claimed no selfhood apart from God. This constituted the power which he demonstrated.

A line in the Christian Science Hymnal reads (No. 82), "God is working His purpose out." God's purpose for man is that he should represent God; witness to God's omnipotence, God's omnipresence, God's omniscience; express the dominion, power, and glory of God. Our defense against aggressive mental suggestion is primarily in our own consciousness, in the consistent effort to fulfill God's purpose at all times in our daily experience.

Let us, then, watch and pray for the Christlike qualities of mercy, justice, and purity to be in us; let us have faith in God's love and power; let us consecrate our lives to that selfless service which epitomized our Master's life and teaching; let us exemplify the high standard of morals and ethics taught and practiced by our Leader. Thus we shall fulfill our solemn promises.

Meeting Moral Challenges in School Life

JACK W. PAULSEN

"Evil in any form leads to bondage"

TODAY young people face many moral challenges. However, a spiritual understanding of God and of man's true relationship to Him is the answer when such challenges arise and when the pressure is strong to go along with the crowd. In high school and college, social pressures are often felt heavily for the first time—pressure to smoke, to drink socially, to cheat on examinations or at sports, to go beyond the limits of good conduct.

Generally, the reason given for indulging these things is that everyone does it. When one is making first adjustments to a more adult way of life, such an argument sometimes appears plausible. Indulgences are often justified as a sign of maturity, of growing up. Sometimes one hears it said that it is senseless to oppose what everyone is doing, and frequently the fear is planted by such words as "conform or be excluded."

College is often the first major testing time for one who is away from home at a long stretch without the counsel, influence, and supervision of parents. For the first time too there may be a temptation to put aside moral standards taught by parents and Sunday School teachers, especially if the reasons for these standards are not clearly understood. Simple faith in God, if not based on spiritual understanding, sometimes is shaken by an academic approach that views life in largely materialistic terms. Without a sound basis for maintaining pure thinking and upright conduct, one finds that the door is wide open for any sort of compromise that the crowd sanctions.

But a spiritual understanding of God and man provides a basis for thought and action which affords a protection and bulwark against the temptations that come up in school life. First of all, we need to understand what it is that is genuinely real and lasting and what might be termed unreal and transitory. Surely if our lives are to have meaning and purpose we must be clear on these values, for Christ Jesus said (Matt. 6:21), "Where your treasure is, there will your heart be also."

* * *

In Christian Science the term "real" is used when referring to God, Spirit, and to man as His spiritual likeness, reflecting all the divine qualities. In Science and Health, Mrs. Eddy writes (p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

To the Christian Scientist, "the enduring, the good, and the true" include the fact that man, the spiritual likeness of God, is inseparable from the unerring intelligence of God, divine Mind; the uncondemning patience of infinite Love; the unfailing purity of divine Spirit. It is worth his holding steadfastly in thought to these truths, worth his cherishing of them as his real treasures.

Christian Science terms unreal everything unlike God, unlike infinite good, everything that is the opposite of the divine nature, such as weakness, apathy, dishonesty, impurity, and the pleasures and pains of materiality. It acknowledges God, Spirit, as All, supreme, the only power, the only presence, the only true consciousness.

* * *

Whatever is apart from God or unlike God can no more be real than a mistake can be part of the principle of mathematics. The following passage in Science and Health helps explain this point (p. 472): "All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God."

Christian Science does not brush aside cheating, drinking, or immorality as being unreal and therefore not a matter to be concerned about. Spiritual awakening strips off the disguise. The chief disguise that each of these moral challenges assumes is the subtle notion that we shall be left out unless we go along with what others are doing. The fact is overlooked sometimes that evil in any form leads to bondage. The way to dominion and freedom lies in honest recognition that we are dealing with the problem of sin.

In this connection it is helpful to consider the original meaning of the Greek verb *hamartano* (usually translated "to sin") as given in a well-known Bible Concordance. This meaning is "to miss the mark (and so not share in the prize)." Our basic need, then, is to learn to hit the mark, in other words, to gain an understanding of our spiritual likeness to and our inseparability from God. Such an understanding pierces the disguises of sin, and we find dominion, poise, true satisfaction, usefulness, and a clear view of our purpose in life.

But if we allow sin in any of its forms to occupy thought, whether as faultfinding, apathy, self-condemnation, dishonesty, or sensuality in any form, then we are to that extent missing the mark—the clear view of our spiritual relationship to God. And then we cannot expect to share in the prize of achievement and happiness that comes with dominion.

After the impotent man was healed at the pool of Bethesda

Jesus came upon him in the temple and spoke these words: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John 5:14). And to the woman taken in adultery whom he saved from stoning, the Master said, "Go, and sin no more" (John 8:11). In both cases, it seems clear that the Saviour was cautioning those healed to protect their regeneration and not to allow sin to enslave them again.

It certainly makes good sense to strive for a spiritual understanding of God and of man's relationship to Him. Such an understanding brings dominion and mastery of the moral challenges that come up not only in school but all through life. This in turn means true peace of mind and happiness. Mrs. Eddy writes on page 315 of Science and Health, "The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only when we subdue sin and prove man's heritage, the liberty of the sons of God."

Defining Our Purpose

NINA R. WHITNEY

"One needs to chart his daily course by firmly deciding to pursue the most important tasks"

"WHERE there is no vision, the people perish" (Prov. 29:18). This saying of the wise man, current in Hezekiah's day, is just as true today. The trend at present is for more and more education, yet how is one to be benefited by education or enlightenment if he has no definite purpose in life for utilizing this knowledge?

A ship with no destination might as well be rudderless. When one buys a ticket to board a ship, that ticket always states a definite destination; without it the bearer would not be welcome aboard. In competition a goal is set, and all those competing for the prize bend their efforts toward reaching that goal. The more desirable the prize, the greater the efforts to capture it.

While growing up, an individual may change his goal several times. But until he has seen the necessity of defining his purpose, he may wander about rather aimlessly from one thing to another. However, once he finds the way of Life taught by Christ Jesus to be most desirable, he sets out to eliminate everything that would hinder the accomplishing of good for himself or for another.

When asked by Pilate, "Art thou a king?" Jesus replied: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). This reply sets forth the highest purpose anyone could have in this life, for to decide to bear witness to the truth is the best thing one can do in whatever situation he may find himself, and it is bound to resolve the situation and result in good to all concerned.

* * *

Adopting this purpose means that we are mentally consenting to let God use us to do His will. And as we follow where He leads, we find that God, good, alone is governing. Our present sense of good is more or less limited by what we have experienced of good, but God is illimitable good, infinite good; and since man, according to Christian Science, is God's expression, we are actually always at the point of opportunity where the potential for good is unlimited. Opening our thoughts to the Christ, God's spiritual ideal, we gain an understanding of the Master's words (John 10:9), "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Jesus taught us that the way of Life is to follow the truth in all things. The truth is that we are the sons and daughters of God, our Father-Mother, our creator. The truth is that we are made in His own image, spiritual and perfect, and that we are subject to the law of God, good.

In her book "Unity of Good," Mrs. Eddy writes (p. 11): "Jesus taught us to walk *over,* not *into* or *with,* the currents of matter, or mortal mind. His teachings beard the lions in their dens." And she adds, "He annulled the laws of matter, showing them to be laws of mortal mind, not of God."

Before a voyage a ship's master charts his course. He does this not only that he may arrive at his destination by the best and shortest way but also that he may avoid the shoals, where he could run aground, or other hidden dangers, such as underwater reefs, which could wreck his ship. In the same far-seeing manner one needs to chart his daily course by firmly deciding to pursue the most important tasks. This assures the fulfilling of his high purpose and justifies his position as a true follower of the Master's.

After clearly defining his purpose, one might next ask himself these questions: "What do I need to do to fulfill my purpose? And what do I need to cease doing in order to fulfill it?" First of all, he must establish in his consciousness the fact that because divine Principle, Love, is the source of his being, man is spiritual and perfect, reflecting all the qualities of his Maker.

As a result of this kind of thinking, one may put into practice more orderly habits. He may find himself weighing invitations to see whether good is to be served by his acceptance of them. He can also make it a law to his home that no one can come into it or go from it without giving or receiving a blessing. Making such mental reservations and sticking to them enable one to avoid many delays in reaching his goal. Seeking to be divinely guided in such ways, one can forestall attempts of error to involve him in useless conversations or undesirable situations serving no good purpose.

Every time one examines his thinking to see what his purpose is in doing a thing or deciding not to do it, he is taking the first step in setting aside his own will and submitting to God's will. God is Love, and if we continually seek His will, He will not permit us to take a false step, but He will prosper us in all our ways. A living example of putting into practice a good purpose is the best way to help another.

How grateful all can be for the selfless love of Mrs. Eddy, who, in speaking of the lesson of love, says: "Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207). She reached this goal, thus giving mankind the secret of the law underlying the healing ministry of Christ Jesus, embodied in her book, the textbook of Christian Science, Science and Health.

"Uncomplaining guard"

BILLY CARR CREAMER

"Our widening understanding of God, Principle, makes complaint impossible"

To be able to silence complaint is helpful. Not to dread any of our human experiences aids us greatly. Even more beneficial is the ability to know that God's goodness alone is directing and caring for all creation. Because evil is unreal, God does not send it, nor does He provide a place for evil to operate. If we believe otherwise, then we are not looking at the genuine record. When we do look at the true account, as given in the first chapter of Genesis, God and everything that He made being good, we find unquestioned blessing wherever we may be.

I had occasion to prove this while stationed in a remote military zone. This area, scarred with war, threatened by bandits, at a distance from all conveniences, offered only long hours of guard duty. Many of the troops complained continually about the cold, the fear of danger, the lack of diversion. I vowed never to voice a complaint, and I never did complain aloud. However, I still had an uncomfortable, inward dread of that place and everything in it.

Having a real desire to get over this feeling, I went on guard duty with this verse from Habakkuk in thought (2:1): "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." The reproving was the pointing out of the urgent need not only to overcome the expressed and unexpressed dread but to see the falsity, the impossibility, of anyone's being separated from the infinite goodness of God, Spirit.

The most important thing I needed to do was to acknowledge the strong metaphysical basis that Christian Science teaches and demonstrates, namely the perfection of being. I studied the Bible and Science and Health by Mrs. Eddy during my brief off-duty hours. The Lesson-Sermons in the *Christian Science Quarterly* were better than any word from home, because they repeated the good news of my true selfhood and the truth of everyone around me.

In my study I learned that Jesus served guard duty. In mentioning those that were asleep while Jesus was awake, Mrs. Eddy says (Science and Health, p. 48), "Could they not watch with him who, waiting and struggling in voiceless agony, held uncomplaining guard over a world?" Jesus "held uncomplaining guard over a world"! Guard duty involves more than keeping watch against the enemy; it involves the recognizing and welcoming in of all allies. So in those prayerful hours Jesus must have recognized man's sinless origin and real heritage. This realization sustained his mission, which was to reveal that Christ is the true idea of God, here and everywhere.

I became so busy pondering the actual reign of perfection that my duty was uncomplaining and free of dread. Signs of inner peace appeared. The meaning of reality, the wholeness of Deity, the power of the Christ—all became so meaningfully clear that the light of inspiration seemed to brighten even the darkest guard post.

Practical results followed too, because when a fire in one tent was out of control I, as a guard, was able to awaken those asleep and get them out of danger. Steps unfolded on ways to improve even the surroundings of the camp, and better leisure activities were afforded to all. I soon met a group of Christian Scientists stationed nearby, and Sunday services began to be held regularly. In short, the entire time at that station became a time of improvement and redemption, and I could say in the words of Jacob (Gen. 28:16), "Surely the Lord is in this place; and I knew it not."

* * *

Our example is Christ Jesus. He overcame every obstacle, fulfilled his mission, and did it all through Love. He said we would do greater works. This is a real challenge! What should be our approach to these Christly works? We can start in the simplest way: by holding uncomplaining guard over our thoughts and actions. We can reject every false belief in a material man and waken to the realization that man is made to express God, Spirit. When the Science of this truth pervades our affirmations, the Christliness of good works will follow. Our widening understanding of God, Principle, makes complaint impossible.

While we may not always seem to receive complete appreciation from others for all our efforts, we learn that real approval comes from obedience to God. Our joy cannot be taken away by an individual or a place, because no person or place ever gave us joy. Joy comes from our understanding of God. We can rejoice in these words in Science and Health (p. 40): "If a career so great and good as that of Jesus could not avert a felon's fate, lesser apostles of Truth may endure human brutality without murmuring, rejoicing to enter into fellowship with him through the triumphal arch of Truth and Love."

DISTRIBUTION

Our bread of Truth we now send forth to heal;
Our wine, Love's inspiration, we now share
With all receptive strangers everywhere,
Through distribution of the Word. Our zeal
Is thus to raise the humble and reveal
A vista that will dissipate despair
And tell of Love's redemptive, constant care—
Of manhood that the rags of sense conceal.

When Adam's self-inflicted wounds wax sore,
These gifts may soothe them with Christ's tenderness.
Here inspiration's wine and gentle oil
Are furnished through such consecrated toil
That every drop must comfort, heal, and bless,
Replenished from our Father's boundless store.

Richard Carver

Using Our Understanding

MARY R. SELBY

"The Scientist does not hesitate to put his grains of understanding to use"

THE more we understand of Christian Science, the more progress we make in demonstrating God's nearness and allness. This Science teaches that regardless of how small this understanding may be, it is sufficient to guide us to take the steps necessary to master the problems which may confront us. If we are to be able to place complete trust in divine Love's protection, however, it is important that we avail ourselves of every opportunity to apply the truths we have already learned.

The willingness to let go of material beliefs, which are always false landmarks, and radically rely upon God's presence to sustain and bless us helps in the demonstration of each new truth which comes to our notice. Through close communion with God not only is our need met, but each new experience takes us a step forward in our progress out of the belief of life and sensation in matter.

By putting to use what seemed to her a small understanding, a beginner in the study of Christian Science demonstrated the omnipotence of ever-present Mind. One morning she found it difficult to perform some tasks at her office because of suddenly feeling very ill. She longed for more understanding so that she might prove the truths taught in Christian Science and solve problems such as this.

As she searched her thought, she recalled a statement of Mrs. Eddy's on page 449 of Science and Health. It reads, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth."

Silently she prayed for guidance since she felt that she had acquired understanding equal to "a grain" and that she was also complying with the spirit of the last part of the sentence, which says, "but more of Christian Science must be gained in order to continue in well doing." Soon she recalled this sentence on page 14 of Science and Health: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints."

Although her work was demanding, there was "a single moment" to reason that since God is Life and knows nothing about sickness, His reflection cannot know it either. This truth, held in her consciousness, soon brought healing results and much spiritual upliftment.

Little is recorded about the life of our Master and Way-shower prior to his ministry at the age of thirty. However, since the Bible says, "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52), there is no doubt that he devoted his entire earthly career to perfecting his understanding of God and man and demonstrating his spiritual being in his every thought and act.

The Scientist does not hesitate to put his grains of understanding to use, for he knows that only thus can he progress and be delivered from whatever trial or tribulation may come to try his work "of what sort it is" (I Cor. 3:13). Advancing step by step, he increases his understanding of these truths: that one's security lies in the revelation that God is Life and that there is no other intelligence or power apart from Him.

Acknowledging the great fact that God is all-presence and all-power, the only cause and creator, awakens thought to behold man as he really is, immortal, upright, the perfect idea of Spirit. It is by using the understanding of these great truths that we are enabled to fulfill the command of Christ Jesus, "Heal the sick" (Luke 9:2). Every time we use our spiritual understanding not only do we bless ourselves and others, but we make progress Godward.

* * *

Editorials

Church Prosperity

No human institution should be more prosperous than the church, because the church stands for the highest values in human life—the acknowledgment of the Supreme Being and obedience to the moral and spiritual laws that originate in God. In Christian Science we learn that such spiritual activity is true substance. In the measure that church members are spiritually active, both they and the church prosper in harmony as well as financially.

Christ Jesus indicated that the value of one's offerings to the church is measured by the spirit in which they are given rather than by their amount when he commended the poor widow, who threw two mites into the treasury of the temple. Jesus had watched the rich giving much, and he said to his disciples (Mark 12:43, 44), "This poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

This incident can well be a guide to branch Churches of Christ, Scientist, in taking care of their financial obligations. Instead of outlining the amount that each member should give, the churches can leave this decision to the individual members and let them make their donations a matter of demonstrating God's law of abundance. Setting a particular amount for each member to give may have a tendency to reduce the giving of many while at the same time creating a sense of burden in others. Neither result is desirable.

Sometimes it may be wise to ask for pledges for special projects, but still the amount should be left to each member, who can best determine what he is able to donate.

It is characteristic of Christian Science that it causes its adherents to change the basis of their activities from matter to Spirit. And this is the demand of Science in regard to the financial support which members give the church. The real substance of a donation is the devotion to Truth and Love that accompanies it. Gratitude for the revelation of reality, appreciation of the Church that typifies universal Love, the inspiration to love God and neighbor more fully, willingness to serve in making the church a moral and spiritual power in the community—these mental states measure the substance of a gift, and matter does not.

* * *

The very act of giving in the spirit of loyalty and unselfed love has the effect of expanding one's generosity and increasing one's supply. Mary Baker Eddy says in "Science and Health with Key to the Scriptures" (p. 79), "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." If error suggests that withholding a donation to the church is going to enrich us, we should remember the poor widow's two mites and the Master's commendation of the spiritual activity and substance they represented.

Jesus was pointing to the law of supply when he said (Luke 6:38): "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

The Master's words state a spiritual law, a constantly acting force, that we can embody without fear of deprivation. In absolute Truth, in the realm of reality, God is continuously giving all good, and man is continuously reflecting that activity. As we dwell upon this fact, we become eager to live it in our present experience, and we give fearlessly.

The less we think of a church's supply as consisting of material donations and remember to pour out love and gratitude for the divine Science the church promotes and disseminates, the more quickly the church will prosper. If we think of our support merely in terms of matter, we may find ourselves feeling helpless; we may be tempted to be stingy, or we may be snared into giving money freely (if we have an ample supply) without accompanying our gifts with the spiritual substance that makes a donation truly valuable.

A spiritually active church is a prosperous church, for spiritual activity invariably manifests itself outwardly in freedom from limitation. If a church seems less than prosperous, then it is time for each member to examine his thinking to see if he is demonstrating the spiritual activity of loving God and neighbor that takes place perpetually in Truth's superstructure, the true idea of Church.

In her message to The Mother Church on the occasion of the dedication of its Extension, Mrs. Eddy said (The First Church of Christ, Scientist, and Miscellany, p. 6), "Its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance—the speed, beauty, and achievements of goodness."

Our understanding of what the church we support means to mankind gives to our material donations a spiritual significance that outweighs all the riches of the earth.

Helen Wood Bauman

The Place of Fasting in Scientific Prayer

Fasting is often thought of as denying oneself some luxury or necessity in the observance of a religious rite. From this standpoint it might appear that Christian Scientists do not fast, but that is not the case. Fasting in Christian Science, which is the rejection of material sense evidence, is an indispensable element of scientific prayer. Prayer which includes both spiritualization and dematerialization of human thought enables the healer to meet difficult situations with assurance.

It is as necessary to deny spurious material sense testimony and the beliefs associated with it as it is to discern the spiritual fact of man's inseparability from God. It is in this way that prayer, including the essential element of fasting, brings the healing Christ to receptive thought; and in the presence of Christ, Truth, one disease is no more real than another.

Many Christian Scientists have had the experience of accomplishing healings for themselves or others when they knew hardly enough of the letter of this Science to carry on an intelligent discussion of the subject. Then, later on, when they have entered the public practice of Christian Science, they have come face to face with situations not unlike those that confronted the disciples, who asked Jesus why they were unsuccessful in healing the distraught child whom a father had brought to them.

"Because of your unbelief," declared Jesus (Matt. 17:20). Then the Master brought out the need of faith and fasting, essential elements of true prayer, which are as important to healing today as they were then.

* * *

The disciples must have done some satisfactory healing work, or the father would not have taken his son to them to be healed. But evidently they were not equal to the task of successfully rejecting what the material senses were presenting as to the severity of the affliction, and it was perhaps this that made their prayer ineffective.

Their observations of the helplessness of those who were afflicted with this particular disease might have convinced them that it was too difficult a case for them. The disciples did not doubt the healing power of Truth and Love—but! No doubt "but" is what Jesus referred to as their unbelief. Not disbelief—an unqualified rejection of this healing power—but unbelief, a qualified acceptance of it, the familiar, "Yes, I believe, but—"

Jesus added, "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." One Bible commentary mentions that because the rabbis of his day "were dexterous in removing difficulties," they were termed "rooters-up of mountains."

Jesus pointed to the fact that an active, vital, living faith would enable his disciples to solve difficult problems—"and nothing shall be impossible unto you." Here was a situation, however, in which faith had to be strengthened in order to bring about a healing. "Howbeit," he declared, "this kind goeth not out but by prayer and fasting."

The affirmation of the spiritual fact and denial of the material sense evidence bring human consciousness into accord with the reality of being. Such prayer accomplishes the essential purpose of identifying oneself or another with God, Spirit, one's divine source, and also of separating one from matter, error, evil.

In scientific prayer one establishes in thought the spiritual facts that hold man above the claims of error, untouched by them. He affirms the truth of man's incorruptible nature as the expression of Soul. He holds steadfastly to the fact that man, created in God's own likeness, is spiritual, perfect, complete, free.

But one's prayer does not stop there. It denies the claims of the deceptive material senses; that is, it rejects as unreal the evidence of a diseased or disturbed condition of mind or body because discord is not of God and so has no reality, no power, no authority.

In healing one case after another a Christian Science practitioner finds it necessary to deal effectively with unbelief in himself as well as in his patient. He learns too that spiritual understanding is the basis of the prayer that includes enlightened faith and true fasting.

Declaring that Science is best understood through the study of her works and the daily Christian demonstration thereof, Mrs. Eddy states in "Miscellaneous Writings" (p. 156): "It is their *materiality* that clogs the progress of students, and 'this kind goeth not forth but by prayer and fasting.' It is materialism through which the animal magnetizer preys, and in turn becomes a prey."

Spirit never suggests: "This case is too difficult," or, "It is too late." That is the argument of animal magnetism, or evil mind, which seeks response in the materialism of practitioner or patient. To Jesus it was not too late to heal his friend Lazarus, even though he had lain in the grave four days (see John, Chapter 11).

Because the Master was free of the materiality that "clogs the progress of students," he was always superior to the claims of evil presented through the material senses. The perception of this gives us courage to press on in faith, sustained by prayer and fasting, that we may emulate his example. We need the willingness and determination to put the spiritual teachings of the Bible and our Leader's writings to the test.

To be superior to evil's false claims it is necessary to be free from unbelief, and this is accomplished as the prayer which includes fasting enlivens one's faith and gives it the strength that comes with understanding.

Ralph E. Wagers

Progress in the College Organizations

College and university students in various parts of the world recognize the importance of improving their spiritual education through the activities of Christian Science organizations, formed in accordance with Article XXIII, Section 8, of the Manual of The Mother Church by Mary Baker Eddy.

The Mother Church warmly encourages these activities, which are a vital spiritual impetus in the academic community. The following are two excerpts taken from students' reports received by the College Organization Division, Department of Branches and Practitioners.

From a university in the eastern part of the United States:

"How does a Christian Science organization attract new members? The most obvious answer is by offering something of great value to the newcomer. Our members feel that the teachings of Christ Jesus as explained by our religion are most needed in the world today. Our members have seen the necessity of improving the quality of their thinking, more clearly expressing the divine intelligence demonstrated by the Master. St. Paul writes, 'Let this mind be in you, which was also in Christ Jesus' (Phil. 2:5). Right thinking improves one's daily example, and we feel this is the best way to attract the stranger to our weekly testimony meetings. We do not seek to make a personal impression on our fellowmen, but simply to express the intelligence of the one divine and infinite Mind, God.

"As we see it, Christianity must be vital in our lives, not an idle philosophy or a ceremonial system. Man's God-given power to think rightly must be demonstrated in some measure in the classroom, in extracurricular activities, on the athletic field, in the research laboratory, and during weekend parties. Even though this may often be easier said than done, to be a Christianly scientific thinker, even in some small measure, is immensely satisfying, and we enjoy the challenge!

"Recently one of our members had the opportunity to stand against great odds for a position he felt was important and right. For many years all freshmen were expected to conform to a particular phase of indoctrination. An influential department of the university informed our member that there was no escape from this practice and that he must conform or risk being called a social parasite. The more our member prayerfully considered the situation, the more it seemed right for him to take dignified and reasonable steps to resist the practice, since it was contrary to his religious convictions. While waiting to see the dean of students, he read a pamphlet which described the purpose for which the university had been formed, namely to pursue the truth in a spirit of toleration and with religious freedom.

"During the interview with the dean our member explained that the Christian Science organization had existed at the university for nearly fifty years and that the religious point of view of its members, while it may seem radical to some who do not understand it, rests upon the timeless teachings of Christ Jesus. Eventually the president of the university took the matter before the university's board of trustees with the result that the practice has been amended in a way that still accomplishes the university's objective, and yet no longer deprives Christian Scientists of fundamental religious freedoms.

"Other members of our organization are standing by their principles during social activities and find that instead of this being a hindrance, it is a protection and an asset. This past year has been the most successful year our organization has had in many years. We find great satisfaction in approaching the challenges of modern campus life through an understanding that God, divine Mind, is man's one intelligent source. We feel this is following in some small way the apostle's admonition to demonstrate the same Mind Christ Jesus expressed."

From a well-known women's college in the East:

"Our organization was invited by the college chaplain to present the annual Thanksgiving service for the entire campus. The invitation came on short notice, and the chapel tradition required that the service be nondenominational. Our members needed to prepare a program which would be helpful to a widely mixed congregation. We decided to make it as simple as possible and similar in many ways to our own Thanksgiving church service. Lasting a little more than a half hour, the program went along as follows:

"First, there was an organ prelude followed by a hymn. Next, the college chaplain read a Thanksgiving proclamation and the organization president read a Scriptural selection. Then a brief inspirational talk was given by a Christian Scientist. This was followed by a period for silent prayer. There were a closing hymn and benediction.

The college choir gave helpful impetus to the musical selections.

"We are grateful for the help we received from the College Organization Division of The Mother Church in obtaining a qualified and experienced Christian Scientist who could be our chapel speaker. Publicity for the Thanksgiving service was handled by the chaplain's office for the town and college newspapers. Our organization members made posters for each dormitory, and we sent special invitations to a number of students and friends on the faculty and staff. Prior to the service, our members held several brief inspirational meetings to prepare for the occasion.

"After the service, we held a brief follow-up meeting; and we have been prayerfully working to know that the seed of Truth propagates and prospers. It has been helpful for our members to ponder anew the statement from the Christian Science textbook, 'Spirit blesses the multiplication of its own pure and perfect ideas' (Science and Health with Key to the Scriptures by Mrs. Eddy, p. 512).

"Attendance at the service was not compulsory for students, and it came at a time when many midterm papers and tests were due; however, about one hundred and seventy-five students attended the service; this was a good increase over last year's attendance. The response was quite favorable, and we have received many expressions of gratitude. Also, our members feel they have gained much good from this experience. We see more clearly now the privilege and challenge of being Christian Scientists in an academic community. Now our organization is going forward with its plans for a lecture soon."

Notice

A supply of surplus noncurrent issues of *The Christian Science Journal* and the *Christian Science Sentinel* is available to branch churches and societies for the purpose of completing the bound volumes in their Reading Rooms. There is no charge for this service or for the periodicals. Please write to the Local Literature Activities Division, 222 Massachusetts Avenue, Boston 15, Massachusetts.

Copies of these two periodicals published prior to 1930, if in good condition, may be sent to the Local Literature Activities Division, postage prepaid, for use in this service.

Los Angeles, California (Twenty-eighth Church).

Members of Twenty-eighth Church of Christ, Scientist, Los Angeles, will dedicate their church at Lindbrook Dr. and Hilgard Ave. Sunday. It is a Christian Science requirement that a church be free of debt before its dedication. . . .

The church held its first service in a storeroom at 1947 Westwood Blvd. April 9, 1928. About 40 members attended this first meeting. In November the group was recognized as a branch church by The Christian Science Board of Directors of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. . . .

Within a year the little storeroom proved too small to accommodate the congregation, and a larger auditorium was built on the rear of the building. The need of a new church home became apparent, and . . . in 1931 the members purchased two lots at Hilgard Ave. and Lindbrook Dr. . . . The cornerstone was laid May 2, 1934.

On Jan. 8, 1935, Twenty-seventh Church of Christ, Scientist, Brentwood Heights, joined with Twenty-eighth Church. The Westwood area seemed the more advantageous to serve both communities. On Dec. 26, 1937, the church was dedicated. . . . The combined church continued to grow, and from time to time additional lots were acquired. Eventually the church property extended the full block from Lindbrook Dr. to Weyburn Ave., and more than a half block east. . . .

In 1951 the original building was moved to the north portion of the property and remodeled to house the Sunday School and church offices. By September, 1952, this work was paid for. During this construction, services were held in the Fox Village Theater and in the Uclan Theater. The first Sunday service in the remodeled auditorium was held Jan. 27, 1952. . . .

Ground was broken for the new auditorium June 29, 1954. . . . The first service was held Sept. 4, 1955. . . .

The church has received recognition for its architectural beauty from the Southern California American Institute of Architects, a community award by "Los Angeles Beautiful" for exterior design of building and gardens, and an award from the Fine Hardwood Assn. for the originality of the hardwood louvred organ screen.—*Los Angeles Times* (December 14, 1961).

Attention, Members of the Armed Services and Their Families

Christian Science Activities for the Armed Services, which include arrangements for regular Christian Science services, treatment, and other assistance for men and women in the Armed Forces, extend throughout the United States, Canada, and many overseas areas. Information regarding these activities and lists of overseas Ministers and Representatives will be furnished upon request.

Service personnel or members of their families are asked to send names and addresses of Christian Scientists in the Armed Forces to CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES, 107 Falmouth Street, Boston 15, Massachusetts. To enable this department to be of the greatest service, changes of military address should be reported promptly.

Christian Scientists are encouraged to register as such, rather than under the general term "Protestant." In the Armed Forces of the United States, Great Britain, and Canada they may have the words "Christian Science" or a meaningful abbreviation thereof stamped on their identification tags or discs.

The Mother Church continues to furnish Ministers for forts, camps, bases, and stations, as well as for Veterans Hospitals. Information regarding Christian Science activities in these installations and hospitals may be obtained from the chaplain's office at each installation and hospital, or by writing direct to the CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES.

Notice to Correspondents

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested *to place their addresses on their letters and to write their signatures plainly.* Women are requested to use the title "Miss" or "Mrs.," as the fact may be, and to use their Christian names. The cooperation of correspondents is solicited.

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

For Faster Service on Your Address Change

You can receive faster, more efficient service if at least three weeks before a change of address you will give ALL the following information:

(1) Full name, former address, *name of each periodical subscribed for,* and if on the Convenient Payment Plan.

(2) New address (street, city, postal zone, state)

It has been found that changes of address are not practical under one week for *The Christian Science Monitor* and under one month for the other Christian Science periodicals.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

CHANNEL ISLANDS

Guernsey: Richard L. Glendon, Royal Hotel, St. Peter Port, 8 p.m., Tues., Apr. 24.

ENGLAND

GLOUCESTERSHIRE — **Cheltenham:** Lela May Aultman, Big Classical, The College, Bath Rd., 3 p.m., Sat., Apr. 28.

HERTFORDSHIRE — **Watford:** Richard L. Glendon, Technical College, Hempstead Rd., 8 p.m., Fri., Apr. 27.

ISLE OF WIGHT — **Newport:** Lela May Aultman, Assembly Hall, Priory Secondary Girls School, Nodehill, 3 p.m., Sun., Apr. 22.

KENT—**Bromley:** Richard L. Glendon, Church, Widmore Rd., 8 p.m., Sat., Apr. 28.

Folkestone: Richard L. Glendon, Town Hall, 7.30 p.m., Thurs., Apr. 26.

LANCASHIRE — **Liverpool** (First Church): Naomi Price, Church, Heathfield Rd., 7.30 p.m., Fri., Apr. 27.

Nelson: Naomi Price, Civic Theatre, 7.30 p.m., Tues., Apr. 24.

LONDON—**London** (Second Church): Lela May Aultman, Church, 108 Palace Gardens Terrace, 7.30 p.m., Thurs., Apr. 26.

NORTHUMBERLAND — **Ashington:** Richard L. Glendon, New Welfare Pavilion, Alexandra Rd., 7.30 p.m., Mon., Apr. 16.

SUSSEX—**Chichester:** Lela May Aultman, Assembly Rooms, North St., 7.30 p.m., Tues., Apr. 24.

YORKSHIRE — **Bradford** (Third Church): Lela May Aultman, Fountain Hall, Fountain St., 8 p.m., Mon., Apr. 16.

NORTHERN IRELAND

COUNTY ANTRIM—**Belfast:** Naomi Price, Church, 8 p.m., Thurs., Apr. 26.

GERMANY

Berlin (Third Church): Naomi Price, Church, Schillerstrasse 16, Berlin-Charlottenburg, 6.30 p.m., Thurs., Apr. 12. In English. German translation read 8 p.m.

Braunschweig: Frank T. Hord, Auditorium maximum der Technischen Hochschule, Pockelstrasse, 6 p.m., Sat., Apr. 14. In German.

Celle: Frank T. Hord, Aula der Oberschule für Jungen, Nordwall, 3.30 p.m., Mon., Apr. 23. In German.

Hamburg (Fourth Church): Frank T. Hord, Musikhalle, Karl-Muck-Platz, 7 p.m., Thurs., Apr. 19. In German.

Hamburg (Fifth Church): Frank T. Hord, Hamburger Kunsthalle, Glockengiesserwall 1, 5 p.m., Sat., Apr. 28. In German.

Kassel: Frank T. Hord, Stadthalle, 5 p.m., Sat., Apr. 21. In German.

Lübeck: Frank T. Hord, Katharineum, Königstr. 27–31, 7 p.m., Thurs., Apr. 26. In German.

Nienburg/W.: Frank T. Hord, Aula der Albert Schweitzer Schule, Friedrichstrasse, 4 p.m., Sun., Apr. 15. In German.

UNITED STATES

HAWAII

OAHU — **Honolulu:** Francis William Cousins, Church, 1508 Punahou St., 8 p.m., Thurs., May 3.

Kailua: Francis William Cousins, Elementary School, 315 Kuulei Rd., 8 p.m., Tues., May 8.

UNITED STATES AND CANADA

(From April 8 to 14, and some earlier dates)

CANADA

ONTARIO—Chatham: Ella H. Hay, Marina Room, William Pitt Hotel, 3.30 p.m., Sun., Apr. 8.

UNITED STATES

ARIZONA—Scottsdale (auspices First Church, Phoenix): Arch Bailey, Arcadia High School, 4705 E. Indian School Rd., 8 p.m., Thurs., Apr. 12.

Sedona: John D. Pickett, Church, Wilson Rd. and Forest, 4 p.m., Sun., Apr. 8.

CALIFORNIA — Berkeley (First Church): Arnold H. Exo, Church, 2619 Dwight Way, 8 p.m., Thurs., Apr. 12.

Beverly Hills: Charles M. Carr, Church, 142 S. Rexford Dr., 8 p.m., Mon., Apr. 9.

Boulder Creek: Arnold H. Exo, Burl Theater, 3 p.m., Sat., Apr. 14.

Los Angeles (Ninth Church): Arch Bailey, Church, 433 S. Normandie, 8 p.m., Tues., Apr. 10.

Los Angeles (Thirty-ninth Church): John D. Pickett, Church, 2312 W. Florence Ave., 2 p.m., Sat., Apr. 14.

Manteca: Charles Louis Reilly, Masonic Temple, 212 N. Powers Ave., 3 p.m., Sat., Mar. 31.

Mill Valley: Martin Broones, Outdoor Art Club House, W. Blithedale and Throckmorton Aves., 8 p.m., Fri., Apr. 13.

Montebello: Arch Bailey, Church, 149 S. Park Ave., 8 p.m., Mon., Apr. 9.

Oakland (Third Church): Otto G. Ziegenhagen, Church, 1642 Fruitvale Ave., 3 p.m., Sun., Apr. 8.

Oakland (Sixth Church): Martin Broones, Piedmont Theater, 4186 Piedmont Ave., 12.10 p.m., Thurs., Apr. 12.

Palm Desert: Charles Louis Reilly, Church, Portola and Larrea, 8 p.m., Fri., Apr. 6.

Riverside (Second Church): John D. Pickett, Arlington Methodist Church, 9395 Magnolia Ave., 8 p.m., Tues., Apr. 10.

Sacramento (Fourth Church): Otto G. Ziegenhagen, Hotel Eldorado, 877 Canterbury Rd., Highway U. S. 40, 8 p.m., Tues., Apr. 10. Radio KFBK, 1530kc.

San Francisco (Tenth Church): Martin Broones, Church, 2246 Lombard St., 2.30 p.m., Sat., Apr. 14.

San Mateo (First Church): Charles M. Carr, Church, 150 N. El Camino Real, 8 p.m., Thurs., Apr. 12.

Stockton (First Church): Gertrude E. Velguth, Church, N. Center and Flora Sts., 8 p.m., Tues., Apr. 10.

Woodland: Howard H. Irwin, Home Arts Bldg., Yolo County Fair Grounds, 3 p.m., Sun., Apr. 8.

Woodland Hills (Forty-third Church, Los Angeles): Arch Bailey, Church, 6117 Shoup, 3 p.m., Sun., Apr. 8.

CONNECTICUT—Stamford: Hazel R. Harrison, Church, 100 Prospect St., 8.30 p.m., Mon., Apr. 9.

FLORIDA — St. Petersburg (First Church): Ella H. Hay, Church, 253 Fifth Ave., N., 8 p.m., Tues., Apr. 10.

GEORGIA — Atlanta (First Church): Ella H. Hay, Church, Peachtree and 15th Sts., N. E., 8 p.m., Thurs., Apr. 12.

ILLINOIS—Blue Island: Jules Cern, Church, 12654 S. Maple Ave., 8 p.m., Sat., Apr. 14.

Centralia: Mary Wellington Gale, Church, 8 p.m., Fri., Apr. 13.

Chicago (Second Church): Jules Cern, Church, 2700 Pine Grove, 8 p.m., Mon., Apr. 9.

Chicago (Eighth Church): Jules Cern, McCormick Pl., Banquet Hall, 3.30 p.m., Sat., Apr. 14.

Edwardsville: Neil H. Bowles, Church, 317 N. Buchanan St., 8 p.m., Sat., Apr. 14.

ILLINOIS (continued)

La Grange: Jules Cern, Church, 100 S. Catherine Ave., 8 p.m., Thurs., Apr. 12.

Lake Forest: Jules Cern, Deerpath School, 95 W. Deerpath Ave., 8 p.m., Fri., Apr. 13.

Lincoln: Elbert R. Slaughter, Washington Monroe School, 8.15 p.m., Thurs., Apr. 12.

Midlothian: Geith A. Plimmer, Church, 14722 Karlov, 8 p.m., Tues., Apr. 10.

Moline: Geith A. Plimmer, Church, 8 p.m., Thurs., Apr. 5.

Paxton: Elbert R. Slaughter, Federated Church, 221 W. Center St., 8 p.m., Sat., Apr. 14.

Rockford: Jules Cern, Rockford Theater, 317 Park Ave., 3 p.m., Sun., Apr. 8.

Salem: Elbert R. Slaughter, Church, W. Main and Pearl St., 8 p.m., Fri., Apr. 13.

Winnetka: Jules Cern, Church, 440 Ridge Ave., 8 p.m., Tues., Apr. 10.

INDIANA—**Bedford:** Neil H. Bowles, Church, 1407 L St., 8 p.m., Thurs., Apr. 12.

Evansville: Neil H. Bowles, Coliseum, 400 Court St., 8 p.m., Fri., Apr. 13.

Goshen: Geith A. Plimmer, Church, 111 N. Fifth St., 8 p.m., Thurs., Apr. 12.

Indianapolis (auspices Fourth and Fifth Churches): Neil H. Bowles, Circle Theater, 12 m., Tues., Apr. 10.

IOWA—**Burlington:** Geith A. Plimmer, Church, 513 N. Third St., 3 p.m., Sun., Apr. 8.

Council Bluffs: Elbert R. Slaughter, Church, Washington Ave. and N. First St., 8 p.m., Mon., Apr. 9.

KANSAS—**Wichita** (Second Church): Wilson M. Riley, Church, 4501 E. Douglas Ave., 8 p.m., Sun., Apr. 8.

KENTUCKY — **Covington** (Second Church): Gordon F. Campbell, Holmes High School, 25th and Madison Ave., 8 p.m., Fri., Apr. 13.

Louisville (Second Church): Gordon F. Campbell, Masonic Home Auditorium, 3701 Frankfort Ave., 8.15 p.m., Thurs., Apr. 12.

LOUISIANA—**Baton Rouge** (Second Church): Mary Wellington Gale, Woman's Club House, 259 East Blvd., 8 p.m., Tues., Apr. 10.

Opelousas: Mary Wellington Gale, Church, 8 p.m., Mon., Apr. 9.

Shreveport (Society): Mary Wellington Gale, Woman's Department Club, 802 Margaret Pl., 3 p.m., Sun., Apr. 8.

MARYLAND — **Baltimore** (First Church): Ella H. Hay, Senator Theater, 5904 York Rd., 11 a.m., Sat., Apr. 14.

Catonsville: Hazel R. Harrison, Methodist Church Social Hall, 6 Melvin Ave., 8.30 p.m., Thurs., Apr. 12.

MASSACHUSETTS — Series Lectures (auspices The Mother Church): Ralph W. Cessna

- **Watertown:** St. John's Methodist Church, 80 Mt. Auburn St., 3.30 p.m., Sun., Apr. 8.
- **Northboro:** First Congregational-Unitarian Church, Church St., 8 p.m., Mon., Apr. 9.
- **Mansfield:** Mansfield High School, East St., 8 p.m., Thurs., Apr. 12.
- **Wilmington:** Wilmington Congregational Church, Middlesex Ave., 8 p.m., Fri., Apr. 13.
- **Milton:** Milton Town Hall, 523 Canton Ave., 3.30 p.m., Sun., Apr. 15.

MICHIGAN — **Detroit** (Seventh Church): Geith A. Plimmer, Church, 223 W. Grand Blvd., 8 p.m., Sat., Apr. 14.

MISSOURI — **Boonville:** Elbert R. Slaughter, High School, 700 Main St., 3 p.m., Sun., Apr. 8.

Ferguson: Mary Wellington Gale, Church, 29 Randolph St., 8 p.m., Thurs., Apr. 12.

Marshall: Elbert R. Slaughter, Church, 369 S. Jefferson, 8 p.m., Tues., Apr. 10.

Rolla: Wilson M. Riley, Church, Seventh and State, 8 p.m., Thurs., Apr. 12.

St. Charles: Wilson M. Riley, Church, 8 p.m., Fri., Apr. 13.

St. Louis (Fourth Church): Wilson M. Riley, Church, 5569 Page Blvd., 3 p.m., Sat., Apr. 14.

MONTANA—Miles City: Gordon H. Smith, Church, 120 S. Center Ave., 3.30 p.m., Sun., Apr. 8.

NEVADA — Reno: Paul K. Wavro, Church, 501 Riverside Dr., 3 p.m., Sun., Apr. 8.

NEW JERSEY — Passaic: Hazel R. Harrison, Church, 160 Passaic Ave., 3.30 p.m., Sun., Apr. 8.

NEW YORK—Floral Park: Hazel R. Harrison, Church, 8.30 p.m., Tues., Apr. 10.

Jamaica, L. I.: Gordon F. Campbell, Church, 89–12 164th St., 3.30 p.m., Sun., Apr. 8.

New York (Thirteenth Church): Ella H. Hay, Church, 311 W. 83d St., 8.30 p.m., Fri., Apr. 13. Radio WNTA, 970kc.

NORTH DAKOTA — Grand Forks: Gordon H. Smith, Church, Belmont and Fourth Ave., S., 8 p.m., Thurs., Apr. 12.

Minot: Gordon H. Smith, County Courthouse, Third St. and Fourth Ave., S. E., 8 p.m., Tues., Apr. 10.

OHIO — Silverton: Neil H. Bowles, Pleasant Ridge Public School, 8 p.m., Mon., Apr. 9.

OREGON — Cottage Grove: Paul K. Wavro, Union High School, 1000 Taylor St., 8 p.m., Thurs., Apr. 12.

Florence: Paul K. Wavro, Harbor Theater, 8 p.m., Tues., Apr. 10.

Lake Oswego: Martin Broones, Lake Oswego Senior High School, 3 p.m., Sun., Apr. 8.

Medford: Martin Broones, Church, 100 Windsor Ave., 8 p.m., Tues., Apr. 10.

Oregon City: Paul K. Wavro, Eastham School, Seventh and Harrison Sts., 8 p.m., Fri., Apr. 13.

Salem: Martin Broones, North Salem Senior High School, 14th and D Sts., 8 p.m., Mon., Apr. 9.

PENNSYLVANIA—Avalon: Neil H. Bowles, Church, 317 S. Home Ave., 3.15 p.m., Sun., Apr. 8.

Wilkinsburg: Neil H. Bowles, Church, Graham Blvd. and Gaywood Dr., 8.15 p.m., Sun., Apr. 8.

SOUTH DAKOTA—Brookings: Gordon H. Smith, Church, 603 Fifth Ave., 8 p.m., Fri., Apr. 13.

VIRGINIA—Norfolk (Society): Hazel R. Harrison, Center Theater, Ninth and Granby, 8.15 p.m., Fri., Apr. 13.

WASHINGTON—Everett: Arnold H. Exo, Masonic Temple, 3 p.m., Sun., Apr. 8.

Hoquiam: Gertrude E. Velguth, Church, 3 p.m., Sun., Apr. 8.

Olympia (First Church): Arnold H. Exo, Church, 801 Washington St., 8 p.m., Tues., Apr. 10.

Seattle (Thirteenth Church): Paul K. Wavro, Church, 3500 N. E. 125th St., 8 p.m., Sat., Apr. 14.

Snohomish: Arnold H. Exo, Browns Theater, First St., 8 p.m., Mon., Apr. 9.

WEST VIRGINIA—Wheeling: Gordon F. Campbell, Church, 14th and Jacob Sts., 8.15 p.m., Tues., Apr. 10.

WISCONSIN — Milwaukee (auspices Churches of Christ, Scientist): Geith A. Plimmer, Riverside Theater, 116 W. Wisconsin, 12 m., Mon., Apr. 9.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to Roy Garrett Watson, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

How Christian Science Heals

RADIO PROGRAM No. 445

Letting God Lead

SPEAKER: Have you ever had the bottom suddenly drop out of everything, leaving you with the feeling of no place to turn? Well, that's the position in which our guest once found himself. But let's have him tell us about it in his own words. I'd like you to meet Willard Cameron, of Kokomo, Indiana.

Just what did happen, Mr. Cameron?

MR. CAMERON: I had an experience a number of years ago that showed me the great need for more humility, listening for divine guidance, and letting God direct my activities. I'd always done well in business, had positions of trust and responsibility. I'd become manager of a branch office of a large finance company. But two years later the previous manager returned from service in the Navy and was given his former position back again.

Frankly, this was a great shock to me. I'd been doing a good job, and the operation had been profitable under my management, in fact, more so than it had been before I took over. Everything I'd worked for up to that point seemed to have gone. We had four young children, and here I was without a job. I became confused, upset, frustrated, and I seemed to be on the point of a nervous breakdown, and, in addition, I was having stomach trouble.

I was a Christian Scientist, and when I could see I was making no headway, I asked a Christian Science practitioner for treatment through prayer. She helped me to lift my thought above the human problem and to look to God for the solution.

I began to feel very close to God and to listen for divine guidance. A statement from "Science and Health with Key to the Scriptures" meant a great deal to me. It's where Mary Baker Eddy writes (p. 454), "Love inspires, illumines, designates, and leads the way."

I guess up to this time my problem was mostly pride. I felt I had been the one who was accomplishing something instead of looking to

[*The above is substantially the text of the program released for broadcast the weekend of March 23–25 in the radio series, "How Christian Science Heals," heard internationally over approximately 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.*]

God as the source of man's strength and ability. Now I began to see that this was the wrong attitude. I felt a very definite awareness of God's presence. I realized as never before that God is really my Father-Mother and that He is my true employer; that He is divine Love, that He is everywhere, and so I couldn't be separated from God. I realized too that because God is the one perfect Mind, He directs every activity of my life, and I could trust Him to guide me every step of the way.

In place of frustration, I gained a sense of peace and calm. Instead of fear and pride, there were confidence and trust in God. A sense of harmony was coming into my life. When I was healed of fear, doubt, worry, and frustration, an opportunity unfolded for me to go into the used car business—something I'd never even dreamed of. Everything about the transaction began to fall into place. I found that all my previous business experience was invaluable to me.

At first there were problems of supply. I'd put everything into this new business. I remember one day suddenly saying to myself: "What are you doing? You have a family to support. You need regular income. With your experience you can get a position that will pay a stipulated salary."

It was then I realized, more clearly than ever before, that God is the only true source of supply. By that I mean that God, divine Mind, is the source of all right ideas, of inspiration, intelligence, and that I would be guided to do the right thing in every detail. And that's the way it worked out every step of the way.

You know, an interesting thing happened during the process of getting established. The company which had released me offered me a position with more prestige and even greater responsibility than the one I'd previously held. That was a temptation because my own business wasn't yet over the hump. But I was led not to take it, and this has proved to be the right decision. All my needs have been met abundantly.

The physical problem also cleared up completely within a year. But, above everything else, this whole experience taught me a valuable lesson. It has left me with a sure sense of God's nearness, His love and care. And the understanding that I can rely on divine guidance every moment.

SPEAKER: Thank you, Mr. Cameron. I'm sure we'll all benefit from hearing of your experience.

Friends, we can always rely on divine guidance. The only requirement is that we turn humbly to God as our loving Father-Mother for this guidance. Then as Christ Jesus promised, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

One of the very helpful synonyms for God as understood in Christian Science is divine Mind. And our guest brought out the nature of God as divine Mind clearly when he defined God as the source of all right ideas, of inspiration and intelligence.

When you and I seek guidance out of some difficult situation, business or otherwise, what is it we really need? Isn't it ideas—right ideas? And this is what the Christian Scientist is seeking when he prayerfully turns to God for guidance. You see, it isn't a blind religious observance being performed out of human desperation. He's taking a logical approach to the problem based on his spiritual understanding of God as divine Mind, the source of all that is true and real—of all right ideas. And it is the utilization of the intelligent and inspired ideas that unfold in his receptive thought that leads him to right solutions.

This was true of our guest. His prayer was entirely spiritual. But the fruitage appeared in the outward aspects of his human experience as improved physical and financial conditions.

Sometimes, however, even after resolving to let God pilot our affairs we may find ourselves still doing a little backseat driving on our own—still trying to work things out in accord with our own preconceived outlines. But, friends, the pride or fear that would keep us from being divinely guided are no more part of our true being than dark spots are included in a sunbeam.

"Man," as described by Mrs. Eddy in Science and Health, "is the expression of God's being" (p. 470). And since God is good and is Spirit, man who expresses Him must be entirely good and entirely spiritual. This is the man that you and I really are. As we accept our divine sonship it becomes natural for us to express loving, intelligent, Godlike qualities and to eliminate pride and frustration.

Today, many sincere persons are being guided to a wonderful peace of mind through the spiritual understanding of God and man they are gaining in Christian Science. They're finding a confidence in God they never knew before, and a true selfhood they never knew before. And the end result is they're experiencing a sense of purpose and direction they never knew before.

The journey along life's highway can be such a bright, beautiful, and happy experience for each one of us! And, as our guest discovered, all we have to do to enjoy it to the fullest is to let God do the guiding.

The musical selection on the program was Hymn No. 402 from the Christian Science Hymnal (How gentle God's commands).

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on April 8, 1962.]

HIS LABOUR WHICH HE TAKETH (Eccl. 1:3)
The verb here rendered "take" has the literal sense of "to labor or toil." Hence Moffatt translates the verse as follows: "Man labours at his toil under the sun; what does he gain?"

VANITY AND VEXATION OF SPIRIT (Eccl. 1:14)
The term *ruach* (spirit) can also mean "wind"; while other possible renderings of the unusual Hebrew word translated "vexation" are longing, pursuit, striving; hence one might well translate, "All is unreality and the pursuit of wind."

DISSOLUTION
(*dis-o-loo′shun*—*i* as in *i*s, *o* as in *o*bey, *oo* as in f*oo*l, *u* as in circ*u*s; also *-sol-yu′*—*o* as in c*o*nnect, *u* as in c*u*be). The act or the process of dissolving or breaking up; disintegration; decay.

PARAPHERNALIA
(*par′a-fer-nal′ya* — first *a* as in *a*dd, second and fourth as in sof*a*, third as in *a*ce, *e* as in mak*e*r; or *-le-a*—*e* as in *e*vent, *a* as in sof*a*). The word is derived from the Greek *para* (beside) and *pherne* (a bride's dowry) and strictly refers to the separate real or personal property of a married woman that she can dispose of by will and sometimes by common law during her life; hence personal belongings, such as equipment, finery, et cetera; furnishings or apparatus.

PERENNIAL (adjective)
(*pe-ren′-e-al*—first *e* as in sil*e*nt, second as in *e*nd, third as in *e*vent, *a* as in *a*ccount). Lasting or continuing through several years. Lasting indefinitely; impervious to change; permanent; enduring; constant; perpetual.

THOU SHALT NOT RESPECT THE PERSON OF THE POOR, NOR HONOUR THE PERSON OF THE MIGHTY (Lev. 19:15)
It would appear that the meaning of the phrase "respect" or "honour the person" (literally "face" or "appearance") of someone was to give in to purely personal considerations or presuppositions without giving honest consideration to the individual situation involved. In short, these phrases clearly imply favoritism or biased judgment. Moffatt suggests, "You shall not be partial to a poor man, nor defer to a powerful man."

EUTYCHUS (Acts 20:9)
(*u′ti-kus*—first *u* as in c*u*be, second as in circ*u*s, *i* as in *i*s). A young man raised to life by Paul, at Troas in Asia Minor.

TESTIMONIES
of Christian Science Healing

I HAVE had many wonderful blessings through my study and application of the teachings of Christian Science. I was healed of agnosticism after reading the chapter on Prayer in the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. During the first few weeks of almost constant reading of this book, along with the other writings of Mrs. Eddy and the biographies of her, my longstanding belief that God was unknowable was quickly changed to an absolute conviction that He could be understood and that the meaning of man's existence could be explained.

As I started attending church services and listening to the many testimonies of healing given at the Wednesday evening meetings, changes came about quickly in my physical status. Nervous indigestion and fear of eating certain foods disappeared. Weak arches and leg muscles became strong, and all supports I had worn were discarded. Nightmares, from which I would wake in distress, ceased. My character improved rapidly. Smoking and social drinking dropped away. All desire for these stimulants simply vanished. About six months after I began this study, I felt that I had truly been born anew.

During this time I had gladly thrown away all the drugs and remedies which I had been using, with the exception of one particular medication with which I was somewhat reluctant to part. I had a skin disease which had been pronounced incurable; but with the frequent use of this ointment, it was kept in check. Thinking I was being obedient to the requirements of Christian Science, however, I discarded the ointment and just ignored the condition. It began spreading rapidly; and although it was not very painful, it was unattractive, and I began to be uncomfortably aware of the questioning glances of my friends and associates.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

One night, as I was looking into the mirror, I realized I could not let this condition develop any further, and I did not know just what I should do. The temptation to start using the salve again was quickly put away. I knew that there were practitioners who gave treatments through prayer, and I thought perhaps I should go to see one of them. And then, suddenly, a few words from a Christian Science lecture that I had attended the previous week flashed into my consciousness.

The words were to the effect that there is no place where God is not; they came to me very clearly, and I realized that these offensive spots could not be seen by God or by man, who is actually His expression, and that they were not real, no part of me.

I did not have the slightest idea how to give a Christian Science treatment, but I remembered this passage on page 20 of "Unity of Good." After giving three statements by which evil comes into authority, Mrs. Eddy writes:

"By a reverse process of argument evil must be dethroned:—

"*First*: God never made evil.

"*Second*: He knows it not.

"*Third*: We therefore need not fear it."

I repeated this argument over and over, pondering its meaning, and knowing that it contained healing power. The next morning when I looked into the mirror, I was not surprised to find that the evidence of the disease had faded almost entirely away. The next day all traces were completely gone, never to reappear.

That was more than ten years ago. Since then, I have become a member of The Mother Church and a branch church and have had class instruction. I have had many outstanding healings through my own work and through the consecrated help of a practitioner. But that first healing has always been one that I hold on to firmly if doubt ever tries to creep in.

I grow more grateful each day for Christian Science, which has enabled me to know and understand God, whose "tender mercies are over all his works" (Ps. 145: 9). — (Mrs.) ISABEL OLSON, Louisville, Kentucky.

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FOR several years after beginning the study of Christian Science I was greatly restricted in my activity because of heart trouble. However, I did not do anything about it until I visited my home city and felt led to visit a Christian Science practitioner and ask her for treatment. She invited me to read from Science and Health by Mrs. Eddy while she gave me a treatment.

I opened the book at page 187 and read this passage, which was quite new to me: "The valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, admittedly moved by the will. Anatomy allows the mental cause of the latter action, but not of the former."

I awakened as if from a dream, for I realized then that it was not the heart which had to be watched, but mortal mind. I expressed surprise that my eyes had fallen on this very paragraph when I opened the book. The practitioner said she was not surprised because in her long experience she had seen so many wonderful instances of God's guidance.

I returned home healed, and right away I was able to enter into many activities, among them golf and bowling, and I was able to work at various things I had formerly been forbidden to do. This took place some thirty years ago and has been a great inspiration to me when other physical difficulties have arisen. I have had no help other than that of Christian Science for over forty years and have reared three children who never had medical attention of any kind. I feel as though I can never be thankful enough for what Christian Science has done for me.—(Mrs.) Mabel F. Clark, Dallas, Texas.

* * *

It is with a deep sense of humility and gratitude for Christian Science that I should like to relate the following healings. A considerable time ago, when I was a new student of Science, I became ill with a type of paralysis. My father, who was not a Scientist, became alarmed at my condition because I had declined medical treatment. Therefore although I was studying Science regularly and understanding more and more of the irresistible healing power of Truth, I thought it wise to seek the help of a Christian Science practitioner. This I did, and to the amazement of my father, the condition, which a medical friend had said he believed was incurable, was healed in a little over a week.

At a later date, when engaged in an important tennis match, I sprained an ankle. I had learned in Christian Science how important it is to speedily deny discordant sense testimony. So I straightway declared the material evidence to be a lie, directly opposed to the truth of man. The real man, being God's spiritual image and likeness, cannot possibly meet with an accident. I declared that man ever reflects uninterrupted activity.

Although it was difficult to do so, I kept on the move without delaying the game or attracting comment from the other player or from the spectators, many of whom were sitting close to the court. When I threw the ball up to serve and so continue the game, there was a noticeable sensation in the ankle. It was healed, and I proceeded successfully with the game and also another game to conclude the day's tournament activity on that particular court.

I felt very grateful then that we have the Science of Truth, which was demonstrated by Christ Jesus and wonderfully explained and proved by Mrs. Eddy. This healing was my reward for the "radical reliance on Truth," of which Mrs. Eddy speaks on page 167 of Science and Health where she says, "Only through radical reliance on Truth can scientific healing power be realized."

It was indeed a wonderful day for me when I was introduced to Christian Science. It has taught me the true purpose of Jesus' ministry on earth. And Mrs. Eddy was surely the great spiritual seer chosen by God to give again to a waiting world the demonstrable Truth promised by Jesus when he said (John 14:16, 17), "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth."—LESLIE L. COLLINS, Brighton, Queensland, Australia.

* * *

I DID not take up Christian Science because I was in need of healing but because it gave me a clearer understanding of the Bible. In later years, however, I did have need of its healing power. An abdominal ailment developed that was at times quite severe. I was able to carry on with my work most of the time, but the condition continued to be very troublesome.

Finally I decided to ask for help through prayer in Science. I had treatment for some time, and there was improvement. Later I asked the practitioner to work for me again, and a short time after this work had been discontinued I realized that I was healed. The healing took place over twenty years ago and has been permanent. I was also healed at that time of migraine.

I have been protected in automobile accidents and at different times when I have fallen. In each instance I was quickly able to overcome any sense of shock and hurt.

Words alone are insufficient to express my gratitude to God for Christian Science. I am thankful for Christ Jesus, the Wayshower, and for our Leader, Mrs. Eddy. Through the study of her book Science and Health, I have learned to know the source of healing and its availability to me and to everyone. I have been privileged to serve in different offices in a branch church and to have class instruction. For these opportunities and the blessings I receive daily, I am very grateful.
(Mrs.) Martha M. Fellers,
McPherson, Kansas.

* * *

With a heart full of gratitude for our Leader, who discovered and founded Christian Science, I submit this testimony. It has been a privilege to know of Science since my childhood. God's allness has been proved many times either with a practitioner's help or through my own prayer when I have sincerely put into use the truths contained in the Bible and in the textbook, Science and Health by Mrs. Eddy.

Some years ago, with the help of a practitioner, I experienced a healing of grief at the passing on of a loved parent, and our daughter's birth which occurred at the same time was harmonious. I was able very soon to attend to the care of the baby myself. Joyous unfoldment came from an understanding of the truth of Mrs. Eddy's words, "God is the parent Mind, and man is God's spiritual offspring" (Science and Health, p. 336). The realization that God's ideas bless each other in reflecting divine Love has helped me in other experiences since.

When during the Second World War I learned that my husband was to depart for overseas duty with the Armed Forces, suggestions of fear of the future and of a false sense of responsibility for our young daughter, for myself, and for our home came to me. I had never been alone before. By praying to understand further man's inseparable relationship to God, I became more joyfully aware of the infinite quality of wisdom coming from God, divine Mind.

After my husband left, our daughter and I journeyed a thousand miles safely by car to return home from the air base where we had been stationed. We were all three guided and sustained during those years of service, many times through a practitioner's help. Our Leader's words on page 307 of "Miscellaneous Writings" encouraged me over and over again, "Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment." And these words from the Bible brought assurance (Isa. 41:10): "I will uphold thee with the right hand of my righteousness."

When I realized that man lives as God's completely spiritual idea, a severely sprained ankle was quickly healed. I attended church the day following the incident by taking a streetcar during a sleet storm to within a few blocks of the church building and walking the remaining distance without pain. Chills and fever were healed at another time after a night of prayerful desire to be obedient to God and to understand that only His laws are in operation. An allergy and a large wart disappeared as I became more willing to claim and show forth the spiritual qualities which God has given man.

The beautiful experience of class instruction has meant more to me than I can ever put into words. Obedience to the teachings of Christian Science brings continuous spiritual unfoldment, and we gain satisfaction in following Christ Jesus' example.

I am humbly grateful for membership in The Mother Church and a branch Church of Christ, Scientist, and for the privilege of serving the Christian Science movement.—(Mrs.) JEANNETTE MACKEMER, Peoria, Illinois.

◆

I ATTENDED a Christian Science Sunday School regularly from my early teens until reaching twenty years of age. The understanding of God which I gained there proved invaluable during the months that preceded the birth of our second child. When our first baby was born, the medical doctor required by law had performed a Caesarean section, saying that this method of delivery would be necessary in future births. During the second pregnancy, my husband and I turned earnestly to the Scriptures and to the writings of Mrs. Eddy and had the help of a Christian Science practitioner.

There was much fear to be overcome, but an earnest daily study of the Lesson-Sermon from the *Christian Science Quarterly* provided all the spiritual strength and courage necessary to meet the challenge. The birth took place normally, quickly, and without any ill effects.

For continued spiritual growth resulting from class instruction and the annual association meeting, I am truly grateful.—(Mrs.) MARY LOU STELLBERGER MOREAU, Gardena, California.

I should like to verify my wife's testimony and to add to it my expression of gratitude for all the good derived from the above experience. It was an immeasurable help in furthering my progress in the study of Science, for it presented a personal proof of the benefits available through the application of our religion.

I am very grateful for the privilege of membership in The Mother Church, activity in a branch church, and class instruction.—HENRY J. MOREAU.

* * *

EACH year my gratitude increases for the wonderful truths I have learned through the study and application of Christian Science. The privilege of attending Sunday School is one I shall always cherish, for it is to the fundamental instruction I gained there that I attribute much of my understanding of Science.

While I was flying in the Orient several years ago, the airplane in which I was a passenger was attempting to land in zero visibility. We circled the airport for some thirty minutes in complete fog and darkness. Then the words of the ninety-first Psalm, which I had learned in the Christian Science Sunday School, came to my thought. Suddenly I knew with absolute certainty that God's ever-present power and protection were right there enfolding all in His loving care. Almost immediately the fog went back on both sides of the airplane, revealing the runway below.

Afterward, when we had landed, the pilot remarked on his way out of the airplane that he was amazed at the clear and direct path which opened up right in front of the cockpit all the way to the ground "as if it were by magic." I knew, of course, that it had been the manifestation of God's protection.

About three summers ago, while traveling, I contracted a serious ear infection. Much fear was present in my thought. I called a Christian Science practitioner and told her of the fear I felt, believing all the while that fear was a very real threat to be overcome. Not really trusting in God, I received no relief.

Then, momentarily, I turned away from Science, and had a diagnosis by a physician only to have what I already believed to be the trouble confirmed. I declined further medical examination or treatment. On the third night, when I was in pain, I opened the Christian Science Hymnal to Hymn No. 359 and read the words: "Trust the Eternal when the shadows gather," and farther on, "God the unchanging pities like a father." The words "trust the Eternal" and "pities like a father" stood out as though illuminated.

I realized then that I had been relying on matter and persons for relief instead of on God alone for healing. I also realized that if I trusted God completely, I had nothing whatsoever to fear. I wired a practitioner for further help, and during the night the fever disappeared. In the morning I was completely free.

My gratitude for Christian Science is unbounded. My greatest desires are that I may live this Science every day and that my understanding of God may grow "unto the perfect day" (Prov. 4:18). I thank God for His goodness and ever-present power. Also I wish to add my gratitude to that of many others for the glorious privilege of membership in The Mother Church and a branch church and for class instruction. My prayer is that I may be worthy of the name "Christian Scientist."—(Miss) BARBARA ANN YEAGER, Miami, Florida.

* * *

ALTHOUGH I had received a sound elementary education, I grew up in fear of doing things and of making mistakes. I was nervous and self-conscious. After being led to the study of Christian Science, I gradually gained more confidence when I learned of man's true selfhood as an idea of God, divine Mind. I constantly acknowledged my oneness, or unity, with this Mind, the source of all intelligence, and knew that, in the words of St. Paul (Phil. 4:13), "I can do all things through Christ which strengtheneth me."

Almost twenty years after leaving school, I was led to prepare to take a matriculation examination in five subjects instead of taking a contemplated refresher course in typewriting. Among other things, I began to study two branches of mathematics which I had not been taught at school. The upshot was that at the first examination I failed only in mathematics. Later, on obtaining a pass in this subject also, I satisfied the minimum entrance requirements of a university.

Most of the study was done during a three-year period while, as a branch church member, I was serving on two committees simultaneously in addition to following a full-time occupation. During this period also, without having taken the refresher course, I had, with the help of Christian Science, overcome so-called examination nerves sufficiently to obtain a certificate in advanced typewriting, an examination which I had failed to pass several times before, owing to nervous tension.

From the outset of my study of Christian Science my general health improved, and I have had far less severe and fewer colds; in some degree matter has been proved sensationless when slight cuts, burns, and scalds have been instantly healed. On two occasions during World War II instantaneous physical healings resulted from spiritually uplifted thought. One was that of a prolonged headache which ceased at once when I realized clearly that even if a bomb destroyed my physical body, my true selfhood would still continue to exist.

Another healing was that of partial deafness, which I had had for a week. One day, while I stood watching at a window after a flying bomb had passed over our house, the words of the Doxology (Hymn No. 1 in the Christian Science Hymnal) so uplifted my thought beyond the vision of a destructible universe that the healing came instantly. The hymn reads,

Be Thou, O God, exalted high;
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

Recently a chronic condition of an aching limb was instantaneously healed while I was studying the textbook by Mrs. Eddy. Also, when a parent passed on, I had absolute proof that Science is the Comforter promised by Christ Jesus.

I have every reason to be grateful for the confidence in God, good, that Christian Science inspires, but I am more especially grateful for its challenge to prove man's true self as it is revealed to us in Science by our dear Leader in her great work, Science and Health. — (Miss) GLADYS M. CHACKSFIELD, London, England.

Signs of the Times

The Reverend Jack Mendelsohn, Jr.
in *The Unitarian Register*
and The Universalist Leader
Boston, Massachusetts

The crisis is deepening, the tensions are mounting, the countdown toward holocaust is advancing. What can the individual do? . . . The individual can try to be worthy of survival. I do not mean only physical survival. Survival does not mean mere existence. . . . Survival means the carrying on of love and gentleness, of imagination, of the works of the heart, the mind, and the hand; it means the deepening of wisdom and compassion. Without them, human existence scarcely would be worth the effort. Each individual can try to be a better embodiment of what deserves to survive in human life. . . .

I feel that a "miracle" is needed. . . . The miracle is a world-wide revulsion against the mass murder of humanity by humanity, a horror and loathing for the impending death of human morality so deep and so comprehensive that *every* government will have to yield.

This miracle is *not* beyond the pale of possibility. There are those who believe that miracles are impossible without the intervention of a personal God; I am not one of them. But we can agree that the chances for a miracle cannot be harmed by human effort and faith. God may not need our help to pass a miracle, but there is no reason why He should not know that we are willing. . . .

Most important for the spiritual man is the firm decision that his individual action is worthwhile. From that moment on, all kinds of possibilities emerge. . . .

"The fruit of the Spirit," wrote Paul, "is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law" [Rev. Stand. Ver.]. This is the necessary miracle: the preservation of the riches of the spirit. Spiritual man may live as though the miracle is already taking place in his own life.

This notice was observed recently at the entrance of the Chapel of Keble College, Oxford: "The Light of the World Is Not on View Until Further Notice." I would like to think that the light of the world will be on view in our individual lives as the presence of a sense of eternity in the way we act, which yet may be part of mankind's rescue from suicide.

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Christian Science Sentinel

"*What I say unto you*
I say unto all,
WATCH"
—Jesus

April 14, 1962

VOLUME 64, NUMBER 15

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THE LAND, A NOBLE
TYPE OF GOOD HEROIC
WOMANHOOD
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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

April 14, 1962 Vol. 64, No. 15

Liberation from Superstition and Fear

EDITH BAILEY

> *"Through divine understanding, we drop earth's burdens of superstition"*

CHRIST JESUS came to awaken those who were mesmerized by dreams of materiality, superstition, and fear. The Bible informs us that the rulers of the Jews plotted against his life. They were willing to extinguish whatever opposed their power and their superstitious beliefs. They were eager to destroy Jesus, whose great desire was to free them from the chains forged by the very superstitions that they clung to and so mercilessly defended. But today, as then, mortal mind holds tenaciously to its ignorant beliefs, including superstition.

In the fullest measure Jesus was aware of his inseparable unity with God; he was ever conscious of his divine Principle, God. His life, manifesting holiness, health, joy, freedom, and gratitude, silenced the false claims of superstition, bigotry, ignorance, and fear. The sorrowing were comforted, the sick were healed, the hungry were fed. The light of the Christ brought to the individual human consciousness a brighter hope, a surer faith, a purer love.

Jesus' life proved the dynamic force of these words in "Science

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Jesus' life proved the dynamic force of these words in "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 149): "We need to understand the affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ."

Christian Science teaches us that the truth which we understandingly affirm must carry with it the confidence of its establishment in consciousness. Such an affirmation constitutes a denial of the physical sense testimony of superstition and fear. What a far-reaching thought! How our trust in the affirmation of truth grows as we put our understanding of it into practice!

* * *

The starting point of our affirmation is that God is the only cause; that there is but one divine, supreme intelligence, one ever-operating Principle governing man. The thought awakened to these spiritual truths consciously expresses Godlike qualities and thus closes the door to such superstitions as scholastic theology, medical theories, and fear. No longer need one be mesmerized by the negative suggestions which falsely claim a power to bind men, to burden them with limitation, to darken hope and inspiration, to rob or make afraid. The constant, vigorous winds of affirmation sweep away all such negations.

Christian Science enables us to see that as we rise above the dream mist of ignorance, superstition, suffering, and the like, into the light of reality, falsities and fears are dissolved. In reference to the claim of sin or disease we read on page 390 of Science and Health: "Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick."

A constant scientific affirmation of Truth brings with it a clearer and clearer realization of Truth. The realization of a spiritual fact is essential to the demonstration of Truth. It is a proof that there is a divine influence active in human thought which comforts the brokenhearted, heals the sinner and the sick, and sets "at liberty them that are bruised" (Luke 4:18).

Now, as in Jesus' time, the dream of materiality, with its concomitants, fear, superstition, disease, and lack, still attempts to find an entity through which to act. But God did not make mortals, nor did He create man to be a channel for evil manipulations. He created man to express His pure, holy ideas.

Out of the struggle to discern the operation of a law that had brought freedom from disease, and even from death itself, there came to the inspired consciousness of Mrs. Eddy, the Discoverer and Founder of Christian Science, a revelation of God as Principle, harmoniously governing all. This Science clearly explains the truth that we are to understand and demonstrate. It should be our sincere desire to "demonstrate truth according to Christ," for in this way we glorify God and share the blessings that have come to us.

Those who have not awakened to their spiritual origin and being, to their tender, loving Father-Mother God—their abiding place "under the shadow of the Almighty" (Ps. 91:1)—place their faith in matter. Such faith is usually attended with superstition and fear. The unfolding of Truth in consciousness through the study of Christian Science awakens one to his God-given faith and understanding. Mankind have outgrown somewhat many old superstitions and beliefs, but is there not still a superstition of precedent—a superstition based upon what has happened before? Does one, perhaps, find himself carrying on a conversation with himself something like this: "I am always confused when . . ."; "I invariably lose this thing or that"; "I always forget to . . ."?

Or is one afraid to make a second attempt because once before he did not achieve the happy success he had anticipated? As a Shakespearean character puts it,

> Our doubts are traitors
> And make us lose the good we oft might win
> By fearing to attempt.

We may help to break such superstitious beliefs by cognizing the fact that today we find ourselves at a different standpoint from that which we have ever had before. That standpoint should be a higher one. Today we should find ourselves better armed, more courageous, more steadfast because we have learned how to love more and how to draw nearer to God; therefore we should be surer of Christly mastery.

Let us joyfully anticipate a more continuous demonstration of Truth. Let our paramount purpose be to prove that "the Lord is in his holy temple" and to pray, "Let all the earth keep silence before him" (Hab. 2:20).

It is not necessarily incumbent upon us to move from the place in human experience where we now find ourselves or to change our present activity in order to show our allegiance to God and to serve mankind. Right where we are, we can demonstrate man's divine Principle and its all-pervading presence and power, forever guiding and governing man and the universe. Let us ever remember that "superstition and understanding can never combine" (Science and Health, p. 288). Through divine understanding, we drop earth's burdens of superstition and fear and gain heaven's liberation and blessings.

On Being God-governed

ISRAEL PICKENS

"One must let Love be the motive power in all that he thinks and does"

One of the most important things we learn in Christian Science is that man, the image and likeness of God, lives under God's government and reflects the Mind that is God. Thus man is not an automaton, or self-acting personality. The Bible teaches that "in him we live, and move, and have our being" (Acts 17:28). We find, therefore, that there is no real status or life apart from the divine. Accordingly, as we claim that in our true selfhood we exist under God's government, our human lives are maintained and governed harmoniously.

Mankind, however, are prone to think that they can govern themselves without the aid of Deity, and this misconception has brought strife and discord among the people of the earth. Mrs. Eddy gives clear and emphatic instruction on this point. In Science and Health she states (p. 106), "Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love."

Sometimes one who is not fully instructed in Christian Science may think that in disciplining himself, he must employ what is called willpower. When a very young student of this Science, I was a user of tobacco. However, as my interest increased, I realized that this habit was not in accord with Science and must be stopped. I tried several times to let go of it through willpower, only to experience failure.

Then I employed the help of a Christian Science practitioner, who explained that the discontinuance of the tobacco habit was not a question of using willpower, but was a correction of error and therefore was in accordance with Principle. She showed me that my use of tobacco was a detriment to the harmony and right activity that I had been endeavoring to demonstrate in my daily life. I quickly saw the inconsistency of what I had been doing, and it was not difficult at all to let go of the bad habit. It simply left me, without any further effort on my part. This experience indicates the transcendence of God's governing power over any use of so-called willpower.

Certain questions may arise in the student's thought: How can I learn to be God-governed? What must I do to be always aware of divine leading? The answer to these questions is not difficult if one is consciously endeavoring to reflect the divine Mind in every thought, word, and deed. One must keep thought ever humble and teachable. One must let Love be the motive power in all that he thinks and does. Then he will not find it difficult to overcome the temptation to think or do wrongly, to seek material aid instead of turning to divine Mind. Governed by this Mind, his consciousness will become spiritualized, and his body will be harmonious.

* * *

The blessed Master, Christ Jesus, has given us comforting assurance that lifts us from any burdened sense of personal responsibility in the overcoming of human difficulties. He said (John 5:30): "I can of mine own self do nothing," and (John 14:10), "The Father that dwelleth in me, he doeth the works." From this we see that the government of our lives, our families, our churches, our nations, is the prerogative of God. Our Master taught that God, through His Christ, "doeth the works." The prophet Isaiah proclaimed long ago (9:6), "The government shall be upon his shoulder."

The overcoming of fear and of other propensities of mortal mind does not require the use of willpower. There have been instances when some great achievement was accomplished simply through the expression of such qualities as stability, poise, or fearlessness or through practicing the art of self-discipline, which is not the same as will-power.

An example of this is seen in the experience of Charles Blondin, who walked on a tightrope above the roaring torrents of Niagara Falls. Mrs. Eddy writes (Science and Health, p. 199), "Had Blondin believed it impossible to walk the rope over Niagara's abyss of waters, he could never have done it." And she adds, "His fear must have disappeared before his power of putting resolve into action could appear." Blondin had practiced self-discipline, which enabled him not only to overcome completely the fear of falling but to balance himself.

Such self-discipline expressed in the overcoming of the fear of falling is far less significant, however, than is that of the self-discipline in learning that God governs our real selves, that man is His care and responsibility. When we are governed by God, our thoughts are God-directed and the words of our mouth are God-controlled. What a blessing is ours when angry thoughts tempt us to put them into words and we feel the Christ, Truth, giving us the power to discipline our thinking and have it expressed in love and selflessness!

As we prove that we are God-governed, we live joyously under the laws and behests of our God.

A PRAYER

Dear Father, oh, forgive them.
They know not what they do.
And who is there among us
Needs not forgiveness too?
Our Master promised pardon
To each, when born anew.

Anna Coykendall Bowlby

"He . . . went his way"

CLYDE D. CAREY

"We can go our way, the way of Love . . . conscious always of the power of Love, which conquers error"

In the fourth chapter of Luke is related a remarkable instance of divine protection from malice. Jesus, having returned to his home in Nazareth, had gone into the synagogue where he read from the Book of Isaiah. He chose Isaiah's beautiful prophecy of healing and deliverance. After he had closed the book, he announced the beginning of his own ministry of healing and identified himself with this Scriptural prophecy. His words were well received, for the account reads (verse 22), "All bare him witness, and wondered at the gracious words which proceeded out of his mouth."

Continuing his Scriptural exposition, Jesus pointed out that not everyone in physical need had been saved or healed in the days of the ancient prophets, implying, perhaps, that in their day, as in his, some spiritual preparation was needed in order to prove fitness for the promised reward. These last remarks appeared to inflame the people against him, for the account continues, "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

How did Jesus meet this sudden threat to terminate his work at its inception and to destroy his very existence? In the simple language of the Gospel we read, "But he passing through the midst of them went his way." In these words we have a striking example of the correct way of meeting the attacks of hatred and revenge. "He . . . went his way"! He went about his ministry in his accustomed manner. He did not adopt the ordinary means of defense or of retaliation. He had no skill with the weapons of malice and resentment and never could have succeeded with them. But he did understand his spiritual means of protection, and he used them effectively.

Christian Science, in fulfillment

of Jesus' teachings, instructs its students how to use the defenses he used. In fact, there is a close parallel between his experiences and those which confronted our Leader, Mrs. Eddy, when she presented to the world the Christly method of healing and salvation. As in Jesus' time her message was well received and warmly welcomed by the few with spiritual insight and receptive humility. To many, however, the teachings of Christian Science demanded more than they were willing to practice.

* * *

To those who were satisfied with mere alleviation of suffering by material means or who were willing to put up with their troubles, or live with them, so long as they were not too difficult—to such as these the demand for complete regeneration of character and the Christly requirement of "sin no more" (John 5:14) aroused opposition.

This opposition, as in the case of Jesus' ministry, arose ostensibly because of considerations such as personal background or lack of recognized ecclesiastical authority. More truly, however, it revealed the human mind's reluctance to relinquish its material-mindedness or to seek the spiritual awakening necessary for complete and immediate healing.

In Science and Health, Mrs. Eddy explains "the divine method of warfare." In a paragraph with the marginal heading "Warfare with error" she writes (p. 568): "The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error."

In individual experience, when confronted with unfriendly or antagonistic elements of the carnal mind, there is a way for the Christian Scientist to meet the challenges of error by passing through the midst of them. We can go our way, the way of Love, never trying to meet error with error, but conscious always of the power of Love, which conquers error and demonstrates the triumph of Truth.

More powerful than the noise and tumult, the terror and animality, of mortal conflict are the quietness and stillness of that Love which is reflected in love. Christian Science teaches that Truth is supreme and that the power of Spirit gives dominion to man. As we express this God-given dominion, it frees us from the mortal domination of human will or animal magnetism and affords us protection and safety.

When resentment builds up in our thought as the result of some seeming wrong or injustice, is it possible for us to go the way that Jesus went? Yes, and that is the only way to solve the problem.

As we become willing to put aside our own personal interests and preconceived plans and to pray for that Mind to be in us "which was also in Christ Jesus" (Phil. 2:5), then we are able to go on our way as did the Master. We begin to learn that our enemies are not persons or groups of persons, but only arrogant assertions of false mentality seeking to dominate our consciousness.

To the extent that we cast animosity, malice, and malevolence out of our thought, we lose the consciousness of enmity. Thus we are no longer in the presence of our enemies, and there is no contact between us. We find ourselves living and moving in a different world from theirs—the realm of Love—and so we can pass through the midst of them unseen and unharmed, because we are manifesting the spiritual consciousness which is out of sight of human will and beyond the reach of human wrath.

Speaking of the spiritual individuality of Jesus in "Miscellaneous Writings," Mrs. Eddy states on page 104: "His unseen individuality, so superior to that which was seen, was not subject to the temptations of the flesh, to laws material, to death, or the grave. Formed and governed by God, this individuality was safe in the substance of Soul, the substance of Spirit,—yea, the substance of God, the one inclusive good." And in the next paragraph she says, "Clothed, and in its right Mind, man's individuality is sinless, deathless, harmonious, eternal."

This understanding of true individuality is the way of Science, the way of Love, the way of victory.

* * *

EASTER TRIUMPH

Was he a king then? The question rang
From wall to menacing wall
Of the council chamber.
Was that all?

All the questioning?
The worldly fear
Of the high priests
Who stood near

Labeled that important.
Pilate said,
"What is truth?" As if
In those anguished eyes he read

Something hate and prejudice
Could not see.
But leave that to poets!
Who was *he?*

Who but a servant of the State?
He had his job to keep.
Sooner or later he would know
The cost of sleep.

There was none who dared reach out
A saving hand,
And heavy the shroud of grief
On the little band.

But the one they hanged
Between two thieves that day
Finished in glory
What he had to say!

Pearl Strachan Hurd

Teaching Through Obedience

CYNTHIA M. MC BRIDE

"Good teaching is the outgrowth of a great love of Christian Science and humanity"

In "The First Church of Christ, Scientist, and Miscellany" by Mrs. Eddy we read (p. 230), "It is a joy to know that they who are faithful over the foundational trusts, such as the Christian education of the dear children, will reap the reward of rightness, rise in the scale of being, and realize at last their Master's promise, 'And they shall be all taught of God.'" And so we see that teaching in a Christian Science Sunday School is a foundational trust, and as such is not to be regarded lightly. To teach merely because it is a duty is to miss a great blessing, for this is not obedience and so misses the reward of obedience.

Becoming a fine pianist is always the result of study and years of long hours of practice and striving for perfection. A short recital by a master is the result of patient, earnest, disciplined, regular, systematic, daily practice. Likewise, an hour of inspired teaching in our Sunday School is the direct result of patient, earnest, disciplined, regular, systematic, daily study and practice of Christian Science.

No one can teach obedience to divine law who himself is disobedient. For example, if a teacher is habitually late, he is not in a position to point out to his pupils the errors of tardiness, apathy, and lack of thoughtfulness. Only through scrupulous obedience to Principle is our consciousness so purified that it becomes a clear transparency through which the light of the Christ may shine and illuminate the consciousness of our pupils.

Good teaching is the outgrowth of a great love of Christian Science and humanity, and this love naturally includes obedience. In the little booklet for children entitled "Elizabeth and Andy," published by The Christian Science Publishing Society, is an article, "Dusting the Stairs," which brings out the point that to fulfill a duty without the desire to do so is not obedience. To serve God faithfully includes more than mere lip service or other outward manifestations; it is a yielding of one's consciousness to a fuller realization of the First Commandment, "Thou shalt have no other gods before me" (Ex. 20:3).

* * *

Obedience to God's law naturally purifies thought. This pure sense will cause us to experience the fulfillment of the sixth beatitude, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). And seeing God, we shall see man in His image and likeness. The light of the Christ, Truth, will wipe out suggestions of apathetic, disinterested, undisciplined pupils who disrupt classes, who are irregular in attendance, idle, rebellious, and who never study their home assignments. To accept such suggestions is to bear false witness and thus break the ninth commandment, "Thou shalt not bear false witness against thy neighbour" (Ex. 20:16), for these suggestions are unknown to God. Let us remember that healing is inseparable from teaching.

In the Manual of The Mother Church by Mrs. Eddy we read: "The first lessons of the children should be the Ten Commandments (Exodus 20:3–17), the Lord's Prayer (Matt. 6:9–13), and its Spiritual Interpretation by Mary Baker Eddy, Sermon on the Mount (Matt. 5:3–12). The next lessons consist of such questions and answers as are adapted to a juvenile class, and may be found in the Christian Science Quarterly Lessons, read in Church services" (Art. XX, Sect. 3).

Let us examine our teaching. Let us search for fresh inspiration. Let us come weekly to our classes with new unfoldment, and enthusiasm will naturally accompany this progress. When teaching is done with inspiration and enthusiasm, it is received in that same spirit, and apathy and disinterest will be ruled out of both teacher and pupil.

In her Message to The Mother Church for 1900, Mrs. Eddy writes: "Our Master saith to his followers: 'Bring forth things new and old.' In this struggle remember that sensitiveness is sometimes selfishness, and that mental idleness or apathy is always egotism and animality. Usefulness is doing rightly by yourself and others" (p. 8). Let us resolve to redouble our efforts in striving to do the same kind of fruitful teaching that was done by Christ Jesus and his faithful follower, our beloved Leader.

There is no place in the Sunday School for destructive criticism, personal sense, or false ambition. We have joined the Christian Science branch church to serve in the way of God's appointing. Let us not humanly limit this service by resolving to teach only certain classes. The pupils in our Sunday School are the future members of our church. Who is to say which class is the most important? Each class offers a specific challenge to which prayer will reveal the answer. Indeed Jesus told his disciples, "Whoso shall receive one such little child in my name receiveth me" (Matt. 18:5). Surely this promise of a specific reward applies to those who willingly teach our children.

Jesus knew that the truth is irresistible and that it heals. If our consciousness is imbued with the truth, this truth will utter itself to our pupils and will not be found wanting to meet their every need. Did not Jesus declare (John 12:32), "I, if I be lifted up from the earth, will draw all men unto me"?

Where Shall We Look?

MINNA BONNER HOFFMANN

[Of Special Interest to Children]

EACH day Johnnie uses what he learns of God in a Christian Science Sunday School. In this way healing comes to him.

One day Johnnie arrived at Sunday School with a large sore on his arm. Not very wisely he showed it to his classmates. Quietly his teacher asked the children to repeat these important words of Mrs. Eddy's in Science and Health: "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality" (p. 261). They were glad to obey, for they knew that God is Truth and that God is Love and that they always are made happy when they turn to Him.

The teacher then began to talk about man. She questioned, "Is this material body the real man?" The pupils knew that the material body was no more man than the material clothes that they were wearing were man. It made the children laugh to be asked if the body could get up by itself and walk across the room. Then they saw that it has to obey the truth that the children are learning from God.

When we "look away from the body into Truth and Love," we know that we shall see the real child of God there. The class had found out already a good deal about God and man, whom He has made. They had learned the definition of God from page 587 of Science and Health: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." And they knew these Bible verses: "God said, Let us make man in our image, after our likeness. . . . So God created man in his own image" (Gen. 1:26, 27).

Each child, in turn, told some truth he knew of God and of man, whom He has created. Thus: God is Spirit; so man, His image, is spiritual. Spirit cannot be seen with material eyes. Spirit is seen through our spiritual senses. Again, God is Love; therefore man, His child, is always loving. God is also Truth, and man, reflecting God, speaks only what is true.

As the pupils talked of "the all-knowing, all-seeing, all-acting" God, good, they became very sure that the real man knows good only, sees good only, is good only, and has good only. Finally, after looking "into Truth and Love" in this way, they decided that no sore could ever belong to the child of God. They agreed that it is man in God's likeness which they are to see, man, who is always spiritual and perfect.

Johnnie went home happy. He knew just what to do. And during the week whenever he was tempted to examine his arm, he would say to himself, "'Look away from the body into Truth and Love.'" The next Sunday when he went to class, the sore was gone, and the skin was perfectly smooth.

Jesus showed us the way to heal, and Mrs. Eddy explains it in Science and Health. There she writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (pp. 476, 477). This was the way that Johnnie followed when healing came to him.

Editorials

A New Radio Series

On April 8 The Mother Church launched a new radio series entitled "The Bible Speaks to You." Its purpose is to reach great numbers of spiritually hungry people and assure them that the Bible, as elucidated by Christian Science, provides comforting solutions to all the problems of mankind. These problems may concern mind or body, health or supply, individual relations to God or to men, affairs of national or worldwide scope. The series will show that no difficulty is beyond the power of God to heal when the teachings of the Bible are understood in their scientific import.

It is especially fitting in this scientific age that the divine Science of the Bible be comprehended and the operation of God's law be explained as available and demonstrable today. Mary Baker Eddy says in "Science and Health with Key to the Scriptures" (p. 358), "Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents." She says a little farther on, "It presents the calm and clear verdict of Truth against error, uttered and illustrated by the prophets, by Jesus, by his apostles, as is recorded throughout the Scriptures."

In our period, sometimes called the post-Christian era by skeptics, it is vitally necessary that there be a return to the Bible with a purer realization of its unfoldment of Truth. It should be widely recognized that Christianity in its highest sense is Science and must be practiced as Science with increasing knowledge and power. Instead of the post-Christian era, this is the age when scientific Christianity is beginning to be understood.

That the Bible has lacked a key to unlock its meaning is unquestionable, for many Scriptural promises seem largely unfulfilled. Science and Health is this key, as is attested by literally millions of healings and other redemptive works that have been accomplished through the Science this textbook presents. Many such healings have taken place through the simple means of reading the textbook and thus learning of the scientific message in the Bible.

A new view of the Scriptures is the world's greatest need. It should be better understood that both the Old and the New Testament record many proofs of the power and supremacy of divine law over matter and its so-called laws, over sin and temptation, over limitation and disease, in fact, over mortality itself. These proofs have been called miracles, which, even when believed, have often been described as the setting aside of natural laws by the special intervention of Deity.

* * *

The Christian Scientist knows that instead of miracles, these incidents were evidence of eternal, divine law lifting human thought above mortal existence into the realm of Spirit, where God's law is in full control forever.

Christ Jesus brought the demonstration of divine law, or the Science of Christ, to its full possibilities. He did this not only to free himself from bondage to mortality, but as an example for others in all time to come. Identifying the law he demonstrated as the will of God, he said (John 5:30), "I seek not mine own will, but the will of the Father which hath sent me."

Mrs. Eddy interprets the Master's life and precepts in the light of the Science they illustrated. Her discovery of this Science has given new wings to Biblical inspiration, for it has reinstated the truth of man's God-given dominion over all the earth. People everywhere should know that the Science she discovered is the divine law set forth in the Old Testament and fully demonstrated in the New.

The public will be blessed by the information that Christian Science coincides with and explains the Bible, but that Scientists by no means substitute Science and Health for the Bible. Rather, they hold the Scriptures in profound reverence, as the first tenet of Christian Science demands: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497).

The new radio series will make clear that Christian Scientists love the Bible, search it for spiritual inspiration, and regard it as the veritable Word of God; that in this attitude they have much in common with every Bible-loving Christian. Students of Science use Science and Health to prove the power of God's Word in daily life.

Christian Science is not only Christianity; it is the essence of Christianity, or Truth, its inmost substance and character. This Science does not reject the literal doctrines of Jesus but sustains them and proves them to be practical and demonstrable in every age. The new radio series will show that Christian Science is not a healing cult but the law of spiritual healing itself.

Through the series modern means of communication will continue to make it possible for Christian Scientists not only to share with the present-day world the fruitage of their understanding but also to assure mankind that Christianity is Science and that it is the certain way of salvation from all the evils and threats of a materialistic, false sense of existence.

Helen Wood Bauman

Success

WHEN someone brings a bright light into a dimly lighted room the faces of the people in that room may be more clearly seen. Beautiful expressions appear more beautiful. The joy reflected in someone's face becomes more apparent, but hard lines and deceitful looks lose their disguise and repel where they may have attracted before. All do not appreciate the added light. We read in John (3:19), "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

One who truly succeeds in the business of being a Christian Scientist takes the light of Truth wherever he goes. He helps others who are earnest students of Christian Science to find what they are seeking. The thought which is less than love for the one who succeeds is working for the wrong thing. If a Christian Science healing shows skill in the practice of the law of Truth, it also shows the God-given capacity of every individual to demonstrate this law.

The light which a practicing Christian Scientist brings into the community in which he practices reveals the infinitude of good and the abundance of man's source of supply and of power. The Scientist who is truly seeking and serving God rejoices in this increased illumination of the human scene. He welcomes and encourages the new practitioner. But if there is a sense of limitation dominating the thought of an individual who is endeavoring to practice Christian Science and if that sense of limitation causes one to regard the coming of the new practitioner with apprehension lest there not be enough work for all to do, the new light may expose this thought and reveal its ugliness.

* * *

Jesus, however, demonstrated that the light of Truth exposes not only the ugliness of evil but also its nothingness and proves it to be powerless. What is more, because it is the reflected light of divine Love, it blesses its enemies. One who succeeds in keeping his light shining brightly will prove the abundance of God's goodness and illustrate by his work that another practitioner of Christian Science in a community means more work for all to do, more fruitage for all to share, clearer evidence of the Christ, Truth, which meets all human needs.

One who carries the light of the practicing Christian Scientist may know whether he is clearly reflecting Truth by the effect of his light. Men and women everywhere are seeking the true light. When it shines they come to it. If they do not come, it is because more work needs to be done, not on the source of the light, which is Spirit, God, and which is always perfect, but on the mortal sense, which would seem to be a poor transparency for that light. On page 295 of Science and Health, Mrs. Eddy writes, "The mortal mind through which Truth appears most vividly is that one which has lost much materiality —much error—in order to become a better transparency for Truth."

Work toward becoming a better transparency begins with a humble recognition of the need for such work. The error which says, "I have the truth, but no one appreciates it," is as opaque as concrete. No amount of display or salesmanship will ever bring the light through such a wall. But when the practitioner sees that each day the work that comes to him to do comes as a result of the light and that the light is visible in the degree that his transparency is purified of the error of material selfhood, he will begin to succeed in removing the obstructions to his effectiveness, and he will begin to succeed as a practitioner.

The error of personally possessed understanding which can be compared with someone else's personally possessed understanding, of limited opportunity or of a field of opportunity divided among practitioners, will be removed, the light will shine through, daily assignments will appear, and healings will result.

The personal sense which believes it may possess a patient or wonders why a patient has gone to someone else dims the light of Truth. Through the realization of one limitless Mind caring for all, this limited personal sense can be destroyed.

When nothing obstructs the light in individual consciousness, that light includes the power to heal whatever is attracted to it for that purpose. It includes the discernment of Spirit, which pierces the darkness of mortal belief and exposes the nothingness of the error which seems to govern a case. It includes the wisdom of immortal Mind, knowing exactly what to say and what to do, and revealing the patient's ability to do likewise. It includes the love which gives itself entirely to the healing work, and it reflects the divine Love which sustains the practitioner and keeps his work at the point of joy. It includes the power which reflects Truth and ensures victory.

Carl J. Welz

Sunday School and Reading Room Workshop Meetings

Members of The Mother Church and its branches are invited to attend the Workshop meetings held by the Sunday School and Reading Room Divisions of the Department of Branches and Practitioners of The Mother Church. The meetings convene every Friday afternoon (except holidays, and then on the preceding Thursday) at one o'clock and three o'clock respectively in the vestry of the original edifice of The Mother Church. (Use Falmouth Street entrance of the Extension.)

These meetings present members with a unique opportunity for both listening to and sharing in the discussion of the important subjects of Sunday School and Reading Room activities.

Announcement

The Christian Science Board of Directors announces the election of Bruce G. McCauley, C. S., of Honolulu, Hawaii, to the position of Manager of The Christian Science Publishing Society, effective March 1, to fill the vacancy caused by the passing of John H. Hoagland, C. S. B., who served in that office from 1944.

Mr. McCauley has been assistant to the president of the *Honolulu Star-Bulletin,* whose subsidiaries include the Star-Bulletin Printing Company, Hawaiian Broadcasting System, Ltd., and the *Hilo Tribune-Herald.* Prior to joining the *Star-Bulletin,* Mr. McCauley had been executive vice-president of the Shand and Jurs Company, of Berkeley, California.

Mr. McCauley is a former member of the engineering and business administration faculty at the University of California. He is a member of the American Management Association, National Association of Accountants, and the Institute of Newspaper Controllers and Finance Officers. Born in St. Louis, Missouri, Mr. McCauley attended The Principia lower school, high schools in Missouri and Colorado, the University of Missouri, Yale University, and the University of California, from which he holds master's degrees in business administration and industrial engineering.

Mr. McCauley, a lifelong student of Christian Science, became a member of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, in November, 1940, and received Primary class instruction in 1952. He has been active in branch Churches of Christ, Scientist, in California and Hawaii.

Applications for Lectures in July and August

Churches, societies, and college organizations in the United States and Canada wishing to give lectures during the first two months of the next lecture year, namely July and August, 1962, are requested to inform the Board of Lectureship before May 18. Applicants will be advised about June 11 of the lecturers who will be available during July and August. Please address The Christian Science Board of Lectureship, 107 Falmouth Street, Boston 15, Massachusetts.

Announcing the New Small Pocket Edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy

A new edition of the Christian Science textbook intended to meet the needs of many who have wanted a book that is compact yet completely readable has now been made available. In size, midway between the present Pocket Edition and the recently discontinued Vest Pocket Edition, the Small Pocket Science and Health measures 3⅞ x 5⅝ inches, proportioned to fit into a man's suit pocket or a woman's handbag. It is printed on Bible paper in clear, distinct type and handsomely bound in *black* genuine standard leather. Published by the Trustees under the Will of Mary Baker Eddy, the Small Pocket Edition of the textbook is priced at $6.50 (indexed, $9.50). The Manual of The Mother Church by Mrs. Eddy to match, $5.00.

This new edition may be seen and purchased at Christian Science Reading Rooms throughout the world or from CHARLES HENRY GABRIEL, Publishers' Agent, One Norway Street, Boston 15, Massachusetts.

Notes from the Publishing Society

Small Pocket Bible

A Bible is now available to match the new Small Pocket Edition of Science and Health. This Bible, No. 09X, is bound in black genuine standard leather, is printed on Oxford India paper, and has very legible type. Price $8.50; with thumb index, $10.00.

Testimony Meetings

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal.*

The Requirements for Membership in The Mother Church

Church membership is a rewarding experience. Sometimes a student may wonder, "Am I good enough to become a member of The Mother Church?" The requirements are simple: a deep desire for spiritual progress, regular study of the weekly Lesson-Sermon, outlined in the *Christian Science Quarterly,* and earnest reliance upon Christian Science alone for healing.

Twice each year applicants who are ready for membership in The Mother Church are admitted by The Christian Science Board of Directors in accordance with the requirements of the Manual of The Mother Church by Mary Baker Eddy.

The closing date for the receipt of applications for the next admission of members is May 1, 1962.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science,* or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston 15, Massachusetts.

Church Dedications

GRAHAMSTOWN, CAPE PROVINCE, REPUBLIC OF SOUTH AFRICA (First Church).

Christian Science was first introduced to Grahamstown in 1912. From 1913 services were held in different homes by a few persons interested in the study, and in 1919 the Masonic Hall in Hill Street was hired for services.

The group was recognised as a Christian Science Society in April, 1926, and as First Church of Christ, Scientist, Grahamstown, in March, 1956. Land was purchased in that year and building commenced in June, 1960, the first service being held in this church on September 3rd of that year.

With the aid of a grant from the Trustees under the Will of Mary Baker Eddy, all debt has been paid off the church, and we are now able to dedicate our building.—*Grocott's Daily Mail* (October 24, 1961).

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures,
to which the public is cordially invited.

ENGLAND

CAMBRIDGESHIRE — Cambridge: Richard L. Glendon, Guildhall, 7.30 p.m., Fri., May 11.

CHESHIRE — Chester: Richard L. Glendon, Town Hall, 7.30 p.m., Mon., May 7.

Wallasey: Richard L. Glendon, Civic Hall, Town Hall, 8 p.m., Tues., May 8.

CUMBERLAND — Carlisle: Naomi Price, City Hall, 7.30 p.m., Thurs., May 10.

DERBYSHIRE — Buxton: Richard L. Glendon, Town Hall, Market Pl., 3 p.m., Sun., May 6.

DEVONSHIRE — Exeter: Lela May Aultman, Civic Hall, Queen St., 3 p.m., Sun., May 6.

LANCASHIRE — Blackpool: Naomi Price, Pavilion Theatre, Winter Gardens, 3 p.m., Sun., Apr. 29.

Bury: Naomi Price, Technical College Hall, Market St., 7.30 p.m., Thurs., May 3.

Manchester (First Church): Lela May Aultman, Church, Daisy Bank Rd., Victoria Park, 7.30 p.m., Tues., May 1.

Southport: Naomi Price, Church, Lord St., W., 8 p.m., Fri., May 11.

LONDON—London (Third Church): Richard L. Glendon, St. Pancras Town Hall, Euston Rd., 3.30 p.m., Sat., May 12.

London (Eighth Church): Richard L. Glendon, Lambeth Town Hall, Acre Lane, Brixton, 8 p.m., Tues., May 1.

London (Eleventh Church): Lela May Aultman, Church, 1 Nutford Pl., 7.30 p.m., Tues., May 8.

NORTHUMBERLAND—Whitley Bay: Naomi Price, Priory Theatre, Park Ave., 3 p.m., Sun., May 6.

SURREY—Godalming: Lela May Aultman, Church, Ockford Rd., 7.30 p.m., Thurs., May 10.

WARWICKSHIRE — Stratford-on-Avon: Richard L. Glendon, Hippodrome, Wood St., 7.30 p.m., Thurs., May 10.

SCOTLAND

DUNBARTONSHIRE — Helensburgh: Naomi Price, Victoria Halls, Sinclair St., 8 p.m., Tues., May 8.

LANARKSHIRE — Glasgow (Third Church): Naomi Price, Partick Burgh Hall, 8 p.m., Mon., May 7.

GERMANY

Berlin (First Church): Frank T. Hord, Church, Wilhelmsaue 112, Berlin-Wilmersdorf, 8 p.m., Thurs., May 10. In German.

Berlin (Sixth Church): Frank T. Hord, Festsaal im Ernst-Reuter-Haus, 6 p.m., Sun., May 6. In German.

Berlin (Eleventh Church): Frank T. Hord, Ernst Reuter-Saal, Berlin-Charlottenburg, Strasse des 17. Juni Nr. 112, 7.30 p.m., Mon., May 7. In German.

NETHERLANDS

Haarlem: Lela May Aultman, "Tuinzaal" of the Communal Concert Hall, 7.30 p.m., Fri., May 11. In English. Dutch translation read 9 p.m.

REPUBLIC OF SOUTH AFRICA

NATAL — Durban (Second Church): Herbert E. Rieke, City Hall, 8 p.m., Tues., May 15.

UNITED STATES AND CANADA

(From April 22 to 28, and some earlier dates)

CANADA

ONTARIO—Galt: Georgina Tennant, Wesley United Church, Ainslie St., N., 8.15 p.m., Tues., Apr. 24.

London (First Church): Jules Cern, Church, 89 Ridout St., S., 8.15 p.m., Thurs., Apr. 26.

Welland: Jules Cern, Welland High School, Main St., W., 8.15 p.m., Fri., Apr. 27.

UNITED STATES

CALIFORNIA — **Arcadia:** Martin Broones, Church, 812 W. Duarte Rd., 8 p.m., Tues., Apr. 24.

Arroyo Grande: Charles Louis Reilly, Elementary School Cafetorium, 526 Orchard Ave., 8 p.m., Fri., Apr. 27.

Los Angeles (Twenty-third Church): Martin Broones, Rio Theater, 11237 S. Western Ave., 12 m., Thurs., Apr. 26.

Los Angeles (Thirty-second Church): Martin Broones, Church, 659 South St. Andrews Pl., 8 p.m., Fri., Apr. 27.

Palmdale: Charles Louis Reilly, Methodist Church, 8 p.m., Tues., Apr. 24.

Sonoma: John D. Pickett, War Memorial Auditorium, 126 W. First St., 3 p.m., Sun., Apr. 22.

South San Gabriel: Charles Louis Reilly, Richard Garvey School, 2720 Jackson Ave., 8 p.m., Mon., Apr. 23.

COLORADO — **Alamosa:** Arnold H. Exo, Church, Fourth St. and Ross Ave., 8 p.m., Sat., Apr. 28.

Aurora: Gertrude E. Velguth, Church, 1300 Jamaica St., 8 p.m., Tues., Apr. 24.

Denver (Fourth Church): Gertrude E. Velguth, Church, 3101 W. 31st Ave., 3 p.m., Sun., Apr. 22.

Rocky Ford: Charles M. Carr, Church, 11th and Maple Ave., 3 p.m., Sun., Apr. 22.

Steamboat Springs: Gertrude E. Velguth, Church, 8 p.m., Mon., Apr. 23.

IDAHO—**Boise:** Paul K. Wavro, High School, 1010 Washington St., 3.15 p.m., Sun., Apr. 22.

ILLINOIS — **Bloomington:** Hazel R. Harrison, Church, 8 p.m., Thurs., Apr. 26.

Chicago (Eleventh Church): Gordon F. Campbell, Church, Logan and Mozart Sts., 8 p.m., Mon., Apr. 23.

Chicago (Seventeenth Church): Gordon H. Smith, Orchestra Hall, 220 S. Michigan Ave., 12 m., Tues., Apr. 24.

Chicago Heights: Gordon F. Campbell, Church, 3.30 p.m., Sun., Apr. 22.

Elmwood Park: Elbert R. Slaughter, Church, 32 Elmwood Parkway, 8 p.m., Fri., Apr. 27.

Evanston (Second Church): Ralph W. Cessna, Church, 2715 Hurd Ave., 8 p.m., Thurs., Apr. 26.

Glen Ellyn: Gordon H. Smith, Church, Main and Hawthorn Sts., 8 p.m., Thurs., Apr. 26.

Granite City: Ella H. Hay, Church, 2560 Delmar Ave., 8 p.m., Tues., Apr. 24.

Northbrook: Gordon H. Smith, Church, Chapel Court and Church St., 8 p.m., Sat., Apr. 28.

Park Forest: Otto G. Ziegenhagen, Rich Township High School, East Campus, Sauk Trail and Westwood Dr., 8 p.m., Mon., Apr. 16.

Skokie: Hazel R. Harrison, Lincoln School, Lincoln and Babb Aves., 3.30 p.m., Sun., Apr. 22.

Wilmette: Gordon H. Smith, Church, Central Ave. and Tenth St., 8 p.m., Fri., Apr. 27.

INDIANA — **Anderson:** Gordon F. Campbell, Riviera Theater, 12th and Meridian St., 8 p.m., Tues., Apr. 24.

Hammond: Hazel R. Harrison, Church, 5448 Hohman Ave., 8 p.m., Tues., Apr. 24.

Hobart: Howard H. Irwin, Church, 8 p.m., Thurs., Apr. 26.

INDIANA (continued)

Indianapolis (Society): Elbert R. Slaughter, Goodwill Industries Bldg., 1635 W. Michigan St., 8 p.m., Mon., Apr. 16.

Kendallville: Howard H. Irwin, High School, Diamond and Riley Sts., 8 p.m., Fri., Apr. 27.

La Porte: Ralph W. Cessna, Church, 8 p.m., Tues., Apr. 24.

Marion: Ralph W. Cessna, Church, Fourth and Whites Ave., 3 p.m., Sun., Apr. 22.

South Bend: Wilson M. Riley, Church, 8 p.m., Thurs., Apr. 26.

Washington: Elbert R. Slaughter, Church, 11 W. Walnut St., 8 p.m., Tues., Apr. 24.

IOWA — **Charles City:** Charles M. Carr, Church, 506 Milwaukee St., 8 p.m., Fri., Apr. 27.

Creston: Neil H. Bowles, Church, 104 N. Oak St., 3 p.m., Sun., Apr. 22.

Fort Dodge: Neil H. Bowles, Church, 8 p.m., Fri., Apr. 27.

Shenandoah: Charles M. Carr, Church, Fifth Ave. and Elm St., 8 p.m., Thurs., Apr. 26. Radio KMA, 960kc.

Waterloo: Charles M. Carr, Church, 728 W. Second St., 8 p.m., Sat., Apr. 28.

KANSAS—**Goodland:** Paul K. Wavro, Church, Tenth and Broadway, 8 p.m., Fri., Apr. 27.

Hutchinson: Paul K. Wavro, Church, 1400 N. Main St., 8 p.m., Sat., Apr. 28.

KENTUCKY — **Louisville** (Society): Wilson M. Riley, Central High School, 1130 W. Chestnut St., 8.15 p.m., Tues., Apr. 24.

MICHIGAN — **Birmingham:** Jules Cern, Church, 191 N. Chester, 8 p.m., Sun., Apr. 22.

Detroit (Second Church): Jules Cern, Church, 147 E. Grand Blvd., 8 p.m., Mon., Apr. 23.

Detroit (Eighth Church): Jules Cern, Church, 20011 Grand River Ave., 3 p.m., Sun., Apr. 22.

Kalamazoo (First Church): Ralph W. Cessna, Central High School, 8 p.m., Mon., Apr. 23.

Lansing (First Church): Georgina Tennant, Michigan Theater, 1.15 p.m., Fri., Apr. 20.

Muskegon: Wilson M. Riley, Church, 4 p.m., Sun., Apr. 22.

Royal Oak: Elbert R. Slaughter, Dondero High School, 709 N. Washington, 8 p.m., Sat., Apr. 28.

Wyandotte: Jules Cern, Junior High School, 4460 18th St., 8 p.m., Tues., Apr. 24.

MINNESOTA—**Stillwater:** Gordon H. Smith, Church, 8 p.m., Thurs., Apr. 19.

Winona: Otto G. Ziegenhagen, YWCA, Center and Fifth Sts., 8 p.m., Tues., Apr. 24.

MISSOURI — **Overland:** Elbert R. Slaughter, Church, 8810 Midland Ave., 3 p.m., Sun., Apr. 22.

St. Louis (Second Church): Elbert R. Slaughter, Church, 5807 Murdoch Ave., 8 p.m., Mon., Apr. 23.

St. Louis (Eighth Church): Ella H. Hay, Church, Skinker and Wydown Blvd., 8 p.m., Thurs., Apr. 26.

Webster Groves: Ella H. Hay, Church, 3.30 p.m., Sun., Apr. 22.

MONTANA — **Anaconda:** Charles M. Carr, High School Little Theater, Fifth and Main Sts., 3 p.m., Sun., Apr. 15.

Kalispell: Georgina Tennant, Church, 502 W. Wyoming, 8 p.m., Mon., Apr. 16.

NEBRASKA — **Alliance:** Charles M. Carr, Central School, 715 Box Butte, 8 p.m., Fri., Apr. 20.

Arcadia: Neil H. Bowles, Church, 8 p.m., Tues., Apr. 24.

Chadron: Howard H. Irwin, Church, 501 Ann St., 3.30 p.m., Sun., Apr. 22.

Grand Island: Charles M. Carr, Church, 1003 W. Third St., 8 p.m., Tues., Apr. 24.

Norfolk: Neil H. Bowles, First Methodist Church, 406 Philip, 8 p.m., Thurs., Apr. 26.

Omaha (auspices Churches and Society): Neil H. Bowles, Orpheum Theater, 409 S. 16th St., 12 m., Mon., Apr. 23.

NEVADA — Ely: Arnold H. Exo, Church, 1108 Lyons Ave., 3 p.m., Sun., Apr. 22.

NEW JERSEY—Somerville: Geith A. Plimmer, First Methodist Church, W. High St., 8.30 p.m., Fri., Apr. 27.

NEW YORK — Brooklyn (Third Church): Gordon F. Campbell, Church, 261 E. 21st St., 8.15 p.m., Fri., Apr. 27.

Mt. Vernon: Geith A. Plimmer, Church, 116 Crary Ave., 8.15 p.m., Thurs., Apr. 26.

Northport: Gordon F. Campbell, Church, 3 p.m., Sat., Apr. 28.

OHIO—Chardon: Georgina Tennant, Church, 3.30 p.m., Sun., Apr. 22.

Cleveland (First Church): Geith A. Plimmer, Church, 2200 Overlook Rd., 3.30 p.m., Sun., Apr. 22.

Lyndhurst: Georgina Tennant, Brush High School, 8 p.m., Thurs., Apr. 26.

Mason (auspices Society, Lebanon): Geith A. Plimmer, Mason Elementary School Gymnasium, 8 p.m., Tues., Apr. 17.

Xenia: Georgina Tennant, Central Junior High School, 100 E. Church St., 8.15 p.m., Fri., Apr. 27.

OKLAHOMA — Oklahoma City (First Church): Ella H. Hay, Municipal Auditorium, 8.15 p.m., Fri., Apr. 27.

OREGON—Astoria: Mary Wellington Gale, Church, 632 11th St., 8 p.m., Tues., Apr. 24.

John Day: John D. Pickett, Humbolt School, 8 p.m., Thurs., Apr. 26.

Newberg: John D. Pickett, Central School, 415 E. Sheridan, 8 p.m., Tues., Apr. 24.

Taft: John D. Pickett, Masonic Hall, 8 p.m., Mon., Apr. 23.

Tillamook: Mary Wellington Gale, Church, Fifth and Laurel St., 3 p.m., Sun., Apr. 22.

PENNSYLVANIA — Mt. Lebanon: Geith A. Plimmer, Church, 1100 Washington Rd., 8.15 p.m., Tues., Apr. 24.

Pittsburgh (First Church): Geith A. Plimmer, Church, 635 Clyde St., 8.15 p.m., Mon., Apr. 23.

SOUTH DAKOTA—Huron: Howard H. Irwin, Church, Fifth and Illinois, S. W., 8 p.m., Mon., Apr. 23.

TEXAS—Austin: Arch Bailey, Municipal Auditorium, 701 W. Riverside, 8 p.m., Thurs., Apr. 26.

Houston (First Church): Arch Bailey, Music Hall, 3.30 p.m., Sun., Apr. 22.

Laredo: Arch Bailey, Church, 1819 Houston St., 8 p.m., Mon., Apr. 23.

UTAH — Ogden: Arnold H. Exo, Church, 24th St. and Monroe Blvd., 8 p.m., Thurs., Apr. 26.

Provo: Arnold H. Exo, High School, 1105 N. University Ave., 8 p.m., Tues., Apr. 24.

Salt Lake City (auspices Society, Millcreek): Arnold H. Exo, Prudential Federal Savings Auditorium, 33d South and State Sts., 8 p.m., Mon., Apr. 23.

WASHINGTON — Chehalis: Mary Wellington Gale, R. E. Bennett School, 1271 Market St., 8 p.m., Thurs., Apr. 26.

Ellensburg: John D. Pickett, First Methodist Church, Third and Ruby, 8 p.m., Fri., Apr. 27.

Moses Lake: Georgina Tennant, First Presbyterian Church, 1142 W. Ivy, 3 p.m., Sun., Apr. 15.

Oak Harbor: John D. Pickett, Church, Scenic Heights Rd., 8 p.m., Sat., Apr. 28.

WISCONSIN — Beloit: Wilson M. Riley, Church, 505 Bluff, 8.15 p.m., Fri., Apr. 27.

Fond du Lac: Gordon H. Smith, Roosevelt Junior High School, 8.15 p.m., Mon., Apr. 23.

Fort Atkinson: Otto G. Ziegenhagen, Congregational Church, Plymouth Hall, 31 Milwaukee Ave., W., 8 p.m., Fri., Apr. 27.

Green Bay: Otto G. Ziegenhagen, Church, Monroe Ave. and Cherry St., 8.15 p.m., Thurs., Apr. 26.

Janesville: Elbert R. Slaughter, Church, 323 W. Court St., 8.15 p.m., Thurs., Apr. 26.

La Crosse: Otto G. Ziegenhagen, Vocational Auditorium, Sixth and Vine St., 8.15 p.m., Mon., Apr. 23.

WISCONSIN (continued)
Madison (First Church): Otto G. Ziegenhagen, Church, 315 Wisconsin Ave., 3 p.m., Sun., Apr. 22.
Stevens Point: Gordon H. Smith, Church, 1704 Main, 4 p.m., Apr. 22.
Whitefish Bay: Hazel R. Harrison, Church, 721 E. Silver Spring Dr., 8 p.m., Mon., Apr. 23.

WYOMING — Rawlins: Gertrude E. Velguth, Church, Fourth and Spruce Sts., 8 p.m., Thurs., Apr. 26.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

Fund for Armed Services Activities

The thousands of Christian Scientists in the armed services, who are serving their respective countries throughout the world, are being helped by The Mother Church through the Fund for Armed Services Activities.

Christian Science Ministers are paid from this Fund. These workers conduct Christian Science services, give treatments, and visit and work with those in Veterans Hospitals who seek and rely wholly on Christian Science for healing. They contact the soldiers, sailors, airmen, and marines who indicate Christian Science as their religious preference, giving them Service Edition sets of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy and, in the case of young recruits, helping them to adjust to their military experience. Quantities of authorized Christian Science literature are distributed among the Armed Forces personnel.

The scope of the work is great, for The Mother Church has Christian Science Ministers and field workers placed in the United States, Canada, Great Britain, France, Germany, Italy, Australia, Japan, Korea, and other countries. During the past year, approximately $300,000 was expended to carry on this work.

Contributions are welcome and should be sent to the Treasurer, ROY GARRETT WATSON, 107 Falmouth Street, Boston 15, Massachusetts.

The Bible Speaks to You

RADIO PROGRAM No. 1

Why Read the Bible?

HOST: Many people think of the Bible as the Word of God; others, as the greatest of literature; but still others view it as only a relic of long ago. And there are some who seldom give the Scriptures any thought at all.

As Dr. William Neil says in his book "The Rediscovery of the Bible" (New York: Harper and Brothers, 1954): "There is no question that to most [people the Bible] is a closed book. Statistics assure us that it is still the world's best seller, but who reads it? Mass observation, newspaper enquiries, and one's own experience would suggest that nothing could be hazier or more chaotic than the average person's knowledge of the contents of Scripture. Far from feeling that the Bible holds the answer to the problems of our time, few appear to know that it claims to give such an answer, or what the answer is, or how to find it" (p. 11).

It's interesting to ask, What is the reason for this lack of understanding of the Bible?

SPEAKER: There are probably many reasons. Some may find the words used in the Bible puzzling. Many may wonder what to make of the strange events told in the Scriptures, while others may miss the wonderful meaning by focusing their attention just on the literal sense of the words or on the historical narrative.

We need to look deeper than the words or events. For example, the language in the King James Version, though unparalleled in its beauty and inspiration, may seem unfamiliar to modern ears; yet the point is, the truths to be found there are timeless, eternal.

Then about the events. They took place in a civilization far different from ours; customs were different; that sometimes makes them puzzling to us. But the interesting thing is that when they are seen in the light of Christian Science, the events related almost always bring out a spiritual lesson that applies today. Again and again they point to basic, spiritual Truth.

[*The above is substantially the text of the program released for broadcast the weekend of April 6–8 in the radio series, "The Bible Speaks to You," heard internationally over more than 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.*]

Christian Science shows that if you follow what the Bible teaches with spiritual understanding, you find a pattern of eternal Truth emerging in its pages. Nothing could be more rewarding. Read from this standpoint, the Bible simply shines with meaning. The lessons it teaches are just as valid today, that is, they apply just as directly to our needs today, as when the words were written centuries ago.

HOST: Could you give us an example?

SPEAKER: Take, for example, the story of Joseph. He was sold into slavery by his jealous brothers, taken to Egypt, thrown into prison as a result of the treachery and malice of his master's wife.

He might have become thoroughly embittered. But he didn't. Through all his misfortunes he maintained a steadfast reliance on God. He survived every danger, rose to become chief administrator of all Egypt under Pharaoh. Then, instead of taking an opportunity for revenge, he forgave his brothers, showed them great love.

Here's an example of courage, forgiveness, steadfastness! But as we see it in Christian Science, it's much more than that. It's an example of how the spiritual power of divine Love frees one from envy, hate, treachery, even from the bars of a prison. That's a lesson as modern as the double-crossing that sometimes goes on in business or politics or the injustice that punishes an innocent man. It's a lesson for everyone who might be embittered or defeated by what life has done to him.

In the account of Joseph's difficulties in the thirty-ninth chapter of Genesis these words are repeated: "But the Lord was with Joseph." And Joseph in turn was with God; he availed himself of divine power by his faithfulness in obeying God's guidance.

Now the Bible shows that this same divine power is always available; it's available to you and me. That's a point we strongly emphasize in Christian Science. This lesson is made clear throughout the Bible. It reaches its climax in the teachings and triumphs of Christ Jesus. He revealed the Christ, the truth of God and of man's relationship to Him. He showed the nature of God to be Love. He made it clear that we can always rely on this Love. His life provides the perfect example of victory over material conditions through spiritual power. His early followers were able to heal through this same power.

HOST: You spoke of the truth revealed in the Bible. But some might ask, "Hasn't there been confusion as to what this truth is?"

SPEAKER: There has been confusion, but only in the dim view people have had of the superiority of spiritual power over material conditions, which is the central theme of the Scriptures. In other words, the truth is there in the Bible, waiting to be discerned; we have only to see it, and when we do see it, we experience comfort and guidance.

How can we do that? Well, it takes inspiration. In one of his letters to Timothy, Paul wrote (II Tim. 3:16), "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And in line with this, Mary Baker Eddy says in "Science and Health with Key to the Scriptures" (p. 319), "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood."

And when you think about it, that's reasonable. Even a diamond doesn't reflect light if it's in a dark room. But turn on the light, and it sparkles. It gives off rays and flashes of many colors. So with the Bible. If we darken our mental household with earthly views of God and man, such as fear and mortality, we don't see the Bible meaning, and we're like those of whom Jesus said (Matt. 13:13), "They seeing see not; and hearing they hear not, neither do they understand."

So what we need, and what we can gain, is spiritual inspiration, spiritual insight. We need to turn on the light of Truth. Then we see the spiritual meaning. Then the Bible isn't dull; it's rich and rewarding. And it isn't merely pious, either; it's the most vigorous, wise, and practical guide you can find.

HOST: Here again, it might be helpful if you could give us an illustration.

SPEAKER: Well, consider the twenty-third Psalm. If you look at the words, it speaks of a shepherd and sheep, meadows and a brook. But obviously that isn't what the psalm is all about. Also, it's generally agreed that the twenty-third Psalm is one of the most beautiful poems in all literature. Yet if you stop with that, think of it only as poetry or as having just a moral or ethical value, you still miss the grand meaning, because the real meaning is spiritual.

But if you approach it with spiritual inspiration, you find it to be a wonderful description of the nature of God as Love—Love that knows no danger, no lack or death, boundless Love, forever caring for man. The psalm tells of the same divine Love that Jesus revealed, the Love he proved in healing and other compassionate works. [The speaker then read the twenty-third Psalm.]

HOST: When the Bible truths are correctly understood, they bring redemption and healing. We have thousands of examples of this in our files, and on these programs we'll share some of them with you.

Activities for the Armed Services

Shortly after being separated from the United States Marine Corps, a man visited our office at The Mother Church to express his gratitude for Christian Science Activities for the Armed Services. He said substantially, "Although my home and my church were sometimes thousands of miles away, I always felt that Christian Science was close at hand and that I could not get away from it as long as I attended the services conducted by Christian Science Ministers and Representatives. While stationed in the United States and in the Orient, I was able to attend services, and at them I found the strength needed to perform my arduous duties."

Wherever Christian Science services are held, they are essentially the same, because they are conducted according to the Manual of The Mother Church by Mary Baker Eddy. As a result, they give Christian Scientists a comforting and encouraging feeling of familiarity. A serviceman summarized this point in these words: "The services are like coming home."

This department of The Mother Church receives a regular flow of letters from people in the Armed Forces who express thanks for Christian Science services conducted at military installations. Besides speaking gratefully of the inspiration, enlightenment, and healing experienced at these services, the writers often refer to their helpfulness and enjoyableness.

Chaplains, Ministers, and Representatives hold Christian Science services whenever possible at military installations in the United States and in other countries. Usually information about these services may be found on the bulletin boards, or notice boards, of military chapels or may be obtained from Chaplains and their assistants. When people in the Armed Forces are unable to obtain information about Christian Science services locally, they should write this department at 107 Falmouth Street, Boston 15, Massachusetts, and we will gladly forward the facts.

Because some military installations are located in isolated areas, the Chaplains, Ministers, and Representatives often travel long distances to reach them and hold services. Trips of over one hundred miles are not unusual. Primitive roads and extremes of weather are added difficulties to be surmounted by some of the field workers. Were they not motivated by love, faithfulness, and self-forgetfulness, they could not continue to make these long and sometimes hazardous trips. These workers deserve praise and gratitude for their unselfish work.

Chaplains, Ministers, and Representatives continually report good fruitage from the services. For example, a Minister tells of a naval recruit who went home to attend the funeral of his mother. Shortly after his return to duty, he had to report to sick bay because of a serious infection. Upon his release to duty two weeks later, he was told by a Navy doctor that he would probably have to return to sick bay because the infection was not entirely healed and might become aggravated.

Several days later this recruit had a significant experience at a Christian Science service. Although he had attended the Christian Science Sunday School regularly during his youth, he had never really discovered the truth for himself. Suddenly during the service the spiritual meaning of what he was hearing was revealed to him. His sense of grief and loss vanished. Soon all evidence of the infection disappeared through radical reliance on Christian Science.

Such awakenings are reported often. Fruitage includes the healing of various diseases and the overcoming of the desire to smoke and to drink alcoholic beverages. At military prisons and rehabilitation centers, where services are held, traits of animality have been cast out, and characters have been reformed.

Non-Scientists often visit the services through a desire to learn something about Christian Science or because they have needs which they think Christian Science might meet. A gratifying number of these people become regular attendants. One serviceman told a Christian Science Minister that in his opinion religion was like a fairy story. He was unhappy, homesick, and confused. After visiting a Christian Science service he felt much better. After attending two more services, he was completely freed from his difficulties. In gratitude he began to read and enjoy Christian Science literature as well as to attend the services. Then he found himself doing something he had never done before: he began to pray and to rely on prayer. Now he finds Christian Science bringing him rich rewards.

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on April 22, 1962.]

Sanctified through the truth (John 17:19)
In the Greek, *en aletheia* means literally "in truth" rather than "through the truth." Plummer notes that in his view "'in truth' = in reality and not merely in name or appearance," adding that "the expression is quite distinct from 'in *the* truth' in verse 17," where the best manuscripts read *en te aletheia* (in the truth) rather than "in thy truth."

Exemplification
(*eg-zem′pli-fi-ka′shun*—first *e* as in sil*e*nt, second as in *e*nd, both *i*'s as in char*i*ty, *a* as in *a*ce, *u* as in circ*u*s). A showing or illustrating by example; a case in point.

Imputed (Rom. 5:13)
(*im-put′ed*—*i* as in *i*s, *u* as in c*u*be, *e* as in sil*e*nt). To impute is to attribute accusingly; lay the responsibility or blame for, sometimes falsely or unjustly. It can also mean to set to the account of. Hence Weymouth suggests, in this context, the translation, "Sin is not entered in the account when no Law exists."

Patmos (Rev. 1:9)
(*pat′mos*—*a* as in *a*dd, *o* as in c*o*nnect). An island, fifty miles square, in the Aegean Sea, lying opposite the site of the Biblical city of Miletus in Asia Minor. John was banished to Patmos, probably about 95 A.D., during the reign of the Roman emperor Domitian, because of the apostle's Christian convictions.

Scholastic
(*sko-las′tik*—*o* as in *o*bey, *a* as in *a*dd, *i* as in *i*s). Of or pertaining to the Schoolmen or divines of the Middle Ages; as, scholastic divinity, theology. Characterized by, or suggestive of, the logic or methods of the medieval Schoolmen; hence, characterized by excessive subtlety; pedantic; formal. Pertaining to or suiting a scholar, a school, or schools; academic.

To wit (II Cor. 5:19)
That is to say; namely; used especially in legal language, to call attention to a more particular specification of what has preceded.

The Lord hath redeemed Jacob (Jer. 31:11)
It appears that in the phrase "hath redeemed," the prophet is using what has been called the "prophetic-perfect" tense; that is, he sees so clearly the future deliverance of his people from the approaching exile in Babylon that he writes of that deliverance as something which has already taken place.

TESTIMONIES
of Christian Science Healing

[Original in German]

In February, 1960, I was having trouble with my eyes and consulted an oculist. After he had made a thorough examination, he told me that both eyes were affected with glaucoma. His verdict was confirmed by a specialist. According to the diagnosis of both men, I had to be prepared for the loss of my eyesight.

In my great distress a good friend, a Christian Science practitioner, came to see me. She explained something of Science and comforted me. On further visits I learned more about it from her. She taught me how to pray in Christian Science and how to study it, and the help and comfort she gave me strengthened my faith in God, so that gradually I regained peace and harmony.

Being a new student of Science, I felt I needed confirmation that the healing had actually taken place. So I returned to the specialist and asked him to examine my eyes again. When he looked at them, he said, "Your eyes are just as though they had never been afflicted with glaucoma!" This healing made me very happy and also grateful to God for Christian Science and to the practitioner for her effective treatment. I now joyfully express gratitude to God by studying Christian Science earnestly and by attending the church services regularly.—(Mrs.) OTTI GRÜNEWÄLDER, Iserlohn, Westphalia, Germany.

◆

I HAD the privileges of being reared by parents who were students of Christian Science and of attending the Christian Science Sunday School. During my early years I had many proofs of God's care. Some of those that I experienced were healings of warts, so-called children's diseases, a skin irritation, and blood poisoning. I also was protected in various epidemics during my school years. Many of these healings were

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

brought about by my own understanding, while others came through the help of a practitioner.

However, there is one healing which I should like to write of at this time which to me was outstanding. One day during my last year of high school, about a month before the June examinations, I had great difficulty in walking, and it was necessary for me to go to bed. I rested and tried to know the truth of the situation as I had been taught to know it in the Sunday School, and I had the prayerful help of my family. After a week it was necessary, in accordance with the school law, to have a physician diagnose the case. The doctor came and declared that I had inflammatory rheumatism of the legs and that the very best he could promise me was that I would have to stay in bed for at least six weeks.

My parents got in touch with a Christian Science practitioner immediately, and she came to visit me every day for about a week. I was not only concerned about the physical condition but very much worried about my examinations. I knew that if I did not write them, I would have to repeat the school year.

By the end of the week I was greatly improved, and the turning point came on the day the local branch church was giving a Christian Science lecture. All our family had planned to go, and although I was not completely well, I wanted very much to attend. During the afternoon of the lecture I became uncomfortable and thought I should remain at home. Then I realized that this was just error trying to deprive me of spiritual good. I clung to the fact that man walks with God, is at one with God, and can never be separated from Him for one instant since he is God's idea.

I dressed and proceeded to the lecture, confident that in reality God governs every situation. When the lecturer started talking of the wonderful healing truths of Christian Science, I felt enveloped in Love. I walked home that night praising and glorifying God, and after that evening there was no more difficulty with my legs. I had been healed.

I went back to school in time to take the examinations, and I am very happy to relate that I passed them all that year with a fair average, though I had missed all the final reviews. I was very grateful to God, to my family, and to the practitioner for this healing and also for the lessons I learned in patience and trust. I am grateful for the Christian Science movement and all it is doing for the world, for membership in The Mother Church, and for the privilege of being a member of and serving in a branch church.—(Mrs.) Mary McQueston, Dorval, Quebec, Canada.

* * *

Through the many years of my study of Christian Science I have gained a higher spiritual understanding of God and of man. More recently the steadfast conviction that Science does heal assured and reassured me through long months of extreme physical difficulty.

Though I was sustained at my daily work, the almost constant suffering required persistent application of spiritual truths. An obstruction of normal bodily functions, accompanied by intense distress, prevailed. Surgery was suggested to me as the only possible solution; and when I refused to consider this because I rely entirely on the teachings of Christian Science for any needed healing, loved ones then urged me at least to have a medical diagnosis. I firmly insisted that I would not submit to such a diagnosis because of my conviction that God, and God alone, heals and requires no physical diagnosis.

The hymns in the Christian Science Hymnal, the articles in *The Christian Science Journal* and the *Christian Science Sentinel,* the consecration of the practitioner helping me to know that "a spiritual idea has not a single element of error, and this truth removes properly whatever is offensive" (Science and Health with Key to the Scriptures by Mary Baker Eddy, p. 463), and a study of the healings wrought by the Master provided me with needed spiritual uplift and encouragement.

The Biblical command, "Work out your own salvation" (Phil. 2:12), strengthened the realization that I need not, would not, and must not accept as real the nagging torment that was always present. I knew without a shadow of doubt that Truth makes man free and that Truth could and would make me free. I declared frequently that, being in reality a spiritual idea of God, I was already free!

One day it was necessary to call the practitioner four times during working hours, and upon my arrival home that evening despair indeed tried to overwhelm me. I cried aloud, "O God, I know that Christian Science heals, that whether it heals me or not, it heals." This declaration broke the enslaving mesmerism. The next day a heavy discharge from my body took place. The practitioner's oft-repeated reminder that the error must yield to Love's eternal presence was surely proved true as mental surgery removed the physical obstruction.

Through this glorious experience has come a freedom enriched with greater love and compassion for my fellowmen. I am humbly grateful for Christ Jesus and his words and works, for Mrs. Eddy and the spiritual interpretation of the Scriptures she has given us, and for their unselfed love. —(Mrs.) FRANCES TIGERMAN, Chicago, Illinois.

* * *

AT a time when there was a great need in my experience I earnestly began the study of Christian Science. I had been left alone with a young son to be educated; but through the application of the teachings of Science in our experience, this son was able to complete a four-year course in the university of his choice and is now well established in business.

One of the healings which have taken place was that of an ankle I sprained when I was leaving home to attend to church activities. I knew that the real man cannot be hurt, for he is God's spiritual idea. Recognizing this truth and that man's function is to express God, I was able to go about my business. All evidence of the sprain completely disappeared in just a few hours.

Another time I fell and fractured a shoulder. The healing was accomplished through the prayers of a consecrated Christian Science practitioner. In less than three weeks I was able to return to my work. At this time I was employed in a bank which carried group insurance and which had not previously recognized the services of a Christian Science practitioner for insurance purposes. The practitioner and I did prayerful work about the situation, and I was remunerated for the full amount I had paid the practitioner.

A number of years ago, during an epidemic of measles, I was about to retire for the night when I discovered that my body was covered with evidence of the illness. I called an experienced Christian Scientist, who asked me, "Do you believe that you have measles?" I replied at once in the negative, because I knew that man, being an idea of God, is spiritual and perfect. We both continued to pray as we are taught in Christian Science. Except for several spots on my face, which soon vanished, all the evidence of measles had disappeared when I arose in the morning.

This healing was interesting to me, for it proved that error in whatever form it takes has no course to run. Mrs. Eddy covers this point beautifully in Science and Health when she writes (p. 14): "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well."

At another time I had a healing of eczema, which had developed on one hand. A great deal of study and help from the practitioner was necessary to bring the healing about; but for this I am grateful, for through the whole experience I gained a greater sense of patience and perseverance.

I am very grateful for all the practitioners who so lovingly help us in our journey from sense to Soul. For the periodicals, for membership in The Mother Church and a branch church, and for church activity, I am also sincerely grateful. This testimony would be incomplete without my most humble thanks for and appreciation of our Leader, Mrs. Eddy, and all that she has done for mankind. Class instruction and the annual association meeting are increasing sources of inspiration to me. — (Mrs.) VERA C. SCHNEIDER, San Diego, California.

* * *

MRS. EDDY writes (Science and Health, p. 66), "Trials are proofs of God's care." I have had many proofs of God's loving care for His children. Lack, colds, wasp stings, and headaches have all been healed through my own understanding of Christian Science.

Before our first child was born, my husband and I lived in a city where I knew no Scientists. So, when I felt my own understanding needed support, I wrote to my mother asking for help. This she lovingly gave, and the birth was very harmonious and without pain.

The passage from Science and Health which I studied most at this time is on page 63 and reads: "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being." My second experience of childbirth was also very harmonious.

More recently, I caught one hand in the wringer of our washing machine. At first the pain was so great that I could not even think. As soon as I was able to, I stopped trying to pull my hand out, and then I calmly turned off the power. Immediately I started declaring aloud every truth of spiritual reality I could think of. In a few minutes I ceased crying, and by clinging to the import of each truth as I repeated it, I was able to overcome the pain. In a few days all signs of this experience had left, and my family had not even known of it.

I am very grateful for the increased understanding of Mrs. Eddy and the love for her which I am daily gaining. When I was younger, even though I was brought up in Christian Science, I could not see why Christian Scientists gave so much credit and praise to Mrs. Eddy. But through studying her writings, the biographies of her, and the books about the building of the Original Mother Church and about the Extension, I have learned to appreciate and understand the dedication of her entire life to God and man. This new view of our Leader has brought me much joy and a greater freedom from inharmony than I have ever known before.

For these and the many other healings I have experienced, I am very grateful. I am thankful for Christ Jesus, our practitioners, our Sunday Schools, and membership in The Mother Church and a branch church.—(Mrs.) Jean E. Cook, Chittenango, New York.

* * *

It is with great humility that I thank God for the many blessings I have received through the application of Christian Science. One particular healing I should like to tell about.

About two years ago I felt severe pain in my stomach and chest. I immediately declared the truth that there is no pain because God, divine Love, fills all space, and many other truths I had learned in studying Christian Science for over seventeen years. I then collapsed and to all indications was gravely ill. But God is Life, and man is God's reflection; and God's power healed this condition.

My wife and I were not at home when this happened, but my wife was able right away to ask a practitioner to begin helping me through prayer. I was assisted to my car, and my wife drove me home. She then helped me to bed, and I slept for about two hours. Then I arose, ate a small amount of food, and lay on the couch in the living room while my wife read to me from Science and Health and from "Miscellaneous Writings," both by Mrs. Eddy. This same afternoon a neighbor dropped in to ask me to sign some papers for him, which I was able to do without his knowing anything had been amiss.

I retired that evening and arose the next morning at six o'clock, studied the lesson, outlined in the *Christian Science Quarterly,* from the Bible and Science and Health, as I do every day, and went to work. The healing was not complete until a few months later. Christian Science treatment was faithfully given me, and my wife and I did prayerful work ourselves. The treatment and study were necessary to overcome the fear I felt. When it was destroyed, I was healed.

I did not miss one day of work during this time, and I am very grateful to say that at about the time of the complete healing, I had a marvelous promotion, whereby we were transferred, returning to our former home. During all this time, I worked hard, putting in long hours; but no one from my company knew of the condition. I travel extensively over parts of three states, by automobile and airplane, and have been quite busy since my healing.

I am indeed grateful that there has been no recurrence of the trouble. I am grateful for Christian Science, for church membership, and also for all the good that our Leader, through her great love and understanding, has provided for us.—DAN D. TILLMAN, Bedford, Texas.

I am glad to have the opportunity to verify my husband's testimony. Mrs. Eddy says in Science and Health (p. 246): "Life is eternal. We should find this out, and begin the demonstration thereof." I spent many additional hours, aside from my regular study, searching the Scriptures and the works of our beloved Leader during the months my husband has mentioned. The larger and deeper feeling of peace in our household since his healing is very rewarding.

I am indeed grateful for class instruction, membership in The Mother Church, work in the branch churches, where I have had the privilege of being a member at different periods, and the good the whole world is experiencing from Christian Science.—(Mrs.) LILLIE MAE TILLMAN.

* * *

WHEN our daughter was a baby she became ill and was unable to eat. A high fever, accompanied by extreme listlessness, caused us to have grave fear. Help was asked for from a Christian Science practitioner and was given through prayer. Although the practitioner's work lifted some of our sense of anxiety, no change was immediately evident in the child's condition.

Each day some clear idea of Truth sustained me, and I can never be grateful enough for the fact that my husband, though not then a student of Christian Science, respected my desire to rely solely on God for healing.

On the third day I went to the basement to do some ironing. While I was engaged in this, my thought turned to the account of Moses at the burning bush, and in particular to these words: "The bush burned with fire, and the bush was not consumed" (Ex. 3:2). I reasoned that a fever claims to change and destroy matter, but if it burned all it wanted to, it could never affect the child's true substance as a spiritual idea of God, divine Mind.

Then I asked myself: "What was the purpose of Moses' experience that he should turn aside to see the burning bush? What was it that Moses must learn? And what must I learn from what is coming to me at this time?" The Bible tells us (verse 14), "God said unto Moses, I AM THAT I AM." From this I understood that Spirit, not matter, is the source of the identity of each of God's ideas and that therefore each one reflects the indestructibility, harmony, health, and activity of Spirit.

With ideas such as these completely filling my consciousness, I forgot the baby. Upon returning to her crib a little later, I found her altogether free from fever. She immediately started to take food again and regained her natural, happy playfulness and activity.

Although she is now a university student, on only one other occasion in her experience did a fever begin to develop. It was immediately banished by my recollection of the wonderfully inspiring truths that had brought about the healing when she was a baby.

I am very grateful to patient

practitioners and to friends for their generous spiritual help in times of need and for our Love-inspired Leader.—(Mrs.) Doris Reynolds Robinson, Owosso, Michigan.

* * *

About twenty years ago my first testimony was published in the *Sentinel.* Since then I have received many more healings and blessings through the application of Christian Science.

Our first trip to Florida came after the passing on of my mother. Although I had had an instantaneous healing of grief, it was thought that the trip would bring release from the memory of my mother's illness. After a day on the road, however, the unpleasant memories returned with vigor. I reached out earnestly to God for help, and this question from Science and Health by Mrs. Eddy came to me (p. 9): "Dost thou 'love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'?"

I answered, "Yes." Then I realized that there is only one Father and Mother, God, but I had in effect been acknowledging another. With this uncovering, complete freedom came, and joy flooded my consciousness.

The "Daily Prayer" in the Manual of The Mother Church by Mrs. Eddy (Art. VIII, Sect. 4) has also been a wonderful source of inspiration. At one time when an ear difficulty did not yield I pondered each word in this prayer. By using a dictionary to clarify the meaning of the words and using the Concordances to Mrs. Eddy's writings for spiritual unfoldment, I was healed.

During a holiday season, when I had the symptoms of a cold, I realized the need for routing self-righteousness and was instantly healed after reading on page 65 of "Retrospection and Introspection" by Mrs. Eddy, "Ritualism and dogma lead to self-righteousness and bigotry, which freeze out the spiritual element."

My profound gratitude to God for giving us His two witnesses, Christ Jesus and Christian Science, the latter discovered and founded by our Leader, Mrs. Eddy, can best be expressed in willingness to serve and love Him better.—(Mrs.) Teresita U. Barton, Pompano Beach, Florida.

Signs of the Times

Dr. Charles H. Malik, Former President of the UN General Assembly
in *The Rotarian*
Evanston, Illinois

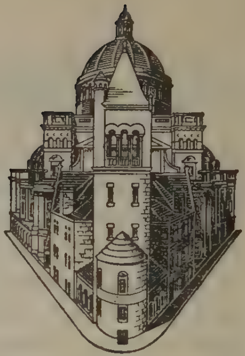
I include many things under . . . materialism. Besides softness and the life of ease, besides the quest after money and material gain, besides the all-consuming passion after economic security—besides these things I include the . . . attitude which . . . obliterates the dimension of rank, excellence, quality, depth, and which therefore knows no rest, no grace, and no ultimate peace.

Nothing is more needed today than a mighty spiritual offensive which will put the material in its place and restore to the spiritual its original primacy and preëminence. The mind that understands and creates, the spirit that suffers and sacrifices and loves and is at peace with itself, the fellowship of the pure and free and transparent, the joy of conversation and reason and sharing, the soul that rejoices in beauty and grace and being, the goodwill that is full of light and positive intent, God, the absolute mind, absolute spirit, absolute love, absolute reason, absolute grace, absolute goodness, absolute being—*these things come first, and everything else second.* . . . Man, it seems, can never learn this lesson; he must always invert the right order of values and put the lower things first.

This does not mean that I scorn or spurn or sneer at the wonderful products of industry. On the contrary, I look upon science and industry as among the most important benefactors of mankind, and upon their products as among the greatest monuments of the creative mind and spirit of man. And if I can afford it, and if I am not engaged in some mortifying exercise for the sake of something higher, I will always buy the best [products and] wish and work . . . for others to enjoy them. The concept of economic and social justice is an absolutely valid concept. But he who does not know how man may become so ensnared and infatuated by these things as to lose the original, sharp edge of his soul has still much to learn.

Those who believe in man and his freedom, who know truth, and who trust in God, cannot allow the creative sources of their being to be sapped by softness and materialism.

From the TREASURER of THE MOTHER CHURCH



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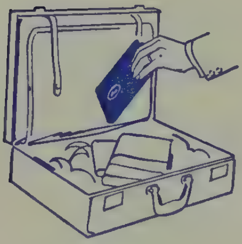

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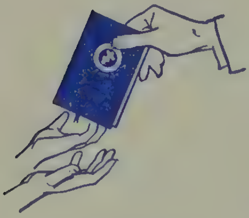

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Christian Science Sentinel

"What I say unto you
I say unto all,
WATCH"
—Jesus

April 21, 1962

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

April 21, 1962 Vol. 64, No. 16

"He is not here: for he is risen"

FLINT LEWIS TOWNSEND

"Each individual has his own work to do in following the perfect example of our Master"

A BEAUTIFUL hymn tells us (Christian Science Hymnal, No. 381):

What brightness dawned in resurrection
  And shone in Mary's wondering eyes!
Her heart was thrilled with new affection,
  She saw her Lord in life arise.

On that great day when Mary Magdalene and the other Mary went to Jesus' sepulcher, an angel, or spiritual message, appeared to them and said: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said" (Matt. 28:5, 6). As we know, they did see the risen Saviour and went and told his disciples.

In those joy-bringing words, "He is risen," lay proof of Jesus' victory over the aggressive mental suggestions of hatred, sin, sorrow, sickness, and death. He showed that these claims of the carnal, or mortal, mind were utterly powerless to bring his ministry to an end. The advocates of scholastic theology were envious of Jesus' understanding of God and his many evidences of superiority over sin and sickness and had tried in vain to kill him.

But Jesus proved that real Life

is Spirit, never in nor of matter. Because he was ever conscious of the infinity of Love, he could actually feel the ever-presence of Life as God, immutable good. His immortal selfhood, the Christ, could never be touched by material conditions. Since the Master knew the unreality of death, death could not appear in his experience as a reality. In other words, he could actually no more succumb to death than he could succumb to sin or to sickness. In the resurrection, he proved that his real life was indestructible.

* * *

In "Unity of Good," Mary Baker Eddy, the Discoverer and Founder of Christian Science, makes this clear statement: "In Science, Christ never died. In material sense Jesus died, and lived. The fleshly Jesus seemed to die, though he did not. The Truth or Life in divine Science—undisturbed by human error, sin, and death—saith forever, 'I am the living God, and man is My idea, never in matter, nor resurrected from it'" (p. 62).

As we individually become aware of our own true sonship, or relationship with God, immortal Mind, we shall at least glimpse the indestructibility of identity. As the compound idea of Soul, man has his being in Principle, all-inclusive Love. Although the cross, the grave, the resurrection, and the ascension can never be known or experienced by spiritual man, God's reflection, each one of these has great significance to those who are in the process of overcoming the belief of fleshly existence.

Since we live in the kingdom of Truth always, we are spiritual and harmonious. Not time, but immortality characterizes our existence as spiritual ideas, "hid with Christ in God" (Col. 3:3).

We can thank God every day that Christ Jesus pointed out the heavenly Father's dear love for all. The Master promised a Comforter that would appear and lead us all the way to eternal life. This Comforter is Christian Science, God's Word, or law, for all mankind. It heals, saves, and delivers us always.

Let us reflect for a moment that each individual has his own work to do in following the perfect example of our Master. Through the Science of Mind, we have the opportunity and individual responsibility to work out our salvation to the glory of God.

It is vital that one should spiritualize his thinking by gaining the true concept of God and man. By degrees he will thus begin to see that matter has no intelligence, life, or sensation since it does not exist in the infinity of Spirit. All true intelligence, life, and sensation are in and of divine Mind and are spiritual. Thus the so-called pleasures and pains of the material senses are found to be myths or illusions, which fade away as we awake to a spiritual sense of things.

When we ardently desire to live and demonstrate Christian Science and actually begin to exchange all ungodlike thoughts for the Christ, Truth, we experience our individual resurrection from the suggestions of sin, sickness, and death.

Mrs. Eddy gives us a wonderful insight in regard to this experience when she defines "resurrection" as "spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding" (Science and Health with Key to the Scriptures, p. 593). It is a great and rewarding work to walk in the footsteps of Jesus. It makes the demonstration of our immortality certain.

While we may not work out our salvation by overcoming the Adam-dream as quickly as our Way-shower, Christ Jesus, did, it is inevitable that through spiritual discernment each of us should become more and more aware of his spiritual identity as God's perfect child. Complete safety in His all-loving care is ensured by the fact that man's limitless being exists in immutable Soul.

Through the grace of God, the Christ lifts our thought Spiritward, and we can say (Christian Science Hymnal, No. 275),

Ours is the risen Christ,
Daily we keep our tryst,
And evermore in Love confide.

◆

Demonstrating the Unity of Good

BRUCE KLINGBEIL

"Unity is possessed by good alone. Evil is devoid of any unifying or harmonizing power"

JUST as truth knows no error and perfect beauty knows no flaw, so the spiritual universe, the compound idea of Love, embodies forever the eternal unity of good. In all the vast creation of infinite Love, God, there is no inharmony of ideas. This is what Christian Science teaches.

False beliefs are in themselves inharmonious. Being devoid of Principle, Love, they are devoid of law, order, and consistency. They manifest no true relationship to each other or to aught that is real. Organized evil is thus a scientific impossibility, for any seeming relationship of evil beliefs is no more real than the false consciousness which holds evil. Unity is possessed by good alone. Evil is devoid of any unifying or harmonizing power.

The lives of individual men and women manifest harmony and true loveliness in the proportion that thought is uplifted to seek and find the love of God and His government of man and the universe. That life which manifests most the unity of good is the life in which God's government is being most demonstrated. The harmony and order of the ascending human footsteps of such a life form a pattern of true beauty and exalted purpose.

The order which spiritual inspiration brings to the events of earthly experience is not always immediately apprehended by human consciousness. A profound spiritual purpose needs inspiration to be discerned and appreciated. Never was this more deeply true than in the life experience of Christ Jesus, the Way-shower, who demonstrated the simple yet profound unity of the laws of God.

Though he appeared in a sin-filled and unbelieving world, the events of his life were not inconsistent; they manifested the supreme design of Love. In the midst of the inconsistencies of human thoughts, aims, and desires, each event of his career was marked with the power of a holy purpose, manifesting the unity of

Love, a unity discernible only to spiritually uplifted consciousness.

The crucifixion was an event seemingly incongruous in a life so filled with goodness and spiritual power. Yet Jesus made this experience teach one of the sublime lessons of eternal Love. In the light of the resurrection morn, the progressive footsteps which characterized Jesus' career deeply impress spiritually awakened thought. In speaking of the significance of the crucifixion, Paul wrote (I Cor. 1:18), "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

The unity and integrity of the doctrines of Christian Science rest upon the unity of God's laws, upon the selfsame power which gave to the life of Christ Jesus its unity and completeness. This unity of Truth is the seamless robe, the vesture of Life, Truth, and Love, of which Mrs. Eddy writes in Science and Health as follows (p. 242): "The vesture of Life is Truth." And farther on in the same paragraph she says, "The divine Science of man is woven into one web of consistency without seam or rent."

It is the goal of every conscientious Christian Scientist to demonstrate, with continually increasing power and might, the perfect unity of Love's ideas in his own individual experience. To achieve this goal, he seeks to demonstrate the fullness of Christian Science in his life. He seeks to be obedient to the complete revelation contained in the Bible and in Mrs. Eddy's writings. Then as the pattern of events in his life unfolds, it is increasingly seen to be without seam or rent; and his crown is not taken from him as his demonstration of perfect manhood progresses.

* * *

Because of the spiritual unity and perfect equipoise of God's laws, the advancing student of Christian Science finds that he cannot increase in spiritual understanding without increasing proportionately in divine compassion and the God-unfolded ability to heal. As he works truly in accordance with God's laws, he notes that ever-increasing holiness includes ever-increasing spiritual discernment and that increased spirituality means an increased inability to offend in any particular.

An earnest Christian Scientist found himself at one point in his experience in what appeared to be a truly anomalous situation. In following what seemed to be a sure sense of divine direction he arrived at a point where he was without a home, without employment, without funds, and seemingly without friends to whom he could turn for aid. In pondering his dilemma, he began to see that the web of events in which he seemed to be caught not only was inharmonious but possessed of no cohesiveness, order, or intelligence and hence was powerless to hold him.

This student realized that actually his life flowed from Love and was therefore characterized by harmony and order. As a result of this revelation of truth the problems all began to be solved; and the great beauty of this demonstration was that the many human needs not only were met but were completely met in ways that were consistent with his spiritual progress.

In Science and Health, Mrs. Eddy writes: "The decaying flower, the blighted bud, the gnarled oak, the ferocious beast,—like the discords of disease, sin, and death,—are unnatural. They are the falsities of sense, the changing deflections of mortal mind; they are not the eternal realities of Mind" (p. 78). The demonstration of the perfect harmony of Love's ideas lifts one progressively above "the changing deflections," the inconsistencies and discords, of material sense and demonstrates increasingly the unity of good and the complete unreality of all evil.

Life Is Real

DOROTHY DAY

"Spiritual ascendancy can be gained only by spiritualization of thought"

To a world firmly convinced of the reality of death, Mrs. Eddy states in Science and Health, "Life is real, and death is the illusion" (p. 428). An understanding of this fact is a source of peace and comfort and leads to the end of all confusion on the subject of death.

The Christian Scientist believes that God is Life and that this Life is reflected by man as the image and likeness of God. He knows that the all-loving Father-Mother

God bestows only good and gives to each one of His children life, not death. Our Master left to his followers in all ages this promise: "Whosoever liveth and believeth in me shall never die" (John 11:26). And Christian Science teaches that Jesus meant just what he said and that the experience which mankind calls death has no power to destroy the real life of man. Man, the idea of the eternal Mind, God, lives forever in the universe of Spirit, constantly enjoying the unfoldment of harmonious being. Christian Science regards death as an illusion because of its utter powerlessness to affect the immortality of man. Christ Jesus proved the illusory nature of death when he raised Lazarus, and others, from what the grief-stricken believed to be inevitable and final death.

There is a prevalent belief that as soon as an individual dies, he enters heaven unless he is a sinner and that from that moment Paradise is forever his. If this were so, to die would be desirable; but this is not the teaching of Christian Science. To a Christian Scientist, heaven is a harmonious state of consciousness, available here and now, without the necessity of dying. One gains heaven by enjoying and expressing in everyday affairs every spiritual or real quality of being. And if it has not been gained here, heaven can be gained in the same way in what men call the hereafter, for then harmonious thinking will bring harmonious experience even as it does now.

Mrs. Eddy says elsewhere in Science and Health (p. 487), "Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and after that which is called death."

* * *

When Jesus showed his disciples the same body after his resurrection that he had had before the crucifixion, he proved unmistakably that death does not necessarily have any effect on individual being, but that, either here or hereafter, spiritual ascendancy can be gained only by spiritualization of thought. Man's life is not dependent on what mortals call a material body, nor does the destruction of this body interfere with either the individuality or the identity of man's being. This fact is clarified by the statement in the textbook that says, "Matter has no life to lose, and Spirit never dies" (*ibid.*, p. 275).

Though Jesus was crucified, and his body suffered wounds from the nails and the spear, his true individuality was not touched, for after the resurrection he appeared to the disciples as the same Lord that they had loved before, with the same power and compassion he had always shown. Moreover, although his body had passed from earthly view in the ascension, his disciples still had his teachings, were still assured of his love, and continued to heal as he had taught them to heal. They still retained the glorious spirit of their Master's words, which he had promised should remain intact, even though heaven and earth should pass away.

* * *

These truths of Life proved of inestimable comfort to two Christian Scientists when they were suddenly faced with the loss of a beloved member of their family on whom they had relied for guidance, provision, companionship, and protection. At first, death appeared very real and seemed to have deprived them of something which could never be replaced. But they turned without hesitation to Christian Science, for through many years it had been their only help in trouble, and they knew it to be the Comforter.

As they studied the quotations mentioned in this article, they realized that what mankind calls death is simply an illusion, which never affects the real man. They saw that God's perfect child is, and always will be, immortal, unharmed, and cared for by his loving Father-Mother God. This was true for the one who had seemed to die, just as it was true for them. Though they were no longer conscious of his human presence, they knew that true individuality and identity were forever intact and that as the idea of infinite Mind, he was continuing to reflect God's omniactivity.

This assurance of their loved one's continued existence, and of God's loving care for him, brought great comfort to the students. It freed them entirely from grief and anxiety and filled their hearts with gratitude to God. They were also grateful for Christ Jesus, who had proved these truths, and for Mrs. Eddy, who has explained them.

The next step in their demonstration was to learn that they themselves must continue to walk "in the pathway of Truth," here and now. Though they had lost human support and guidance, they learned to rely on divine Love to supply their needs and to protect and lead them; and in a fuller reliance on God, they found a recompense for their loss, and the healing of fear, loneliness, and insecurity was theirs. They were graciously blessed in the months that followed, and their appreciation of the Comforter increased immeasurably as they felt the love of God for His children.

In just the same way any sincere seeker for Truth may find in Christian Science an answer to the problem of life and death and may find healing of grief and sorrow. They that mourn will be comforted as they learn the truths of Life and cease to believe in the reality of death. God's gift to His children is beautifully described in Hymn No. 218 from the Christian Science Hymnal, for in the teachings of the Comforter, Christian Science, all may certainly find and keep

> The sense of Life that knows no
> death,—
> The Life that maketh all
> things new.

Understanding God as All Heals Envy

FLORENCE B. ARNETT

"There is in Truth no rivalry, no envy, no superiority or inferiority"

THERE are few persons on earth who have not at one time or another felt envious. Another's good fortune may leave the poisonous sting of secret envy to fester in thought; or perhaps a momentary flash of covetousness over a child's joy, a beautiful face, or a rare talent may darken the heart. Yet need this be so?

It has been said, "Only one thing truly need the Christian envy, the large, rich, generous soul which 'envieth not.'" To reach this stature is the desire of every sincere student of Christian Science.

In this Science, God is understood as the infinite All-in-all, the only substance, Life, and intelligence there is or can be. He is perfect Being, the infinite One, forever complete in Himself. Christian Science also reveals God as the Father-Mother of the universe, including man, who bestows His infinite completeness on His reflection, the beloved child of His care, the true selfhood of each one of us.

Mrs. Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 5), "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him—God giving all and man having all that God gives."

In this light every individual can understand that he, being in reality God's child, possesses all good by reflection. He can cognize himself and all others as complete in God. He can know that he dwells forever satisfied in the realm of Love, at all times affluently reflecting the infinite spiritual qualities, substance, and nature of God.

* * *

When the Christian Scientist understands that as the son of God every individual possesses all by reflection right now, "the large, rich, generous" nature appears "which 'envieth not'" and which in reality has eternally been an integral part of the spiritual nature of God's child. If the Scientist comprehends man's substance and abilities as wholly spiritual, impartially bestowed by God, any petty envy of other persons, of their talents, beauty, health, or accumulated possessions, is replaced by generosity and magnanimity of thought and act.

Selfish, covetous thoughts are displaced as the Christian Scientist no longer erroneously regards wealth, health, beauty, and talent as material possessions and accomplishments personally possessed, but as the inevitable outward expression of one's understanding of God's nature made manifest through man, His perfect image and likeness. Christ Jesus said (Luke 12:15), "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

I once had a healing of envy which has helped me to comprehend better and to manifest to a greater degree the "large, rich, generous" nature "which 'envieth not.'" Two or three years prior to becoming a student of Christian Science, I was a professional musician, and I disliked hearing a certain record of a young soprano prodigy. Although I wanted to be generous in my thought toward the artist, I silently criticized her voice as being forced and lacking in quality and range. Praise and enthusiasm expressed by other persons did not please me.

A few years after I became a Christian Scientist, I entered my home one day and was greeted by the sound of a beautiful soprano voice, filling the house with a familiar Viennese waltz song. My first thought was that a lovely new record had been purchased by my family. But on entering the room from which the music was floating, I realized with a start that this was no newly purchased record but the same record of the young soprano prodigy which the family had been playing for years. Then came the question: How can I possibly be so delighted now with this record, seeing that I did not like it before? The answer came: The record has not changed; the change is in you!

Suddenly I was aware that my study and joyous application of Christian Science had effected a much-needed change in my attitude toward others and their talents. This change had come as I realized that each individual, being in reality the expression of God, possesses the same qualities as every other individual, namely the qualities of God, divine Love. I saw that there is in Truth no rivalry, no envy, no superiority or inferiority, and that one child of God, eternally complete in Him, cannot possibly deprive another child of God, also eternally complete in Him, of a single quality.

My whole being was filled with wonder at the power of God to heal me instantaneously of professional envy, of which I had been totally unaware. Through my daily study of Christian Science my thoughts, heretofore largely given over to contemplation of material possessions and ambitions, had been systematically directed toward understanding God as All. As I became engrossed in learning more of my security and completeness in God as His dear child, envy had been destroyed.

* * *

Anyone who, through earnest study and loving application of the Bible Lessons in the *Christian Science Quarterly,* gains an understanding of God as All is invariably rewarded by a sweet sense of completeness in God. Then true magnanimity flows forth naturally from his heart to every person and nation on the face of the earth.

Through the revelation of Christian Science, understanding God as All, the student of this Science is at peace with his Maker and with mankind. Tormenting envy drops into oblivion as this message of our Father-Mother God perpetually fills his thought (Luke 15:31): "Son, thou art ever with me, and all that I have is thine."

MARK AS WRITER

AFTER a hundred years of scrutiny
And polemic, best and worst,
Scholars peaceably agree
That Mark,
To invent a norm
Of outline for the Gospel form,
Was first.

Let who will take precedence
In mastery of Greek,
For telling the story
With shadings light and dark,
Attaining moments sublime;
Mark's still is the glory
Of earliest to speak.

By all credence
Nearest in time,
If not in choice,
Mark is quick
To see the Galilean hand
Reach toward the sick,
To hear the Galilean voice
Call Levi out
From the village-crowding rout.

From record or from word of mouth
Narrative, at Mark's command,
Flows, a fountain,
Christ on the sea, Christ on the mountain;
Then at the south
Christ in the temple—the cockcrow—
Soldier's mockery—
Stone rolled away—
All entered on a page to stay.

Winthrop Pitt Tryon

How Shall We Study?

CLIFF WALTER KRUEGER

"One experiences divine guidance as the result of true study"

HIGH school and college students who put Christian Science first in their lives find that their academic assignments are more effectually fulfilled. They prove the effectiveness of radical reliance on God, divine Mind, in facing examinations, compositions, speeches, and laboratory work. Realizing that man is the idea of God and thus reflects God's intelligence, these students aim for perfection in their achievements.

Quiet, humble contemplation of the truths of God and His spiritual creation can reveal more to us than feverish physical effort without prayer. Moreover, such contemplation spiritualizes thought and enables us to be more discriminating in choosing between the valuable and the valueless. Thus we can spend our time on profitable subjects and allow the best of what we learn to guide us in our conversation and recreation, in our choice of reading matter and even of our careers.

No human yardstick called grades can truly measure man, for man is permanently perfect in divine Mind. He is not subject to material laws, measurements, or gradation. The student who is a Christian Scientist strives to identify himself as the idea of God and thus demonstrate his perfection as man. He finds it helpful to remember this assurance from II Timothy (1:7): "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." As he demonstrates true manhood, the natural results are satisfactory grades and the right position upon graduation.

One experiences divine guidance as the result of true study. Mrs. Eddy alludes to this spiritual direction in Science and Health. On page 454 she writes, "Love inspires, illumines, designates, and leads the way."

The individual is not relieved from the necessity of listening, obeying, and following divine Love. Laziness or inactivity can never be characteristic of God, the source of all action, energy, and movement; likewise, the man of God's creating is forever actively reflecting and expressing his Father-Mother.

One college student who had intensive precommencement interviews with dozens of possible employers made his decision to accept a certain position. However, when he was about to begin his work, he discovered that a major part of his activity at first would be selling a product associated with medicine. He felt that as a Christian Scientist he could not ethically do this, and other factors soon made it impossible to form the connection.

* * *

The student's financial reserves were meager, and he was tempted to be fearful because the interviews were over and apparently all positions were filled. Remembering the practicality of study which includes prayerful contemplation of the facts of true being, he resolved to hold steadfastly to the Christ, Truth. He knew that the same Mind which had guided him away from a false step would guide him to a right course.

While seeking to understand his true selfhood as a child of God, he endeavored to be that "workman" who, Paul said, "needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). This quotation begins with the exhortation, "Study to shew thyself approved unto God."

Within a few days, through out-of-the-ordinary circumstances, he was impelled to go into an entirely different field of activity, and his work in this field has been permanent, profitable, and satisfying. Once again he proved the value and importance of true study.

Man reflects the full knowledge and infinite capacities of Mind. The demonstration of this truth means that we have ample time and ability to do whatever is required. We find right solutions and answers through our understanding of man as the reflection of the one infinite Mind.

Adequate preparation of each day's activity includes systematic study of the Bible and Mrs. Eddy's writings and quiet, prayerful communion with God.

Looking deep within his real self as a child of God will enable any individual to be poised and to discern rightly the Word of God so that temptations of error cannot make him ashamed or confused. Our Leader assures us in Science and Health (p. 506): "The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress."

"The effect of every vision"

NORMA PALMER ADLER

"One's vision needs to be nourished lovingly and prayerfully in thought"

HE who entertains a vision of some lovely idea can find this very vision evidenced in human experience through studying and applying the truths of Christian Science.

The prophet Ezekiel wrote (12:21–23): "The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision."

Christian Scientists find that this promise is fulfilled in their human experience as they acknowledge the truth that God, divine Love, is ever showering unlimited good upon His manifestation, spiritual man. They recognize that this truth leads to the fruition of worthy, cherished aims.

The thread of spiritual vision runs all through the Bible. It was Jacob's vision of man's true, spiritual identity that enabled his very nature to be changed. So spiritual was Moses' vision of reality that he was able to lead the children of Israel out of Egypt and to record the Ten Commandments. Jesus' vision of eternal Life was so exalted that he raised Lazarus from the dead. John's vision was so uplifted that he beheld the new heaven and new earth while he was still on this plane of existence.

Mrs. Eddy carried in her heart the vision of Christian Science before she gave it to the world. She says in "Rudimental Divine Science" (p. 17), "The Discoverer of this Science could tell you of timidity, of self-distrust, of friendlessness, toil, agonies, and victories under which she needed miraculous vision to sustain her, when taking the first footsteps in this Science."

In order that a cherished aim or holy desire may actually be fulfilled, the Scientist needs to have the vision for this desire or aim. When thought is open to the possibility of some righteous desire, this vision is on its way to being unfolded humanly. One's vision needs to be nourished lovingly and prayerfully in thought. It should be pondered and, as a rule, kept in secret so that personal opinion cannot make it lose for us any of its sacredness. When the time is ready for it to take place in daily experience, the faithful Scientist listens to God and follows implicitly His direction.

* * *

On page 1 of Science and Health, Mrs. Eddy writes with infinite understanding of the hopes and dreams of men, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be moulded and exalted before they take form in words and in deeds."

Because I had been reared in Christian Science and had known and experienced its wonderful blessings, I deeply desired to contribute to the Cause by helping other young Scientists. Through increased study and spiritualization of thought, my aim was "exalted" and soon began to "take form in words and in deeds."

One day the thought came to me to apply for a grant that would enable me to travel in foreign countries. I received the grant, and my tour was completed successfully within the next few months. During my travels, I met many young Christian Scientists and was able to impart to them what I had enjoyed of the practical proof and blessings of our religion. An experienced Christian Science worker whom I met on the tour remarked to me, "You must have had the vision for this experience."

Christian Science teaches that man is the full, complete, perfect, ageless image and likeness of God. Spiritual man is never doomed, is never at the mercy of chance, misfortune, mortal circumstances, or depressing events. His creative Principle, the divine Mind, forever holds him at the standpoint of perfect, spiritual satisfaction, fulfillment, and fruition.

As the individual holds to these truths, his righteous desires will unfold in practical ways. The individual's desire may be for a solution of a problem, for a healing, for the reaching of a goal; he may wish to write for the Christian Science periodicals, to enter the public practice of Christian Science, or to work in other ways for the movement. Let him deeply ponder his vision and desire and let him keep his high goal ever in front of him.

Editorials

Perpetual Unfoldment

THE Easter season inspires our earnest consideration of the perpetual unfoldment of life. By returning from the tomb, Christ Jesus taught that spiritual consciousness, or true identity, can never die.

According to Christian Science, death is a moment of fear, and the belief of life in the flesh, which is a false state of mind, continues after death until it is dispelled by Christ, the idea of immortal sonship with God. Mary Baker Eddy says (Miscellaneous Writings, p. 28): "That death does not destroy the beliefs of the flesh, our Master proved to his doubting disciple, Thomas. Also, he demonstrated that divine Science alone can overbear materiality and mortality; and this great truth was shown by his ascension after death, whereby he arose above the illusion of matter."

Whether an individual seems to be living in the flesh here or elsewhere, his effort must be to prove the scientific truth that man is spiritual, coexistent with divine Mind as its idea, and untouched by the carnal mind's illusion of birth, of life in matter, or of death out of it. Jesus said to Martha (John 11:25), "He that believeth in me, though he were dead, yet shall he live." That man is God's immortal likeness and that his identity is intact in Spirit are demonstrable facts wherever we are.

Mrs. Eddy says of spiritual man (Pulpit and Press, p. 4), "His existence is deathless, forever unfolding its eternal Principle." It is comforting to the bereaved to realize that the spiritual identity of the one who has gone includes all that he will ever need in order to demonstrate the deathless perfection of his real self.

The Father withholds nothing from the identity through which He unfolds His infinite goodness and intelligence. Hence each identity is complete, including as the reflection of Mind the true idea of supply, of spiritual faculties, of right associations, of perfect activity, as well as all the Christly qualities, which manifest immortality because they are sinless.

Everyone can demonstrate his true identity through Christian Science, whether in this world or in the next one. Death can never rob anyone of the availability of spiritual unfoldment. Nor can anyone escape the spiritualization of consciousness that leads to ascension above matter.

* * *

The unfoldment of Principle going on perpetually in absolute being is resistless in asserting itself to conscious human individuality. Even the errors which people indulge produce suffering that wakens them to reach out for the true sense of life. Then spiritual unfoldment becomes a law to their human experience, takes hold of their thinking, and governs their lives.

Because divine Mind, or Principle, is infinite, it requires an infinitude of ideas to manifest its fullness. And each identity is distinct. We can be certain that those who have left the earth are being impelled by Mind to give up all that claims to obstruct spiritual unfoldment and to demonstrate their real identity, which is formed by Mind as Mind's own expression.

Instead of fearing for those who have passed to a state of probation after death, one can be at peace and trust God's care of all. The Father's ability to define Himself, assert His laws, preserve His identities, and continue His unfoldment is every moment dispelling the illusion of material sense, which has no power to perpetuate its claim to existence.

A tiny seed may seem insignificant, but through it is expressed the might that can move aside the heavy clod or split the obstructing rock above it. Similarly, the least manifestation of spiritual identity can and will expand into the full glory of a selfhood made in the likeness of God.

In the first chapter of Genesis, which sets forth the truth of creation, the seed within itself, appearing on "the third day," represents metaphorically the power of identity to unfold perpetually. Our Leader, Mrs. Eddy, says in "Science and Health with Key to the Scriptures" (p. 509), "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization."

Our own resurrection and that of those who have left this earth take place in the measure that spiritual identity is understood as the only selfhood of man and as the unfolding of Life forever and without interruption.

HELEN WOOD BAUMAN

"The basis of immortality"

THE prophets were instruments of Deity, God's spokesmen. They were possessed of spiritual discernment, which enabled them to perceive the facts of Spirit. Foretelling the future was only part of their prophesying. Their work was to share with men what was revealed to them of God. Prophecy was a divine gift; its purpose was to discern spiritual facts and to prove their reality.

Elijah is one of the better known prophets of the Old Testament. In fact, in the Glossary of Science and Health, Mrs. Eddy refers to this spiritual seer as a symbol of prophecy. Using the Greek form of his name, she defines "Elias" as, "Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality" (p. 585).

To one who has thought of immortality only as that which will concern him after he dies, the Science of Christ comes with an enlightening and comforting message. It explains that we experience immortality as we discern "the spiritual fact of whatever the material senses behold."

Many individuals would like to adjust their thought to spiritual facts; but even though they question the verity of the testimony of the material senses, they find themselves reluctant to repudiate such testimony. They feel that such repudiation would leave them in a vacuum. But that is not the case. Through discerning the spiritual facts of what is beheld by the senses, individuals become aware of reality. This has a profound effect upon their present human experience. The facts of health and uprightness appear where material sense is beholding disease and sin.

Holding to the spiritual facts

of what the material senses behold requires faith. This is, perhaps, what Paul referred to when he declared (II Cor. 5:7), "We walk by faith, not by sight." A spiritually enlightened faith makes spiritual realities available to men—such realities as spiritual understanding, spiritual power, health, holiness.

* * *

One of the hindrances to understanding immortality as interpreted in Christian Science is the theory that man is a product of material evolutionary and environmental processes. Yet most people have within them something that urges them to hope that there is a meaning to their existence that transcends the material interpretation of themselves. They are not satisfied with the explanation of material evolution. There are too many voids in the evolutionary theories, such as the mystery of how inanimate matter can become animate; how inorganic matter can become organic. People welcome an interpretation of their existence that brings them into conscious relationship with spiritual verities, and Christian Science provides that interpretation.

"Being is holiness, harmony, immortality," Mrs. Eddy writes on page 492 of Science and Health. And she continues: "It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light."

Not only is being, in its true sense, holy, harmonious, and immortal; it is holiness, harmony, immortality. This fact prophetically discerned gives a completely different interpretation from the one in which immortality is assumed to be a state that will concern one only after he dies. Such an assumption is apt to encourage one to believe that the subject of immortality is too speculative to give serious attention to. "Who knows what happens after death?" he may say. "I'll wait and see."

It is, however, the eternality of being, its timelessness, its nowness, that is its immortality. It is, therefore, not merely a future possibility but the present spiritual fact of being. We are really in immortality now, and if we approach the subject from a spiritual point of view, nothing can prevent us from gaining some understanding of what Paul meant when he wrote (II Cor. 4:18), "The things which are seen are temporal; but the things which are not seen are eternal."

The concept of immortality as the present fact of existence opens the door to tremendous opportunities for replacing the errors of material sense with the spiritual verities of being. The benefits which accrue as a result of adjusting our thought to the spiritual facts that constitute our very being increase abundantly.

"Immortality, exempt from age or decay, has a glory of its own,—the radiance of Soul," we read in Science and Health (p. 247). In Soul's clear radiancy we see and understand the perfect continuity of existence. Established on this basis, we are undisturbed by what the senses behold and the predictions they present regarding a material sense of existence. We keep our thought poised in divine Science, in which all that is real is proved to be indestructible. "The basis of immortality" is truly the ability to discern "the spiritual fact of whatever the material senses behold."

RALPH E. WAGERS

Notice

The regular announcement with regard to the Annual Meeting of The Mother Church and other meetings at that season appears in the May and June issues of *The Christian Science Journal.*

Notice to Correspondents

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested *to place their addresses on their letters and to write their signatures plainly.* Women are requested to use the title "Miss" or "Mrs.," as the fact may be, and to use their Christian names. The cooperation of correspondents is solicited.

Visitors Welcome

Chestnut Hill, Mass.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

Lynn, Mass.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

Washington, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to Roy Garrett Watson, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

Contributions

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

Promotion and Extension Fund
Television and Radio Fund
General Fund
Relief Fund (For General Relief Purposes)
Fund for Armed Services Activities
Charitable Institutions Fund
    (The Christian Science Pleasant View Home
    Christian Science Benevolent Association, Chestnut Hill, Massachusetts
    Christian Science Benevolent Association on Pacific Coast)

Please make all checks payable to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

ENGLAND

DURHAM — Sunderland: Richard L. Glendon, YMCA, Toward Rd., 7.30 p.m., Fri., May 18.

ESSEX — Chelmsford: Naomi Price, Shire Hall, 7.30 p.m., Fri., May 18.

HAMPSHIRE — Southampton: Naomi Price, Guildhall, Civic Centre, 7.30 p.m., Thurs., May 17.

NOTTINGHAMSHIRE — Mansfield: Naomi Price, Civic Hall, Leeming St., 3 p.m., Sun., May 13.

STAFFORDSHIRE — Wolverhampton: Naomi Price, Wulfrun Hall, Mitre Fold, 7.30 p.m., Mon., May 14.

SURREY — Sutton: Naomi Price, Church, 42 Cheam Rd., 8 p.m., Sat., May 19.

SUSSEX—Worthing (Second Church): Richard L. Glendon, Assembly Hall, Stoke Abbott Rd., 7 p.m., Mon., May 14.

WARWICKSHIRE—Coventry: Richard L. Glendon, Lecture Hall, Herbert Art Gallery and Museum, 8 p.m., Tues., May 15.

YORKSHIRE—Leeds (Third Church): Richard L. Glendon, Town Hall, 7.30 p.m., Thurs., May 17.

GERMANY

Berlin (Second Church): Frank T. Hord, Auditorium Maximum der Freien Universität Berlin, Dahlem, Garystrasse, 6 p.m., Sat., May 12. In German.

Bremen (Society, Vegesack): Frank T. Hord, Gerhard-Rohlfs-Schule, 8 p.m., Fri., Apr. 27. In German.

Frankfurt (Main) (Second Church): Frank T. Hord, Aula der Wöhlerschule, Mierendorffstrasse 6, 8 p.m., Thurs., May 17. In German.

Freiburg (Baden): Frank T. Hord, Kaufhaus-Saal am Münsterplatz, 4 p.m., Sat., May 19. In German.

SWITZERLAND

Lausanne: Lela May Aultman, Salle du cinéma, Palais de Beaulieu, 6.30 p.m., Tues., May 15. In English. French translation read 8.30 p.m.

UNITED STATES AND CANADA

(From April 29 to May 5, and some earlier dates)

CANADA

ALBERTA—Calgary: John D. Pickett, Church, 14th Ave. and Sixth St., S. W., 8 p.m., Fri., May 4.

BRITISH COLUMBIA — Chilliwack: John D. Pickett, IOOF Hall, 15 Hope St., 8 p.m., Mon., Apr. 30.

Kelowna: John D. Pickett, High School, 8.15 p.m., Tues., May 1.

Nelson: John D. Pickett, Church, 209 Baker St., 8 p.m., Thurs., May 3.

White Rock: John D. Pickett, Park Theatre, Marine Dr., 3 p.m., Sun., Apr. 29.

ONTARIO — Hamilton: Jules Cern, Church, 616 Main St., E., 3.15 p.m., Sun., Apr. 29.

Kingston: Jules Cern, Church, 121 Johnson St., 8.15 p.m., Fri., May 4.

ONTARIO (continued)

Oshawa: Jules Cern, Phillips School, N. Simcoe St., 8 p.m., Tues., May 1.

Toronto (First Church): Jules Cern, Massey Hall, 178 Victoria St., 8.15 p.m., Thurs., May 3.

Toronto (Fifth Church): Jules Cern, Church, 41 Chatsworth Dr., 8.15 p.m., Mon., Apr. 30.

UNITED STATES

CALIFORNIA — **Los Angeles** (Sixteenth Church): Ella H. Hay, Church, 5006 Ellenwood Dr., Eagle Rock, 8 p.m., Fri., May 4.

Los Angeles (Twenty-seventh Church): Ella H. Hay, Church, 2737 Sunset Blvd., 3 p.m., Sat., May 5.

Los Angeles (Forty-second Church): Martin Broones, San Fernando Valley Sportsmen's Club Bldg., 8001 Ventura Canyon, Van Nuys, 3 p.m., Sun., Apr. 29.

Los Angeles (Society, Watts): Charles Louis Reilly, Will Rogers Memorial Park, 1335 E. 103d St., 3 p.m., Sun., Apr. 29.

Montrose (Third Church, Glendale): Charles Louis Reilly, Church, 2406 Honolulu Ave., 8 p.m., Tues., May 1.

Valley Center: Charles Louis Reilly, Community Church, 3 p.m., Sat., May 5.

Whittier (Second Church): Charles Louis Reilly, Church, 1005 S. Catalina Ave., 8 p.m., Thurs., May 3.

COLORADO—**Denver** (First Church): Arnold H. Exo, Church, 1401 Logan St., 8 p.m., Mon., Apr. 30.

Denver (Fifth Church): Arnold H. Exo, Church, E. Colfax Ave. and Columbine St., 8 p.m., Tues., May 1.

Pueblo (First Church): Arnold H. Exo, Little Theater, Pueblo College, 900 W. Orman Ave., 3 p.m., Sun., Apr. 29.

CONNECTICUT — **Hartford** (Second Church): Gordon F. Campbell, Church, 129 Lafayette St., 8.15 p.m., Thurs., May 3.

New Haven: Gordon F. Campbell, Church, 691 Whitney Ave., 8.15 p.m., Tues., May 1.

IDAHO — **Sandpoint:** Mary Wellington Gale, Community Hall, 3 p.m., Sun., Apr. 29.

ILLINOIS—**Dixon:** Ralph W. Cessna, Loveland Community Bldg., 513 W. Second St., 8 p.m., Mon., Apr. 30.

Evanston (First Church): Charles M. Carr, Church, Chicago Ave. and Grove, 8 p.m., Fri., May 4.

Harvey: Gertrude E. Velguth, Church, 155th and Myrtle Ave., 3.30 p.m., Sun., Apr. 29.

Homewood: Gordon H. Smith, James Hart School, 183d St. and Aberdeen, 3.30 p.m., Sun., Apr. 29.

Jerseyville: Paul K. Wavro, Church, Washington and Carpenter Sts., 8 p.m., Thurs., May 3.

Oak Park (First Church): Ralph W. Cessna, Church, 200 N. Oak Park Ave., 8 p.m., Fri., May 4.

Ottawa: Gertrude E. Velguth, Church, 8 p.m., Tues., May 1.

Park Ridge: Gertrude E. Velguth, Church, 330 Touhy Ave., 8 p.m., Mon., Apr. 30.

Peoria (First Church): Charles M. Carr, Church, 1001 Hamilton Blvd., 8.15 p.m., Mon., Apr. 30.

Rock Island: Paul K. Wavro, Church, Seventh Ave. and 22nd St., 8 p.m., Fri., May 4.

Springfield (First Church): Otto G. Ziegenhagen, Centennial Bldg., 3 p.m., Sun., Apr. 29.

Villa Park: Gordon H. Smith, Church, 400 S. Summit, 8 p.m., Mon., Apr. 30.

Wheaton: Charles M. Carr, Church, 327 N. Main St., 8.15 p.m., Thurs., May 3.

INDIANA — **Anderson:** Lecture date changed from Apr. 24 to Apr. 16.

Gary (First Church): Gordon H. Smith, Church, 1110 W. Fifth Ave., 8 p.m., Fri., May 4.

Hobart: Howard H. Irwin, Church, 8 p.m., Thurs., Apr. 26.

Indianapolis (Second Church): Otto G. Ziegenhagen, Church, 1201 N. Delaware St., 8 p.m., Thurs., May 3.

Logansport: Gordon H. Smith, Church, Ninth and North St., 8 p.m., Sat., May 5.

INDIANA (continued)

New Albany: Otto G. Ziegenhagen, National Guard Armory, Grant Line Rd. (State Road 111), 8.15 p.m., Sat., May 5.

Rensselaer: Gordon H. Smith, Church, Van Rensselaer and Clark Sts., 8 p.m., Thurs., May 3.

Terre Haute: Otto G. Ziegenhagen, Church, Sixth and Swan Sts., 8 p.m., Tues., May 1.

IOWA — **Cedar Rapids:** Charles M. Carr, Church, 1242 Second Ave., S. E., 3 p.m., Sun., Apr. 29.

Dubuque: Ralph W. Cessna, Church, Ninth and Bluff St., 3 p.m., Sun., Apr. 29.

KANSAS — **Iola:** Howard H. Irwin, Church, East and Sycamore Sts., 8 p.m., Fri., May 4.

McPherson: Paul K. Wavro, Congregational Church, 3 p.m., Sun., Apr. 29.

Pittsburg: Arch Bailey, Church, 302 W. Euclid, 8 p.m., Thurs., May 3.

Wichita (First Church): Howard H. Irwin, Palace Theater, 311 E. Douglas, 11.40 a.m., Thurs., May 3.

LOUISIANA — **Shreveport** (First Church): Hazel R. Harrison, Church, 3201 Centenary, 8 p.m., Tues., May 1.

MASSACHUSETTS — **Springfield** (First Church): Gordon F. Campbell, Church, 599 State St., 8.15 p.m., Fri., May 4.

MICHIGAN — **Albion:** Elbert R. Slaughter, Harrington Elementary School, 100 N. Clark St., 3.30 p.m., Sun., Apr. 29.

Allegan: Wilson M. Riley, Griswold Auditorium, Hubbard St., 4 p.m., Sun., Apr. 29.

Detroit (First Church): Wilson M. Riley, Detroit Institute of Arts, 5200 Woodward Ave., 8 p.m., Tues., May 1.

Greenville: Wilson M. Riley, Church, 715 S. Baldwin St., 8.15 p.m., Mon., Apr. 30.

Milford: Gertrude E. Velguth, Church, 905 E. Commerce Rd., 8 p.m., Thurs., May 3.

MINNESOTA — **Mankato:** Neil H. Bowles, Church, Second and Warren Sts., 8 p.m., Fri., May 4.

Minneapolis (Third Church): Neil H. Bowles, Church, 42nd St. and Xerxes Ave., S., 8 p.m., Thurs., May 3.

Minneapolis (Sixth Church): Neil H. Bowles, Church, 821 Summit Ave., 8 p.m., Mon., Apr. 30.

St. Paul (Second Church): Neil H. Bowles, Church, 2315 Highland Parkway, 8 p.m., Tues., May 1.

MISSISSIPPI—**Natchez:** Arch Bailey, Church, 206 Main St., 3.30 p.m., Sun., Apr. 29.

MISSOURI — **Clayton** (auspices First Church, Creve Coeur): Howard H. Irwin, Clayton Masonic Temple, 222 N. Brentwood, 3.30 p.m., Sun., Apr. 29.

Kansas City (First Church): Paul K. Wavro, Church, Forest Ave. and Ninth St., 8 p.m., Mon., Apr. 30.

Kansas City (Third Church): Arch Bailey, Church, 3953 Walnut St., 8 p.m., Fri., May 4.

Kansas City (Seventh Church): Arnold H. Exo, Plaza Theater, 4701 Wyandotte, 12 m., Fri., May 4.

Kansas City (Ninth Church): Paul K. Wavro, Little Theater, Municipal Auditorium, 8 p.m., Tues., May 1.

NEBRASKA — **McCook:** Paul K. Wavro, County Court House, South Entrance, 8 p.m., Thurs., Apr. 26.

Omaha (Second Church): Martin Broones, Church, 4025 Davenport St., 8 p.m., Fri., May 4.

NEW MEXICO—**Albuquerque:** Hazel R. Harrison, Church, 500 Richmond Pl., N. E., 8 p.m., Thurs., May 3.

NEW YORK—**Bayside, L. I.:** Geith A. Plimmer, Church, 215–15 43d Ave., 8.30 p.m., Tues., May 1.

Oswego: Wilson M. Riley, Church, 19 W. Mohawk St., 8 p.m., Thurs., May 3.

St. Albans: Gordon F. Campbell, Church, 188–21 Suffolk Dr., 3.30 p.m., Sun., Apr. 29.

Tarrytown: Gordon F. Campbell, Hackley School, 293 Benedict Ave., 8.15 p.m., Mon., Apr. 30.

OHIO—Mansfield: Georgina Tennant, Church, Marion Ave. and Wood St., 3 p.m., Sun., Apr. 29.

Sandusky: Elbert R. Slaughter, Church, 128 E. Adams St., 8 p.m., Mon., Apr. 30.

Willoughby: Elbert R. Slaughter, South High School, 5000 Shankland Rd., 8 p.m., Thurs., May 3.

OKLAHOMA — Bartlesville: Howard H. Irwin, Central High School, 8 p.m., Tues., May 1.

Oklahoma City (Fourth Church): Ella H. Hay, Avery Chapel, A. M. E. Church, 1425 N. Kelham Ave., 8.15 p.m., Tues., May 1.

Okmulgee: Howard H. Irwin, Church, 305 W. Eighth St., 8 p.m., Mon., Apr. 30.

Tulsa (Sixth Church): Ella H. Hay, Municipal Theater, 3 p.m., Sun., Apr. 29.

PENNSYLVANIA — Corry: Elbert R. Slaughter, Corry Area High School, 8 p.m., Sat., May 5.

Elkins Park: Wilson M. Riley, Church, Church and Stahr Rds., 8 p.m., Fri., May 4.

Glenside: Geith A. Plimmer, Church, 8.15 p.m., Mon., Apr. 30.

McKeesport: Elbert R. Slaughter, Church, 1028 Fawcett Ave., 8.15 p.m., Tues., May 1.

New Castle: Georgina Tennant, Church, 334 E. Moody Ave., 8.15 p.m., Tues., May 1.

Philadelphia (Second Church): Georgina Tennant, Church, 5443 Greene St., 8.15 p.m., Thurs., May 3.

Phoenixville: Geith A. Plimmer, Masonic Hall, Church and Main Sts., 3.15 p.m., Sun., Apr. 29.

Williamsport: Georgina Tennant, Lycoming Hotel, 8.15 p.m., Fri., May 4.

TEXAS—Beaumont: Hazel R. Harrison, Church, 3.30 p.m., Sun., Apr. 29.

Eastland: Ella H. Hay, Church, Plummer and Lamar Sts., 8 p.m., Mon., Apr. 30.

Laredo: Arch Bailey, Church, 1819 Houston St., 8 p.m., Mon., Apr. 23.

WASHINGTON — Seattle (joint lecture): Mary Wellington Gale, Palomar Theater, Third and University, 12.10 p.m., Tues., May 1.

Yakima: Mary Wellington Gale, Church, 101 N. Naches Ave., 8 p.m., Thurs., May 3.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

Instructions to Librarians

ORDERS FOR MRS. EDDY'S WRITINGS: All orders for the writings of Mary Baker Eddy, and remittances therefor, should be sent to CHARLES HENRY GABRIEL, Publishers' Agent, One Norway Street, Boston 15, Massachusetts, U. S. A.

ALL OTHER ORDERS: All orders for the Christian Science periodicals, Bibles, biographies, Hymnals, and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.

The Bible Speaks to You

RADIO PROGRAM No. 2

"Bless them that curse you"

HOST: The most destructive force in the world is common garden variety hatred. I say "garden variety" because it crops out in the lives of ordinary people—in a heedless flash of anger, in bitterness among neighbors, in divorce, in the nursing of family feuds. This kind of thinking is the dynamite that explodes, causing catastrophe.

Harry and Bonaro Overstreet have said in their book "The Mind Alive" (p. 239): "The world's misery today is a report on multiple conflicts, large and small, that have got out of hand. The winds of hostility that men have sown have become the whirlwinds that threaten to destroy them."

But hate and catastrophe are not necessary. As the Overstreets say (p. 235), "If we take all the struggles, big and little, that tear life to shreds, we realize that those that could and should be resolved far outnumber those in which differences are basic and irreconcilable."

SPEAKER: I agree with that statement, but I'd go further. Hate is never necessary. When we learn this, we realize that there isn't a single conflict that can't be resolved.

HOST: But suppose a person is the victim of deceit, injustice, slander?

SPEAKER: Well, there is an answer. It's so radical that people have often shunned it. But it's so effective that we owe it to ourselves to explore it thoroughly. It's in the Bible—in the teachings of Christ Jesus (Matt. 5:43–45):

> "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

And from I John (2:8; 4:7, 16):

> "The darkness is past, and the true light now shineth"; "Beloved, let us love one another: for love is

[*The above is substantially the text of the program released for broadcast the weekend of April 13–15 in the radio series, "The Bible Speaks to You," heard internationally over more than 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.*]

of God"; "God is love; and he that dwelleth in love dwelleth in God, and God in him."

HOST: As you said earlier, the counsel contained in those Bible statements is quite radical, so radical, in fact, that some of our listeners might say, "You just can't adopt such an attitude of love when you're faced with the hard realities of life, when, for example, you've been made to suffer through the injustice or malice, the unfaithfulness or deceit, of someone else."

SPEAKER: That's not an unusual reaction. But suppose we are suffering as a result of what someone else has done. Right there we're faced with making a choice. What should we do? Maybe it seems justifiable to hate the person who's responsible. Many might make that choice and for years hold a grudge or nurse a feeling of cold fury or maybe even hunt for a way to get even.

But that way wrecks human happiness. The Discoverer and Founder of Christian Science, Mary Baker Eddy, counsels (Miscellaneous Writings, p. 12), "Hate no one; for hatred is a plague-spot that spreads its virus and kills at last." She also says (*ibid.*), "If you have been badly wronged, forgive and forget."

HOST: So we face a choice: either hating or forgiving; and by hating we only harm ourselves, as you've indicated. Yet people have found it hard to follow the command of Jesus to "bless them that curse you."

SPEAKER: Yes, but I believe that the secret of forgiving is found in that verse, "The darkness is past, and the true light now shineth." This true light is the light of the Christ, the spiritual illumination which brings us a sense of God as all-powerful Love and of man as always expressing this Love.

So instead of returning insult for insult, hate for hate, why not look beyond what seems to be and try to see the situation in this true light? What's needed is a change in our own thinking, and the place to start is not with the situation but with God.

In the light of the Christ, the true idea of God, we see that God, who is all-inclusive divine Love, is a God of mercy as well as of justice. He is a God whose protecting power is always with us, a God whose healing and saving truth dissolves hatred and establishes harmony in our relationships.

This gives us a clearer view of what man really is: spiritual, perfect, God's own likeness. Maybe we've been accepting the notion that each mortal has his own private mind that makes him capable of hating, deceiving, or misunderstanding. But that's not so.

This is brought out in "Science and Health with Key to the Scriptures" where Mrs. Eddy writes (p. 467): "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established."

The power of divine Love actually transforms human lives. This was illustrated in the experience of a man who lived on a large island in the Caribbean some years ago.

HOST: The problem was that tenants on the adjoining farm kept stealing or damaging his property. The owner gave him no satisfaction; there were quarrels, and a bitter hatred grew up between the two men. After one flagrant incident our friend was so furious he declared he'd drag his neighbor into court. So the next day he mounted his horse and rode off to have his neighbor arrested, even if he had to take over the law himself.

But as he rode along a strange thing happened. Suddenly he was filled with a new and overwhelming feeling, a spiritual peace. The hatred was gone. He dismounted and stood under a tree for fifteen or twenty minutes trying to figure out what had happened.

Finally he noticed two men approaching on horseback. It was the neighbor and the mayor of the town who had come along hoping to prevent violence. The mayor spoke of his friendship for both men and asked them if they couldn't settle their quarrels.

Almost without realizing it, our friend found himself saying, "Yes, Mayor, from now on this man and I are going to be friends."

The two men shook hands. They declared their forgiveness. The issue was settled, and they had no further quarrels.

Our friend never felt the same after this experience. He couldn't understand what had happened. But about a year later, on a visit to New York City, he heard of Christian Science and started reading Science and Health. As he read he began to feel that somehow it held the answer.

Then after returning to the island he learned that a small group of Christian Scientists were holding church services. One day he attended and was astonished to see his old neighbor there. He shook hands with him and asked, "Are you a Christian Scientist?"

"No," he said, "not exactly. But my wife is, and I generally go to church with her." Then the neighbor said something else, almost hesitantly, which answered the riddle of what had happened that afternoon on the country road. "It might interest you to know," he said, "that my wife is a Christian Science practitioner. That day when you and I met on the road, she was at home praying."

The pieces of the puzzle fell into place. That woman's prayer had healed him and his neighbor of hatred. It was the power of God, divine Love, which had replaced the hatred with love, the strife with goodwill.

Our Sunday Schools

Know Your Subject

"What must I know and do to be a good teacher?" a newly appointed Sunday School teacher asked herself. The answer came as she recalled the following experience.

Shortly before retiring from the teaching profession, she attended a faculty meeting conducted by a university professor who presented the results of his survey of the weaknesses in his vocation. This survey indicated that one of the greatest weaknesses was the teacher's ignorance of his subject. Not all mathematics teachers had an application of their subject to new scientific fields; some English teachers did not use correct grammar; likewise, history teachers sometimes knew only dates and names of campaigns, rather than the underlying causes and ultimate achievements. Occasionally foreign language teachers knew how to conjugate verbs with mathematical accuracy, but could not speak the language. His parting admonition was, "Know your subject; then the method for teaching it will be secondary, and students will learn."

She pondered not for hours, but for days and weeks the statement from "Science and Health with Key to the Scriptures" by our Leader, Mary Baker Eddy: "The teacher must know the truth himself. He must live it and love it, or he cannot impart it to others" (p. 452). She saw the importance of accuracy and a thoroughgoing understanding of her subject.

Through her steadfast devotion, the Sunday School teacher became closer to God and more aware of His omnipresence and all-encompassing Love. She realized that she was not doing the teaching, but that it was Love's outpouring that influences and teaches the pupils. Love reveals what they need to know and the manner in which they can best receive it. She remembered a Sunday School experience she had had in early childhood. Though not a learned woman, her teacher in a simple and loving manner spoke so convincingly of God as Love and of God's love for each one of them that the youngsters listened with rapt attention and always behaved.

The newly appointed teacher knew that the law of Love was operating now as then and that each one of her own pupils would respond to Love's warmth and impartiality. As a result, her study of the current Lesson-Sermon in the *Christian Science Quarterly* took on new vitality and interest. She made mental notes of everything that she thought would apply to the pupils' daily experience.

By rereading some of Mrs. Eddy's biographies, the teacher found that she could portray a clearer picture of our Leader's place in the Christian Science movement. A thorough knowledge of the current Lesson-Sermon, as well as its relation to a particular Commandment or Beatitude, plus additional background information of Bible stories not a part of the Lesson-Sermon and their spiritual significance and practicability, enriched the teacher's experience and, in turn, that of the pupils. Selection of suitable home assignments for the class rounded out her weekly preparation.

Perhaps the most important unfoldment was to be alert and awake to the challenge the world presents young people today. She knew she must never condemn the individual but that through communion with God man's true status and worth as the son of God would be revealed. When she impersonalized error in thought, the pupils were uplifted, refreshed, and purified, not always knowing why.

Daily she held to these facts, knowing that as God's reflection she knew, and knew she knew, what she needed to know.

The following example illustrates the results of such earnest work. For several months a boy had been very argumentative and showed an unwillingness to accept Christian Science as a provable Science, as well as its irrefutable logic. Now prayerfully prepared, inspired, and alert, the teacher confidently faced the situation with compassionate love and patience. Soon the boy changed his attitude to one of loving cooperation. His attitude in day school changed, and his grades finally met the requirements for entrance into a military academy. His fellow students came to accept him, and his day school teachers learned to love him.

The teacher had proved in her experience the great value of these words of Mrs. Eddy found in Science and Health (p. 495): "Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love."

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on April 29, 1962.]

THE DEAD (Prov. 21:16)
The word *repha'im*, thus translated, comes from a basic Hebrew root which is used in various senses, including that of to sink, relax, withdraw, weaken, enfeeble, dishearten, abandon, let go, attitudes which, if unguarded, might well result in death.

EVANGELIZED
(*e-van'je-lizd*—first *e* as in *e*vent, second as in sil*e*nt, *a* as in *a*dd, *i* as in *i*ce). "Evangelize" is from the Greek *euangelion* (good tidings) and means to instruct in the gospel, to preach the gospel to.

CONFORMABLE (Phil. 3:10)
(*kon-for'ma-b'l*—first *o* as in c*o*nnect, second as in *o*rb, *a* as in sof*a*). Souter indicates that, as used in this verse, the Greek *summorphizomenos* means being made to share the experience of.

ASSIDUOUSLY
(*a-sif'u-us-ly*—*a* as in *a*ccount, *i* as in *i*s, first *u* as in *u*nite, second as in circ*u*s, *y* as in sleep*y*). Unremittingly; persistently.

THE BUSH (Luke 20:37)
The Jews often referred to certain sections of the Old Testament by some particularly outstanding word or idea occurring in them. Thus Exodus, Chapter 3, was commonly described as "the Bush," because of its references to the revelation which came to Moses at the burning bush (note especially verses 2 and 6). Weymouth suggests, "the passage about the Bush."

MANY SHALL BE PURIFIED, AND MADE WHITE, AND TRIED (Dan. 12:10)
The Hebrew verb here rendered "be purified" means literally "to purify oneself or show oneself pure"; while "to be made white" means, more strictly, "to make oneself white."

CORRUPTIBLE . . . MORTAL (I Cor. 15:53)
The Greek words thus translated are both in the neuter and not in the masculine gender. In view of this fact, Moffatt renders the passage thus: "This perishing body must be invested with the imperishable, and this mortal body invested with immortality."

TRANSLATION
Although this word is widely used in the sense of a rendering, or the process of rendering, from one language into another, it can also mean, as in this context, the removal, transfer, or conveyance from one place or condition to another, as "translation into another sphere" (Science and Health, p. 36).

TESTIMONIES
of Christian Science Healing

My introduction to Christian Science came over twenty-eight years ago, when I was very ill, having been unconscious most of the time for nine days. The doctor attending me proposed that I should have an operation as a possible help, but he could give little assurance of its success.

The family with whom I was living at this time were interested in Christian Science, and I learned that healings are accomplished through prayer alone in Science. I was assured that this religion could heal me; so I decided to dismiss the doctor and ask for Christian Science treatment from a practitioner. The practitioner began prayerful work for me one Thursday, and by noon on the following Saturday my bodily functions were normal. I soon regained my strength and the weight I had lost.

Since then I have had many other healings; but more important than these is the change that has taken place in my thinking. Christian Science has opened a new world to me. Resentment, selfishness, criticism, envy, and many other false traits of character have been overcome to some degree as I have learned more of God and have tried to express the loving, spiritual qualities that man, made in His image and likeness, must express. Christian Science is a joyous way of Life. It does meet all our needs, as I have found, and it never fails us if it is applied correctly.

I am grateful for the privilege of completing the three-year training course for nurses at a Christian Science Benevolent Association Sanatorium. I received many healings and blessings from this experience, which gave me the practical wisdom and knowledge necessary to serve others. I am grateful for every activity of the Christian Science movement and for all those who are supporting the work of our faithful and beloved Leader, Mary Baker Eddy, whose love

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

for mankind was evidenced in her selfless discipleship of Christ Jesus. My desire to love more and to serve better each day makes my days happy.—(Mrs.) EMMA T. BUTTERFIELD, Los Angeles, California.

* * *

My first healing in Christian Science took place when I was four years old. At that time my eyes had to be bathed open each morning, and the doctors gave little hope of my being able to see properly. Through the prayerful work in Science of an aunt and uncle, with whom I was living at the time, I had a complete healing. I have never had to wear glasses.

My wife and I have had many proofs in our home of the healing efficacy of Christian Science. Our two children were enrolled in the Sunday School at an early age. I am very grateful that they have both continued their study of Science since leaving the Sunday School. We have received protection on many occasions while traveling by motorcar or by aircraft.

One day about two years ago I became suddenly ill while I was at work. It was shortly after lunch, and when the condition continued I requested that I be taken home, explaining that I was a Christian Scientist and did not want medical treatment. My request was granted, and I was driven home because it did not seem wise for me to drive. Just before leaving the office I telephoned my wife at the office where she worked, and all I was able to say was, "Help me."

During the ride home I held to "the scientific statement of being," which is found on page 468 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and which includes this truth: "Spirit is God, and man is His image and likeness." After arriving home, I continued declaring the truths of being which we are taught in Christian Science. It was a Wednesday, and since I was due to usher at the testimony meeting in a branch church that evening, it appeared that I might have to telephone for a substitute. However, with the assistance of my wife's prayers I was able to usher.

I went back to work the next morning, much to the surprise of my fellow workers. Since I am in the Air Force, I was required to report to the medical officer for an examination, after which he said he could find nothing wrong. I was grateful for this healing and particularly for being given the freedom to have Christian Science treatment instead of medical treatment.

I am sincerely grateful for membership in The Mother Church and in a branch church and for class instruction, and I feel that each day I am gaining a better understanding of God.—Frederick W. Robinson, Edmonton, Alberta, Canada.

* * *

I have received the blessings of Christian Science for more than fifty years, and I wish now to express my appreciation of and gratitude for them.

I did not take up the study of Science for physical healing, but a friend, who had herself had a healing through its application, explained something of it to me. Her explanation of the allness of God, good, so appealed to me that I wished to know more of Science and began to study it.

During the many years since, I have witnessed many wonderful healings through the application of Truth. When our daughter was born, she did not express any life. The unusual part of this experience was that neither doubt nor fear entered my thought for one moment. I was conscious only of the allness of Life. The Christian Science practitioner who was present prayed for the baby, with the result that the picture soon changed, and the baby was alive and well.

At one time one of our sons was driving in the country. On coming to a sharp turn, which he was not aware of, he ran off the road into a tree on his side of the car. He was injured, but managed to get to a telephone to call us. My husband and another son went for him. We prayed during the afternoon for him, and thought the difficulty had been overcome; but at night after he had retired, I heard him crying.

I went to him and found that he could not move because of severe pain in one leg from the hip down. Pictures came to my thought of an ambulance coming and taking him to the hospital and of something radically wrong with him being found there. Immediately these words came to me so forcibly that I voiced them aloud to mortal mind: "You devil, you would like to frighten me, wouldn't you? Well, you can't do it!"

I had just said it when the boy kicked off the covers, jumped out of bed, walked out into the hall, and said, "I am all right." I had seen so clearly that the pictures which had come to me were only suggestions, that they had no power to frighten me, and with the removal of my fear, healing was evidenced.

Our two sons had wonderful protection in active service all through World War II.

Words cannot fully express my grateful appreciation of our beloved Leader and of all that Christian Science has meant to me. I am grateful indeed for membership in The Mother Church and for activity in a branch church. I am grateful too for class instruction and the ever-helpful yearly association meeting. All these privileges have meant much to me in my progress from sense to Soul. —(Mrs.) VERA M. SCHAFER, Jackson, Michigan.

* * *

CHRISTIAN SCIENCE gave me immeasurable help in meeting and mastering sorrow when two members of my family passed on. On the first occasion the shock was sudden, and the struggle to rise above it was severe. I continued to search the Bible and the writings of our Leader and to study prayerfully. The first relief came with the desire to help another who was also seeking an understanding of God's allness. Gradually it became very clear to me that man, the expression of divine Life, cannot die and that grief and separation are entirely without divine authority.

This verse from the Bible was a staff upon which I leaned and from which I derived great comfort and confidence (Matt. 26: 53): "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" My desire to abide by the absolute teaching of Science led me to the firm conviction that I would never again need to repeat the struggle I had gone through.

As a consequence, when my husband passed on five years later, after many years of happy companionship, I was able at once to realize the unreality of death. Many sustaining statements of truth came to my thought; and I did not stand in awe of death, nor was I devastated by it. I am grateful for the statement Mrs. Eddy makes in Science and Health (p. 250), "Science reveals Life as not being at the mercy of death, nor will Science admit that happiness is ever the sport of circumstance."

I am also happy to testify to the healing of a stomach ailment through the prayers of a practitioner. I began to experience periods of extreme pain and nausea which recurred periodically during the course of a year. The last one was very severe, but with treatment from the practitioner and full reliance on Science, I experienced a complete healing. I am truly grateful.—(Mrs.) HELEN V. WHITE, Davenport, Iowa.

* * *

[Original in French]

FOR about forty years Christian Science has been to me the pearl of great price. Every time I have applied its rules honestly, conscientiously, and persistently, it has met my needs.

I had been living in a certain pension for almost a year when I was abruptly told that I must look for another place to live. The landlord and his whole family, as well as some of the boarders, were opposed to Christian Science, and they had just learned that I was a Christian Scientist.

I turned to God completely and put the problem into His hands; He alone could solve it. Then with the aid of the Concordances to Mrs. Eddy's writings, I studied everything relating to animal magnetism. I went on to study references to "home" and the "kingdom of heaven," and the spiritual qualities which comprise them and which I wanted to see manifested in my experience.

I tried to turn my thought away from the person who had instigated the trouble, because I understood that this was not merely a conflict of personalities. It was the resistance of mortal mind to Truth that needed to be seen as powerless. Having studied and prayed in this manner for a long time, I regained my calm and was able to appear at meals smiling and friendly toward everyone just as though nothing had occurred, even though much hatred was expressed toward me.

Several days later, I received a registered letter repeating the notice to leave unless I renounced Christian Science completely. If I did not renounce it, I was to leave the pension almost immediately. During this time I lived very close to God, so that I might continually be ready to hear what He would tell me.

About a week before I had to leave the pension an acquaintance told me of a room in which I could live and a place to store my furniture, which would be at my disposal from the date I needed it until I found a better solution. The same day a friend offered me a room, available at once, where I could stay while awaiting the solution of my problem. I was sure, however, that this was not the whole demonstration, for I understood that in God's spiritual universe everything is always complete and perfect. I felt I should not have to accept a temporary and partial solution to the problem.

One night, while I was praying, the thought came very clearly to me that a problem is never solved through anger but through love. Mrs. Eddy tells us in Science and Health that "Love is the liberator" (p. 225). And I asked myself, "But how?" I received the answer, "Through forgiveness, as you forgive your debtors!" I returned to my books and studied what our Leader says on this subject. After a little while my thought became clear. I was full of joy, and with real humility I could say: "Father, I am ready to do Your will. Show me the way."

A little later, when the daughter of the house brought me my lunch, she brought also her parents' apologies, their regrets for having wronged me, their hope that I would forgive them, and their wish not to put any time limit on my departure. I need not leave until I had found another permanent place to live in!

The next morning I received a telephone message from the one to whom I had let my own apartment three years before. She offered to return it to me with various improvements and new fixtures added. Before this expression of the infinitude of God's goodness, I was speechless, and over the telephone I could only repeat, "Thank You, God!"

My gratitude for Christian Science is boundless, and I thank God for having inspired Mrs. Eddy and for having divinely designated her to reveal to us the promised Comforter. — (Miss) ALICE VERNEY, Geneva, Switzerland.

* * *

AT a time when our family was experiencing illness, lack, and inharmonies of all sorts, a friend offered me a copy of *The Christian Science Journal*. A few days later I had an impelling desire to visit a Christian Science practitioner, having learned about practitioners for the first time from the *Journal*. I have never forgotten the spiritual light that came to me from that visit.

I listened carefully as the practitioner talked of God's love and of His tender care and protection of His children. The authority and conviction with which she spoke led me to believe that here was the God I had not known but had always longed to know. My hope soared, and my spirit was strengthened.

As I left she gave me a copy of the Christian Science textbook, Science and Health by Mrs. Eddy. It became my constant companion. I carefully pondered the ideas presented therein and welcomed each unfoldment as joyously as one greeting a long-awaited friend. The ills and fears—the extreme nervousness, moodiness, melancholy, and sense of insecurity—that had bound me began to fade, and there was such a change in my attitude that my family and friends noticed it. My husband soon joined me in my study, and other members of the family became interested in Science. What a privilege it is to share this wonderful truth with those ready to receive its blessing!

Thanks to what they learned in the Christian Science Sunday School, our two children had a happy, fearless, and healthy childhood. Minor difficulties, such as sprains, cuts, bruises, colds, earache, tonsillitis, burns, and children's diseases, so called, have been healed quickly and joyfully without medical attention. We have relied solely upon the teaching and practice of Christian Science to meet our every need.

On one occasion our son was immediately healed of a high fever. He had lain sleeping, although feverish, for several hours. My husband and I worked prayerfully and studied diligently from the Bible and the Christian Science textbook throughout the day. By late afternoon the boy's condition was alarming, and we could not quiet our sense of fear; so we felt it would be wise to call a practitioner for help. But on my way to the telephone the thought came to me very strongly, "What about gratitude?"

Awakened by this question, I stood right where I was and turned my thought entirely to the contemplation of God as the source of all good and of man as the reflection of this eternal good. As I remembered all the joy, inspiration, and love that Christian Science had brought us, I realized, as never before, the meaning of Mrs. Eddy's words from Science and Health (p. 14), "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth."

In that moment I knew that God is omnipresent, and I felt wonderfully happy and free. Within minutes our son was standing by my side. There was no sign of weakness or abnormality of any kind; he was well. And there has never been a return of fever in our family.

At a time when we had no money for extras and a very limited sense of supply, the urgent desire for class instruction in Christian Science was brought to joyful fulfillment for both my husband and me. Wanting this to be a demonstration of divine Love's fulfillment, we placed the desire in God's hands, then listened for direction.

By holding constantly to a purer sense of love, obedience, understanding, and gratitude for the good already unfolded, within the year we both were able to have this heavenly experience from the teacher of our choice in a city a thousand miles from our home. The proof of divine Love's provision at that time was so complete that each succeeding year the way has opened for us to attend the association meeting, which we feel is necessary for our continued spiritual growth.

I am indebted to those who have been a great help to me along the way, to the practitioners who have patiently listened to and encouraged me, to friends for the inspiration, love, and understanding they have expressed, and especially to God for our dear Leader, who has given us so much. May my debt of gratitude be paid through more unselfed devotion in serving the Christian Science movement. — (Mrs.) MARTHA D. ROYSE, Lexington, Kentucky.

* * *

MY mother and I were introduced to Christian Science when I was a young child. It was immediately accepted as our way of Life. Though it was a number of years before I became a member of a Church of Christ, Scientist, I am grateful for a mother who was a stanch church worker for many years and who kept my feet on the upward path.

What was perhaps my most important healing took place a good many years ago. Though I always carried a Bible and a copy of Science and Health by Mrs. Eddy wherever I went, I had strayed quite far from what they teach. I was smoking one cigarette after another.

One day I picked up Science and Health and began reading. I must have read for about two hours. When I laid the book down, no particular passage stood out to me; but my thought had become so enlightened with the truth that I promised myself I was really going to study Christian Science and learn all I could about it. This yearning for holiness at that moment replaced my desire for tobacco. I have not smoked again.

At one time I had a headache for several days and then lost my sight. My father insisted on calling a doctor, and I must admit I was willing for him to do so. For several days the doctor gave me pills, which did no good at all. The pain and the blindness continued.

Finally, I asked my mother to dismiss the kind doctor, and said that we would work it out in Christian Science. My mother did all the prayerful work. Also, she read to me for many hours. On the third day after I turned to Science, though there was still some pain, I began to see a little light. By the end of the week the healing was complete.

I have had many lessons to learn and many erroneous traits of character to eradicate. During this change of thought I was healed of severe asthma. To aid in this healing, I called on my teacher in Christian Science, whose understanding of Truth and whose ability to apply it were very helpful.

With the workable knowledge of Science which I gained from class instruction, I was later able to erase in great measure a sense of self from my thinking. With the help of the Concordances, I looked up and read almost everything on that subject in the Bible and Mrs. Eddy's writings. The result was a complete healing of an abdominal enlargement. I had prayed about this subject of self over a period of weeks. Then one night, while reading before retiring, I gained a great peace. I really grasped the fact that man's true selfhood is an idea in Mind. When I arose the next morning, my size was normal.

For all these and many other healings and instances of protection, I am grateful to God. I have been blessed too in the companionship of my husband, who is a devoted worker in the branch church of which we are members. My gratitude for membership in this church and the opportunity to serve it are unbounded. Through church membership and activity, we progress in our understanding of Truth, as we long to do. — (Mrs.) Violet L. S. Jiroushek, Wichita, Kansas.

Signs of the Times

The Rev. Dr. Robert J. McCracken
The Riverside Church, New York
in a sermon, published by the
National Council of Churches of Christ
New York, New York

If there is any moral and spiritual education going on within us, such as gives value to human personality, it is evident not only that the process is unfinished with any one of us when death comes, but also that it should never have been begun, if it was destined to end after a few years. . . .

The eager expectation of a new life beyond death stands out on page after page of the New Testament. . . . Christ by His Resurrection has turned surmise into certitude: on the one hand personal certitude about death and the victory achieved over it, the Kingdom of heaven open to all believers; on the other hand, cosmic certitude about the nature of reality, the spirituality of the universe, the sovereignty of God. . . .

Easter is the vindication of Jesus and all He stands for. It is an assurance of the ultimate triumph of right over wrong. We know from the Resurrection that the universe is on the side of justice and truth. This is not a world where evil is supreme. "Thine is the kingdom, and the power, and the glory, for ever."

These are tremendous affirmations to make. There is much that seems to belie them. The present state of the world, for example. . . . But things are not always what they seem. . . . We err if we think the only permanent forces in the world are material. . . . There are spiritual forces at work . . . against which Caiaphas and Pilate and all persistent violators of the moral order pit themselves in vain.

Life will work out only one way, and that is God's way revealed by Christ. If a man, a nation, a civilization chooses a different way, however prosperous it may appear for a time, if it is not God's way, if it flouts His moral order, it will lead inexorably to decline and disaster. . . . In the agelong conflict of which history is the arena—the conflict between good and evil, light and darkness, which came to a head at the Crucifixion—the last word is with God. "Thine is the kingdom, and the power, and the glory, for ever."

. . . Easter is more than the good news of our immortality. Easter is assurance of the sovereignty of God. "Alleluia: for the Lord God omnipotent reigneth."

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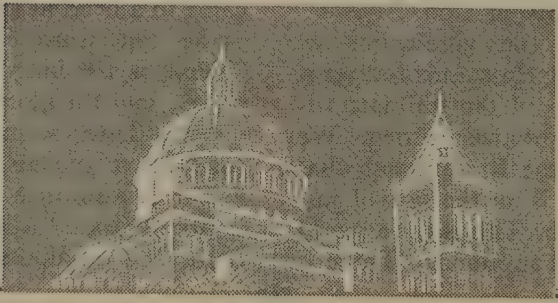

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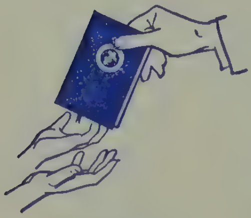

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Christian Science Sentinel

“*What I say unto you*
I say unto all,
WATCH”
—Jesus

April 28, 1962
VOLUME 64, NUMBER 17

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

April 28, 1962 Vol. 64, No. 17

Meeting College Demands

IOLANI INGALLS

"One can prove that it does not take time to express intelligence"

COLLEGE students are sometimes oppressed by the demands of scholastic work. It requires deeper thought, a wider compass of knowledge, and a higher quality of performance than did their high school studies. The problem often seems to present itself as a need for more time—time to read many pages, time to assimilate and think about what has been read, and time to perfect a skill or write a term paper or perform an experiment. Time seems to be much too short for study in addition to the many activities that offer the college student opportunities to grow and develop, to give of himself and his talents.

Those students who are Christian Scientists, however, can learn how to apply Science to their problems. It does not take time to express alertness, which is a quality of ever-present Mind. Correctness and accuracy are Truth's expressions. Concentration is in thought, not in time.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, speaks of the thought that has been introduced to Christianity and is satisfied with its first revelations. Then she says

(Miscellaneous Writings, p. 16), "But, as one grows into the manhood or womanhood of Christianity, one finds so much lacking, and so very much requisite to become wholly Christlike, that one saith: The Principle of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man, and these claims are divine, not human; and man's ability to meet them is from God; for, being His likeness and image, man must reflect the full dominion of Spirit—even its supremacy over sin, sickness, and death."

* * *

When the college or university student realizes that infinite Principle, not human activity, is making the demands upon him and is also giving him the ability to meet those demands, a sense of burden drops away. Mind, the very source of intelligence, naturally demands of man its own expression. Man has at hand and in infinite supply all the attributes of Mind, such as capability, comprehension, immediacy.

Understanding this, one can prove that it does not take time to express intelligence; it takes thought, intelligent thought. It takes the qualities of precision and accuracy to express Truth, and God, who is Truth, supplies these qualities to His image and likeness, man. The "infinite claims" of Principle do not burden one but free him; they lift him from believing himself to be a limited mortal with many things to do into realizing something of his unity with God, Spirit, reflecting "the full dominion of Spirit."

The best Exemplar of this spiritual unity with God, is, of course, Christ Jesus. His statement, "I can of mine own self do nothing" (John 5:30), indicates the ineffectuality of anyone's achieving anything by his own efforts, while Jesus' words, "The Father that dwelleth in me, he doeth the works" (John 14:10), point to the power available to the one who recognizes that the Godlike qualities and ideas constituting and characterizing his true selfhood are what enable him to accomplish any good.

Christ Jesus was never at a loss to deal effectively with any situation. Mind, Soul, gave him the penetration that stranded quibbling scribes and contentious Pharisees on the shallows of literalism as he illumined the depths of reality with inspired reason. As Mrs. Eddy has said in "Science and Health with Key to the Scriptures" (p. 313): "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause."

His wisdom and clarity of expression — derived from the Father, with whom he loved to acknowledge his oneness—were shown in the parables and in the Sermon on the Mount, stories and statements that for simplicity, beauty, and profundity have never been equaled. Thoroughly equipped with the basic understanding of man's perfect relationship to God, Christ Jesus was empowered to meet and master every situation presented to him. Lack, fear, sickness, and death gave way before the dominion with which his spiritual selfhood, the Christ, endowed him. Christian Science today provides this understanding, and the college or university student may use it with efficacy.

The Christian Scientist finds, as Jesus did, that his true selfhood as a son of God is constantly available to be expressed. God is ever present. Where God is, His qualities are. To express these qualities is to show forth, in some measure, the man of God's creating. Then, rather than feeling that he personally, humanly, is called upon to do many things, the college student discovers that what is actually being demanded of him is that he express God's ever-available qualities in everything he does.

The student's day becomes a series of opportunities to experience his closeness to God. The activity witnessing to Life is seen in the animation of a classroom discussion as well as in the action of a football practice; the consideration emanating from Love is seen in the humility expressed in a group discussion as well as in the courtesy expressed in a crowded lunchroom.

* * *

He sees that it is not a mathematics teacher or a textbook full of problems that is making demands on him, but Principle, having its "infinite claims" on man, to be expressed in precision, obedience, and thoughtfulness. It is not a series of meetings and activities that call forth his patience, support, and willingness to work; it is Love with its demands on man for fulfillment.

A student may believe that because he has been successful in one line of academic effort, he naturally does not have proclivities and interests along another line. He thinks that he is successful in mathematics but that art is a closed door; he feels at home with history or literature, but a laboratory terrifies him. In proportion as he translates the demands of various fields of learning into claims of infinite Principle for expression, he grasps that "being His likeness and image, man must reflect the full dominion of Spirit—even its supremacy over sin, sickness, and death." It is a sin, in fact an impossibility, to limit God's infinitude.

At the end of her four years, a senior gave a testimony at a meeting of the Christian Science organization at her college. She said that when she was a child her teachers had declared that she was incapable of learning and of retaining what little she had learned. The child was not told this, but her mother, who was a steadfast Christian Scientist, immediately began to reverse this verdict. The child was helped to know God as Mind and man as His idea. Moving from grade to grade, she was instructed to affirm her ability as God's child.

In high school it was pointed out to her that where there is loving attention, memory is inevitable. She grasped the need for expressing love toward her school subjects, and God as Love was something she understood very well. Real progress became evident, and college then became a possibility. All along the way she had utilized all that she had grasped of inspiration, organization, and thoroughness as expressions of Soul, Mind, and Principle. She had been accepted at college. As a senior, she had made the honor roll. How grateful she was to be able to testify to the dominion and freedom she had progressively demonstrated!

To summarize, then, the college or university student who is a Christian Scientist knows God as infinite and can utilize the attributes of the infinite God in daily experience. Thus the student finds dominion in every curricular or extracurricular activity in proportion as he sees the activity as a demand of God for the manifestation of His qualities and as he realizes that God makes these qualities abundantly available to His children to express.

Evil Is Unreal Now

HAZEL R. HARRISON

"Error can be understood as unreal because it is unknown to God"

Christian Science stands alone in that it heals sickness and destroys sin on the basis of the reality of God, or good, and the unreality of evil. In "Unity of Good," Mrs. Eddy writes (pp. 9, 10): "What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death,* you demonstrate the allness of God. This difference wholly separates my system from all others."

The classification of evil as unreal is based upon the Bible statements that God made all that was made (see John 1:3) and that "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). With full authority from the Bible, Mrs. Eddy continues her remarks quoted above by affirming of disease, sin, and death, "The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause."

Mortals erroneously grant reality to evil and materiality through the false theory of dualism, the belief in two creations, the spiritual and the material. The true creation referred to in the first chapter of Genesis includes only the spiritually perfect and immortal ideas of God. In the second chapter the allegory of Adam and his race tells of a counterfeit creation in which evil is introduced through fruit from the tree of knowledge of good and evil. The acknowledgment of two creations and of two powers is the foundation of all discord and suffering.

Sickness, poverty, fear—all discords—are destroyed through a right understanding of their nothingness. Error can be understood as unreal because it is unknown to God, divine Truth and Love.

Evil and materiality have no cause and no creator. They cannot be self-existent because the only self-existent Being is God. Christian Science, being monotheistic, recognizes but one power, good. It teaches that evil and matter appear real only to the deceptive material senses; hence both evil and matter are illusion, nothingness simulating reality.

To the sufferer, however, error may appear very real indeed. He may ask: "How can disease, pain, and inharmony be unreal when I can see and feel the discordant condition? Is it not merciless to ignore evil and suffering as mere fancy or imagination?"

Mrs. Eddy writes (Science and Health, p. 460): "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being."

* * *

Since God is good and fills all space, there is not and never has been a single element or thought anywhere that is unlovely, inharmonious, or mortal. That which is already unreal does not need to be made unreal. It is ineffective to regard error as a formidable something which may or may not be dissolved at some future time. We destroy both sickness and sin by actively dealing with them as error, never by ignoring them or by calling them mere imagination. Evil is actually unreal now and must be so treated.

Christ Jesus fully comprehended the truth that good is the only permanent and unchanging presence. Nowhere is it recorded that he first made a reality of sin or sickness and then struggled to get rid of it. He did not seek physical diagnoses. The Master did not declare with his lips that error is untrue and then watch for it to disappear; neither did he give it power by wondering why it was evidenced humanly.

The healing of Jairus' daughter is an example of Jesus' method of destroying error. Material sense claimed that the child had died. However, Jesus did not stoop to this suggestion by saying, "The child is dead; we must work and pray to overcome death." Instead, he declared (Luke 8:52), "Weep not; she is not dead, but sleepeth." Christ Jesus, with divinely reflected assurance, knew that evil is always unreal.

Anyone who catches even a glimpse of reality as unchanging, eternal good can demonstrate the healing power of the Christ. We awake to the spiritual fact that evil is actually unreal—and already so—by apprehending the true meaning of reality. That which is real is eternal; therefore immortal man's true being is, ever has been, and always will be in a state of unchanging harmony.

From 1908 to the Jet Age

A. HERBERT PACKER

"There is no law to oppose God's purpose"

THE daily printing of *The Christian Science Monitor* in Los Angeles and in London, as well as in Boston, made possible by jet transport facilities, brings to my thought the day in 1908 when the mailman brought my mother a copy of the *Christian Science Sentinel*. Opening it, she saw the announcement that an international daily newspaper, *The Christian Science Monitor,* would soon be published. My mother later discerned that this publication would help improve the thoughts of mankind.

That harmony or its opposite is produced by our thinking was explained by Christ Jesus when he said (Luke 17:20, 21), "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." And Paul also discerned the importance of right thinking when he said (Phil. 2:5), "Let this mind be in you, which was also in Christ Jesus."

As a minister's daughter, familiar with these spiritual passages and yearning to have a clearer understanding of God, my mother had recently placed a two-dollar annual subscription for the *Sentinel*. Deciding to do this had not been easy, however, for buying food and paying the rent were difficult for us in those days. Nevertheless, when she read the announcement about the *Monitor,* she was again promptly on her way to a Christian Science Reading Room, although this time it meant spending five dollars.

Her decision was based on a spiritual conviction that if Mrs. Eddy felt it right to provide this fine newspaper for her students and the world, it was right for us to have it; and from that day to this I have not been without the *Monitor,* either reading my mother's copies or my own after I was married.

Shortly after my mother had begun to read the *Sentinel,* she was healed of a disease which the use of medicine for many years had failed to cure. Then, wishing to share her inspiration with me, she had said, "You know, Christian Scientists do not believe that God makes any evil." Since my religion had taught me that man is a miserable sinner and that God sends sickness for some inscrutable purpose, this was quite a revelation to me. A short time later I was able to apply this healing power in overcoming a minor ailment by declaring vigorously, "God did not make it."

* * *

The first chapter of Genesis states, "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The real man is the image or reflection of God, and in order to have a clear sense of our own real spiritual selfhood we must clearly understand God's nature as divine Mind, infinite Spirit, and eternal Life. Healing results as we see ourselves and others, not as mortals but as reflections of God.

If this fact appears to be hard to understand, we might remind ourselves that even in that which seems to be our human experience, we value such God-derived qualities as kindness, affection, and integrity as being of greater value and significance than the physical attributes of our friends or associates.

Later in my human experience, when I was quite active in a branch church, my wife and I attended a joint literature distribution committee meeting which was addressed by an active Christian Scientist. In his talk he referred to the By-Law in the Manual of The Mother Church by Mrs. Eddy regarding "Church Periodicals" (Art. VIII, Sect. 14). This includes the following statement: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church." When the speaker finished reading this instruction from the Manual, he remarked, "You will note it refers to every *member,* not every *family* of members."

My wife and I looked at each other, realizing that one subscription in our family was not strict obedience; so within a few days we placed our subscription for extra copies of *The Christian Science Journal,* the *Sentinel,* the *Monitor,* and the *Christian Science Quarterly.* As we felt we did not need in our home two copies of the first three items mentioned, we instructed The

Christian Science Publishing Society to use them as gift subscriptions, wherever needed.

This action on our part would have been considered foolish from the standpoint of mere material calculation. So would the action of the widow of Zarephath, who, when about to starve, obediently fed the prophet Elijah before providing for herself and her son. Her real need, however, was not matter; it was obedience to and love of God. After she had obeyed the prophet's request, the Bible account states that "the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah" (I Kings 17:16).

Previous to this time we had been having trouble stretching my salary to cover our needs, and there was no prospect of being able to send our two children to a college we wanted them to attend. After entering the second subscription, however, we met our needs more readily; we discarded a detailed budget and were able to pay the college expenses when the time came for us to do so.

Referring again to the present-day situation, through the remote printing made possible by jet planes, the *Monitor* is more quickly available in many parts of the world. This fact led us, on a recent trip across the United States, to take sample copies with us and to give them to gas station operators, motel managers, and others. The paper was always accepted, often in a friendly way, sometimes with delight, and in one instance a motel operator gave us the money for a subscription. Staying with relatives, we found much greater interest in Christian Science than formerly, and when we left they placed a subscription.

The joy and inspiration of many years of activity in the Christian Science movement bring to my thought a message from Hymn No. 82 in the Christian Science Hymnal:

God is working His purpose out
  As year succeeds to year,
God is working His purpose out
  And the time is drawing near;
Nearer and nearer draws the time,
  The time that shall surely be,
When the earth shall be filled with
    the glory of God
  As the waters cover the sea.

Since divine law is always operating, there is no law to oppose God's purpose, no one to carry a burden because of it, no one to be hypnotized into manifesting or witnessing resistance to it. As Mrs. Eddy tells us (Science and Health, p. 224), "No power can withstand divine Love."

Nothing Real Is Ever Lost

EDITH E. BROWN

"Man has never owned and can never own anything except spiritual good"

When the healing power of Christian Science first comes to our attention, it may seem to apply mainly to the cure of physical ills. Our first experience of that power may be recovery from some long-standing illness, and our joy and gratitude are commensurate with the deliverance. We eagerly study the Bible and the textbook, Science and Health by Mrs. Eddy, to learn more about this healing power, and we gradually discover that any thought or situation is enriched or corrected by the understanding of the truth that we are gaining. We learn that the truth as expressed in Christian Science can be applied to every human situation.

For instance, are we believing in loss, either loss that has occurred or loss that is threatened? Do we try to quiet these beliefs and fears by earnest trust in God's care? We may believe in our Father's care; we may believe that He does not allow either thieves or circumstances to rob His children, but we may not have reached the point of knowing why this is true.

To know why, we need more understanding of the nature of God and the infinitude of good. We need to see that real protection lies in emergence from belief in the possibility of loss rather than in the recovery of material objects. If we concentrate our efforts on repossessing so-called lost or stolen property, our sense of good remains limited, possessive, and material. Rather, we must declare the truth that nothing that really exists can be lost and that God's idea, spiritual and perfect, cannot be a thief or a victim of theft.

Why is it true that nothing real can be lost? Mrs. Eddy gives the pure metaphysical reason when she writes (Science and Health, p. 302), "It is impossible that man should lose aught that is real, when God is all and eternally his." To reach the high point of realization of this truth detaches thought from a material basis and guards it from inadvertently praying as a corporeal mortal to an anthropomorphic God.

Personal sense demands entry into every phase of the argument of loss. First comes the belief of personal ownership; then the claim of personal injury. Forgiving the thief or the circumstance seems terribly difficult. The intention is right, but mortal sense is sly and very skillful with camouflage. It says, "I am only hating the sin, not the individual!"

We should do as Jesus did. Our Leader says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (*ibid.,* pp. 476, 477). As we follow this example, we shall feel no sense of personal condemnation. If the camouflage is unwitting and self-justification argues *sotto voce* that one cannot be blamed for resenting loss, think what this means! It means that material things still seem real and valuable to us, that things are the measure of our riches—and riches can be lost!

It is spiritual beauty and value that we should wish to possess, not so much in outward semblance as in inner consciousness. We must not lose real beauty and value by fretting over the disappearance of some specific symbol. Though an individual should stand stripped of material possessions, he is in reality still the complete image of God, lacking nothing. If one holds his faith in God, his love, his patience, his courage, or if he refuses to indulge in resentment and recrimination, self-pity and discouragement, or if he faces circumstances with a clear consciousness of true being, he will find that he has lost nothing that is real.

* * *

He may recall God's revelation to Moses, "I AM THAT I AM" (Ex. 3:14), and know that, reflecting God, he is in no way diminished, for the great I AM is not affected by either material loss or gain. He is ready to understand what Jesus meant when he said, "If any man will . . . take away thy coat, let him have thy cloke also" (Matt. 5:40). And Mrs. Eddy says, "Mine and thine are obsolete terms in absolute Christian Science, wherein and whereby the universal brotherhood of man is stated and demands to be demonstrated" (Miscellaneous Writings, p. 318).

One can expect restoration from the infinite resources of divine Love. Whether restoration comes as the identical lost object or not, it will be certain, for one's eyes will be open to see that good lies in the oneness of God.

We succeed in removing the sense of loss when we know beyond question that in absolute Truth, man has never owned and can never own anything except spiritual good. Knowing that good is spiritual and infinite and that consequently it cannot by any means be diminished is a sure basis for demonstration.

The acceptance of the indivisibility of good sometimes requires earnest discipline of thought and devout desire to perceive and love the truth for itself without an attempted appropriation of it to oneself as his exclusive possession. At other times the vision may come like an instant, shining light, bringing such assurance of completeness that the belief of loss becomes nonexistent and fear of loss is nonrecurrent. In either case the symbols of good that we cherish naturally follow as evidence of our spiritual understanding. Peace and freedom are gained, love comes to dwell in our hearts, and we gladly say, "I will not fear what man shall do unto me" (Hebr. 13:6).

A SOFT ANSWER

I HAVE learned
To keep a quiet tongue
When I just simply long
To shout with indignation.

I have realized
That when I hesitate,
I find it is too late
To indulge in condemnation.

I have proved
That to answer lovingly
What is harshly said to me
Turns wrath to reconciliation.

Dulcie Geddes

True Medicine

ARTHUR F. CURRAN

"Truth is the healer in every demonstration of Christian Science"

In the Revelation of St. John we read of "the tree of life" and are told that "the leaves of the tree were for the healing of the nations" (22:2). What is this tree whose leaves will heal the world?

Life is one of the Scriptural names for God, and it is so used in Christian Science. In fact, this Science teaches that God is the only Life. Therefore as we seek and gain a fuller understanding of God, we truly partake of the fruit of "the tree of life."

Other Scriptural names for God are Spirit, Truth, and Love. These synonyms for Deity, when understood, reveal the leaves of "the tree of life" as spiritual ideas of Truth and Love, which provide the divine remedy for all evil.

Jesus indicated his concept of a restorative when he said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). His medicine was divinely mental, or spiritual. It involved the true understanding of, love for, and obedience to, God. The Master never suggested obedience to so-called material laws of health, but he did recommend love for God and man, meekness, mercy, purity, and a desire for righteousness. He spent much time communing with his Father, God, and he taught his disciples to pray and to heal the sick.

Jesus spoke to the disciples of the importance of positive faith even though it may be the size of a grain of mustard seed. In order to have faith in anything, we must become acquainted with it. Before we can trust God, we must know Him intimately.

As we approximate an understanding of God, we find it possible to begin to follow the Way-shower. We learn that man, described in the Bible as the image and likeness of God, is really God's reflection; that is, he is spiritual, perfect, and deathless. A clear comprehension of the real nature of God and man, together with a holy faith in the power of the Almighty and

Christlike affection, is invaluable in healing.

A prescription for "the healing of the nations" may be found in the opening statement of the first chapter of Science and Health by Mrs. Eddy: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Mankind has great need of this understanding and love.

* * *

Mrs. Eddy reveals Mind as another synonym for God. The following thought-provoking passage is from the textbook (p. 142): "Which was first, Mind or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine. God being All-in-all, He made medicine; but that medicine was Mind."

When the writer entered the military service, he was told that the third inoculation which was required produced very unpleasant physical conditions. This thought was accepted, repeated, and enlarged upon by many. But the writer, having some knowledge of Christian Science, knew that this was not an idea from the Mind which is God and therefore should be kept out of his consciousness.

Help was requested from a more experienced student of this Science, who, when advised of the claims of mortal mind, said, "Remember that God is good and that He is the only power; that matter can neither heal nor harm man, for man is entirely spiritual and eternally perfect." As the writer endeavored to keep these truths in consciousness, the fear was gradually dispelled.

After receiving the inoculation on a hot day, all the men were excused from duty and advised to go to their barracks, where they could rest and be quiet. Soon, realizing that he felt perfectly normal and had no desire to lie down, the writer asked for and received a pass and went to a nearby city. In the evening he attended a Wednesday testimony meeting in a Church of Christ, Scientist.

Truth is the healer in every demonstration of Christian Science, whether the error to be corrected in the case is called sin, sickness, fear, lack, or self-will. Like the Psalmist, we give thanks to God, "who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3).

The Importance of the Lookout

PAULINE WICKSTRUM REHR

"Man's divine nature as the expression of God must be guarded and cherished"

JUST as every ship that sails the sea posts a lookout to warn the navigator of approaching harm, so every earnest student of Christian Science must keep a constant watch on his thinking.

Mrs. Eddy writes in Science and Health (p. 182), "The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter." It is in our thinking that we correct every error and express obedience, wisdom, and love.

On the sea the lookout scans the horizon for dangers, such as the approach of icebergs or other vessels. He is aware that the acute danger of the iceberg lies in the fact that the larger part is under the water and unseen. This danger is symbolic of the errors that concern self, such as self-love, self-will, or self-depreciation. The larger part of any of these errors is unseen by the human eye.

However, when, through alert thinking, error is recognized as error, it can be destroyed by Love; then it can do no harm. "Immortal Mind heals what eye hath not seen; but the spiritual capacity to apprehend thought and to heal by the Truth-power, is won only as man is found, not in self-righteousness, but reflecting the divine nature" (*ibid.,* p. 179). The truth of man's divine nature as the expression of God must be guarded and cherished by our maintaining a constant lookout.

The reefs and rocks which threaten danger at the shoreline may be likened to carelessness, ingratitude, and a casual acceptance of the blessings and healings of Christian Science. These errors would cause us to founder right at the time land is in sight. These phases of mortal mind thinking may be avoided if we obey Mrs. Eddy's counsel in "The First Church of Christ, Scientist, and Miscellany" (p. 213), "Watch your thoughts, and see whether they lead you to God and into harmony with His true followers."

Any wrong thought is merely the counterfeit of the right idea. It can be reversed instantly with the fact. In this way the petty thought of criticism may be reversed by a sense of appreciation; hatred and selfish indifference may be replaced by love and kindness; fear may be eradicated by the spirit of confidence and trust; and sickness may be replaced by health.

A young student of Christian Science found the illustration of posting a lookout helpful to her. When she enrolled in a new school, her classmates were unfriendly. In trying to gain their approbation, she forgot to be on guard in her thinking—to post a lookout—and she became careless and began to yield to unprincipled suggestions.

While off guard, she had accepted a choir pin from one of the boys, and that was against the rules of the school choir. Because of this fault she was not elected to membership in the choir.

She came home in tears and told her mother of her great disappointment. Together they talked over the events of the past months. It was clear to the girl that her desire to be popular had blinded her to the dangers of self-will and lowered standards. She resolved to watch her thinking and to start each day with the study of the Bible Lesson from the *Quarterly*.

As a result of this obedient and alert thinking she stopped being concerned about whether or not she was popular. She became friendly and helpful. She refused to act on wrong suggestions and permitted the Godlike qualities of her true nature to shine forth. Her classmates saw these reflected characteristics and elected her to direct a small singing group and to work closely with the director of the school choir.

This experience points out the good and right activity which results from watching thought—weeding out undesirable traits, which are negative and untrue impositions, and keeping thought in line with goodness, honesty, and unselfishness.

Jesus called upon us to post a lookout in these words (Mark 13:37): "What I say unto you I say unto all, Watch."

Editorials

"Through all space"

THAT man cannot be confined by time and matter and space is a fact which Christian Science explains. Christ Jesus proved this when he appeared to his disciples, walking on the sea after they had rowed about twenty-five or thirty furlongs from the shore. We read of this experience in the sixth chapter of John. The record says (verse 21), "Then they willingly received him into the ship: and immediately the ship was at the land whither they went."

The master Christian was not merely working a miracle; all that he ever accomplished was purposeful and held great metaphysical lessons for mankind. Was Jesus not proving that man is not flesh and blood, existing in a geographical spot, held in bondage to beliefs about matter? Was he not teaching that man is a spiritual, incorporeal being, unconfined by matter, reflecting omnipresent Mind, infinite Life?

Mary Baker Eddy says in "Pulpit and Press" (p. 4): "Who lives in good, lives also in God,—lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle."

One's experience becomes less limited the moment one begins to realize through Christian Science that God is the Mind of man; hence the brain is not the source of thought or the fleshly body the basis of life. Mentally and physically he feels a release from bondage to material beliefs. His understanding of God and man, of life and law and environment, expands. He is likely to move about more freely and the area of his activity to become enlarged. He has evidence of man's living "through all space" in his ability to heal others who are at a distance from him.

Through technology the natural scientists are making progress in the elimination of time and space.

Transportation and communication are less hampered. Matter is being subjugated in a measure to enlightened thought. But limitation will dog the steps of human advancement as long as matter is the basis of progress.

While great speed in carrying the human body through space in order to reach other planets is possible, the element of time and the dangers of radiation are, at this point of development, obstacles. When he moved himself instantly from one place to another, the Master overcame the human concept of a space barrier. Being a mental process, no physical conditions governed this change of location.

* * *

Jesus saw the physical body as a mortal thought, and his spiritual understanding of man as the idea of omnipresent Spirit gave him dominion over the limited concept of a geographically located mortal. Mrs. Eddy says in "No and Yes" (p. 16), "The subjective states of evil, called mortal mind or matter, are negatives destitute of time and space; for there is none beside God or Spirit and the idea of Spirit."

All matter, according to Christian Science, is mortal thought, for the carnal, or mortal, mind sees what it believes. And this plainly constitutes matter a subjective state of material, finite consciousness. Planets are remote only because we believe they are material creations external to human consciousness. They will no longer be remote and unreachable when they are understood as concepts in consciousness. The fact that men have stars and galaxies in their consciousness as its subjective state makes it inevitable that they will someday reach them. Only thought, not space, has to be bridged in the overcoming of their remoteness.

When this overcoming of space and time is eventually achieved from a metaphysical rather than a physical basis and Christliness has overcome carnality, mankind will fulfill Mrs. Eddy's prophecy in "Science and Health with Key to the Scriptures" (p. 125), "The astronomer will no longer look up to the stars,—he will look out from them upon the universe."

But of what benefit is it to the Christian Scientist to consider states of advancement in metaphysics in the overcoming of material time and space when he is still in the most primitive stage of development in Science? There is great advantage in his understanding the issues involved in all that Jesus exemplified. And there is great advantage in his taking the first steps of overcoming matter and belief in its claim to condition one's life. There is great advantage in one's learning how to protect those who are taking the first steps in breaking away from this planet.

Physical health has often been gained by the understanding that God's man is not confined to flesh, located in a spot. Journeys have been made in peace and comfort when man's status as the reflection of omnipresent Mind has been realized. Problems involving time have been solved when Christian Scientists have comprehended something of the nature of their real and eternal existence in Spirit.

The Master was speaking of the Christ-spirit, which is available to everyone, when he said (Matt. 28:18), "All power is given unto me in heaven and in earth." The efforts of the scientific Christian should be toward cultivating the Christly self that "lives in all Life, through all space." Then he will grow in the exercise of the dominion over all creation with which God has endowed man.

Helen Wood Bauman

Relationship

MAN is related to God. In the degree that we demonstrate this fact, we experience harmony in human affairs and health in our bodies.

Evil appears in human experience as the result of mortal belief wherein relationships are separate from the divine relationship of God and man. This belief says that people are related to each other through blood or marriage or choice or coincidence. This same belief says that one community is related to another because of geographical, economic, physiological, physical, or sociological ties — the communities concerned being neighborhoods, cities, nations; cells, organisms, organs of the human body; electrons, atoms, molecules; planets, solar systems, and galaxies. Evil disappears when the false sense of relationship is exposed and true relationship is understood.

In Christian Science we learn that we are not material creatures related to one another because of human factors; we are God's ideas, related because we reflect Him. If I stand in a room with twenty mirrors, each reflection is intimately related to the other. Yet one reflection cannot independently help or hinder another. But if my face shows joy or love or fear, each reflection shows the same quality.

If, in belief, one of the reflections could become unhappy with another reflection, the solution to its problem would be to deny the belief and realize the truth. To attempt to figure out a way to patch up the difference would be taking the reflection out of character. Discord between two reflections of one person is an impossibility.

* * *

On page 517 of Science and Health, Mrs. Eddy writes: "The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted." The infinite Person, God, is divine Love. There is no other Person in the universe. Man, individually and collectively, is His reflection. If there appears to be inharmony between persons, this is an illusion of mortality. Whoever believes in the inharmony can correct his belief by denying mortality and understanding reality.

Christ Jesus taught his disciples how to identify themselves with his teaching. He said: "A new commandment I give unto you, That ye love one another. . . . By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). This Teacher of eternal Truth also said, "Love your enemies . . . that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45).

Healing in Christian Science comes as we establish our relationship to God as His children, His reflection. We love our neighbor not merely to improve our relationship with the neighbor, but to realize our relationship with God. In reality man is always the reflection of divine Love. We must realize this. When we do, our relationship with the neighbor improves, and discords disappear.

What are the motives for our actions? Why do we do what we do? Why do we think the thoughts we think? Are we concerned with illusions, with one's responsibility for another or one's attitude toward another or one's love for another, with the frailties, jealousies, misunderstandings, injustices in human relationships? Or are we concerned with reality, with man's relationship to God? In the degree that we give attention to reality we are enabled to fulfill our human responsibilities properly, we love our neighbors effectively, and we demonstrate family harmony.

If we are concerned with reality, we see every experience as an opportunity to improve our sense of unity with God. We love others because God is Love, and we are His reflection. We are just to others because God is Truth, and we are being ourselves only as we are true. We see beauty in everything, and everyone as beautiful, not merely because it makes us happier and more harmonious to do so, but because God is Soul, conscious only of His perfectly beautiful ideas.

When we thus identify ourselves with the reality Jesus taught, we find our ability to overcome evil, as he said we would. We learn that a problem involving the relationship of atoms or peoples or microbes or parts of the body or members of a family is but an opportunity to realize true relationship. Fear, which is at the base of all disease, is overcome when we understand that all action, all conditions, all ideas, emanate directly from the one Mind.

If something could be actually wrong, it would have to be the fault of Principle, Mind, Love, God; there is no other cause. But error originating in God is impossible. If something seems to occur or develop which does not originate in Love, we should deny it as mortal illusion. It is not true of God or of man. It is only a false mortal belief—a belief of false relationships, false cause, and false effect—a belief we are free to reject.

The problem to be faced may be solved by one's taking the position of a Christian Scientist. Mrs. Eddy states on page 20 of her Message to The Mother Church for 1901, "The Christian Scientist is alone with his own being and with the reality of things." This reality is God, the source of all, and all things related to Him.

Carl J. Welz

The Requirements for Membership in The Mother Church

Church membership is a rewarding experience. Sometimes a student may wonder, "Am I good enough to become a member of The Mother Church?" The requirements are simple: a deep desire for spiritual progress, regular study of the weekly Lesson-Sermon, outlined in the *Christian Science Quarterly,* and earnest reliance upon Christian Science alone for healing.

Twice each year applicants who are ready for membership in The Mother Church are admitted by The Christian Science Board of Directors in accordance with the requirements of the Manual of The Mother Church by Mary Baker Eddy.

The closing date for the receipt of applications for the next admission of members is May 1, 1962.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science,* or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston 15, Massachusetts.

Attention, Members of the Armed Services and Their Families

Christian Science Activities for the Armed Services, which include arrangements for regular Christian Science services, treatment, and other assistance for men and women in the Armed Forces, extend throughout the United States, Canada, and many overseas areas. Information regarding these activities and lists of overseas Ministers and Representatives will be furnished upon request.

Service personnel or members of their families are asked to send names and addresses of Christian Scientists in the Armed Forces to CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES, 107 Falmouth Street, Boston 15, Massachusetts. To enable this department to be of the greatest service, changes of military address should be reported promptly.

Christian Scientists are encouraged to register as such, rather than under the general term "Protestant." In the Armed Forces of the United States, Great Britain, and Canada they may have the words "Christian Science" or a meaningful abbreviation thereof stamped on their identification tags or discs.

The Mother Church continues to furnish Ministers for forts, camps, bases, and stations, as well as for Veterans Hospitals. Information regarding Christian Science activities in these installations and hospitals may be obtained from the chaplain's office at each installation and hospital, or by writing direct to the CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES.

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

ENGLAND

ESSEX — Chingford: Naomi Price, Assembly Hall, Forest Rd., Walthamstow, 8 p.m., Thurs., May 24.

LINCOLNSHIRE — Grimsby: Richard L. Glendon, Town Hall, 7.30 p.m., Mon., May 21.

LONDON — London (First Church): Naomi Price, Church, Sloane Terrace, 7.30 p.m., Tues., May 22.

MIDDLESEX — Chiswick: Richard L. Glendon, Town Hall, 7.30 p.m., Fri., May 25.

NORFOLK — Norwich: Naomi Price, Stuart Hall, St. Andrews, 7.30 p.m., Mon., May 21.

NOTTINGHAMSHIRE — Mansfield: Naomi Price, Civic Hall, Leeming St., 3 p.m., Sun., May 13.

STAFFORDSHIRE—Wolverhampton: Naomi Price, Wulfrun Hall, Mitre Fold, 7.30 p.m., Mon., May 14.

SURREY — Sutton: Naomi Price, Church, 42 Cheam Rd., 8 p.m., Sat., May 19.

SUSSEX — East Grinstead: Naomi Price, County Grammar School Hall, Windmill Lane, 8 p.m., Fri., May 25.

Seaford: Richard L. Glendon, Queens Hall, 7.30 p.m., Thurs., May 24.

WARWICKSHIRE — Birmingham (Second Church): Richard L. Glendon, Town Hall, 7.30 p.m., Tues., May 22.

YORKSHIRE—Scarborough: Richard L. Glendon, Capitol Cinema, Albermarle Crescent, 3 p.m., Sun., May 20.

WALES

GLAMORGANSHIRE — Cardiff: Lela May Aultman, Temple of Peace, Cathays Park, 7.30 p.m., Mon., May 7.

FRANCE

Cannes: Lela May Aultman, Sporting Club, rue des Belges, 5 p.m., Sun., May 20. In English. French translation read 3.30 p.m.

GERMANY

Berlin (Second Church): Frank T. Hord, Auditorium Maximum der Freien Universität Berlin, Dahlem, Garystrasse, 6 p.m., Sat., May 12. In German.

Hannover (Second Church): Frank T. Hord, Niedersachsenhalle (Stadthalle), Corvinusplatz 2, 7.30 p.m., Thurs., May 24. In German.

Nuremberg: Frank T. Hord, Opernhaus am Ring, 5 p.m., Sat., May 26. In German.

Reutlingen: Frank T. Hord, Volksbildungshaus am Marktplatz, 8.15 p.m., Tues., May 22. In German.

Ulm/Donau: Frank T. Hord, Kirchengebäude, Furttenbachstr. 11, 5 p.m., Sun., May 20. In German.

ITALY

Florence: Lela May Aultman, Church, 1 via della Spada, 7 p.m., Thurs., May 24. In English. Italian translation read 6 p.m.

Milan: Lela May Aultman, 16 via Bigli, 9.15 p.m., Tues., May 22. In English. Italian translation read 8 p.m.

SWITZERLAND

Geneva (First Church): Lela May Aultman, Palais des Expositions (Salle des Conférences) 1er étg., Bd Carl-Vogt, 7 p.m., Fri., May 18. In English. French translation read 8.30 p.m.

UNITED STATES AND CANADA

(From May 6 to 12, and some earlier dates)

CANADA

ALBERTA — Edmonton: John D. Pickett, Odeon Theatre, Jasper Ave., 3 p.m., Sun., May 6.

Lethbridge: John D. Pickett, Church, 1203 Fourth Ave., S., 8 p.m., Mon., May 7.

MANITOBA — Brandon: John D. Pickett, Church, 750 Victoria Ave., 8.30 p.m., Fri., May 11.

ONTARIO—Ottawa: Jules Cern, Main Elgin Theatre, Elgin St. and Cooper, 3.15 p.m., Sun., May 6.

QUEBEC — Beaconsfield (auspices Society, Pointe Claire): Jules Cern, Beaconsfield High School, 8.30 p.m., Mon., May 7.

SASKATCHEWAN—Saskatoon: John D. Pickett, Church, 525 24th St., E., 8.15 p.m., Tues., May 8.

UNITED STATES

CALIFORNIA — Bolinas: Hazel R. Harrison, Community Center, Main St., 3 p.m., Sat., May 12. Radio KTIM, 1510kc.

Carpinteria: Ella H. Hay, Community Church, Vallecito Rd., 8 p.m., Thurs., May 10.

Chula Vista: Charles Louis Reilly, Masonic Temple, 732 Third Ave., 3 p.m., Sun., May 6.

El Cajon: Charles Louis Reilly, El Cajon Theater, 8 p.m., Tues., May 8.

Glendale (First Church): Ella H. Hay, Church, 500 S. Central Ave., 8 p.m., Mon., May 7.

Lafayette: Mary Wellington Gale, Masonic Temple, 925 Moraga Rd., 8 p.m., Thurs., May 10.

Los Angeles (Third Church): Hazel R. Harrison, Church, 730 S. Hope St., 3 p.m., Sun., May 6.

Los Angeles (Twenty-eighth Church): Mary Wellington Gale, Church, 1018 Hilgard Ave., Westwood Village, 8 p.m., Fri., May 11.

Los Angeles (Twenty-ninth Church): Ella H. Hay, Church, 1316 E. 46th St., 3 p.m., Sat., May 12.

Monrovia: Hazel R. Harrison, Church, 216 E. Palm, 8 p.m., Mon., May 7.

Pacific Grove: Hazel R. Harrison, Grove Theater, Lighthouse Ave., 12.15 p.m., Fri., May 11.

Redwood City: Mary Wellington Gale, McKinley School, Duane St. and James Ave., 8 p.m., Tues., May 8.

Rialto: Ella H. Hay, First Congregational Church, 109 N. Olive, 8 p.m., Tues., May 8.

San Francisco (First Church): Mary Wellington Gale, California Masonic Memorial Temple, 1111 California St., Nob Hill, 2.30 p.m., Sun., May 6.

Santa Ana: Ella H. Hay, Church, 920 N. Main St., 3 p.m., Sun., May 6.

CONNECTICUT—Wilton: Gordon F. Campbell, Strong-Comstock School, 8.30 p.m., Thurs., May 10.

DISTRICT OF COLUMBIA—Washington (Fifth Church): Gordon F. Campbell, Church, 1238 31st St., N. W., 2.30 and 4.30 p.m., Sat., May 12.

FLORIDA — Daytona Beach: Wilson M. Riley, Peabody Auditorium, 600 Auditorium Blvd., 8 p.m., Tues., May 8.

Eustis: Wilson M. Riley, First Presbyterian Church, Center and Citrus Sts., 8 p.m., Fri., May 11.

Jacksonville (Fourth Church): Wilson M. Riley, Prudential Building, 8.15 p.m., Mon., May 7.

Miami (First Church): Wilson M. Riley, Church, 1836 Biscayne Blvd., 8 p.m., Thurs., May 10.

ILLINOIS — Alton: Arnold H. Exo, Fellowship Hall, Presbyterian Church, 12th and Langdon Sts., 3.30 p.m., Sun., May 6.

Belleville: Howard H. Irwin, Church, 3 p.m., Sun., May 6.

Charleston: Arch Bailey, Church, 3 p.m., Sun., May 6.

ILLINOIS (continued)

Chicago (Thirteenth Church): Ralph W. Cessna, Church, 10317 Longwood Dr., 8 p.m., Mon., May 7.

Chicago (Fifteenth Church): Martin Broones, Church, 301 N. Central Ave., 8 p.m., Tues., May 8.

Downers Grove: Neil H. Bowles, Community High School, N. Main St., 8 p.m., Sat., May 12.

Geneva: Arch Bailey, Church, 111 S. Second St., 8 p.m., Mon., May 7.

Glencoe: Ralph W. Cessna, Church, Greenleaf Ave. and Beach Rd., 3.30 p.m., Sun., May 6.

Hinsdale: Neil H. Bowles, Community House, 415 W. Eighth St., 8 p.m., Fri., May 11.

Rockford: Arch Bailey, West High School, 1940 N. Rockton Ave., 8 p.m., Tues., May 8.

Urbana: Arnold H. Exo, Urbana High School, 8 p.m., Tues., May 8.

Waukegan: Howard H. Irwin, Church, 8 p.m., Thurs., May 10.

INDIANA—**Brazil:** Charles M. Carr, Junior High School, 8 p.m., May 7.

Indianapolis (Sixth Church): Gordon H. Smith, Indiana Central College, 4001 Otterbein, 3 p.m., Sun., May 6.

Kokomo: Martin Broones, Church, 300 E. Mulberry St., 8 p.m., Fri., May 11.

Michigan City: Charles M. Carr, Church, 510 E. Coolspring Ave., 8 p.m., Tues., May 8.

Mishawaka: Howard H. Irwin, Battell School, 904 N. Main St., 8 p.m., Fri., May 11.

Shelbyville: Martin Broones, Church, Tompkins and Jackson Sts., 8 p.m., Thurs., May 10.

Whiting: Arch Bailey, Church, 1719 Atchison Ave., 8 p.m., Fri., May 11.

IOWA — **Ames:** Martin Broones, Church, 8 p.m., Mon., May 7.

Cedar Falls: Neil H. Bowles, First Methodist Church, 723 Washington St., 3 p.m., Sun., May 6.

Clear Lake: Neil H. Bowles, Christian Church, Hi-way 18, West, 3 p.m., Sun., Apr. 29.

Des Moines (Second Church): Martin Broones, Women's Club, 15th and Woodland, 3.30 p.m., Sun., May 6.

MAINE — **Newcastle** (First Church, Damariscotta-Newcastle): Gordon F. Campbell, Second Congregational Church, Route 1, 8 p.m., Mon., May 7.

MARYLAND — **Baltimore** (Second Church): Georgina Tennant, Church, 3106 Liberty Heights Ave., 8.30 p.m., Fri., May 11.

MASSACHUSETTS—**Beverly:** Gordon F. Campbell, Cove Community Center, E. Corning St., 8 p.m., Tues., May 8.

Newton: Geith A. Plimmer, Church, 391 Walnut St., Newtonville, 8 p.m., Mon., May 7.

Northampton: Geith A. Plimmer, Church, 4 p.m., Sun., May 6.

Wellesley: Gordon F. Campbell, Wellesley Congregational Church, Wellesley Square, 3 p.m., Sun., May 6.

MICHIGAN — **Bangor:** Gordon H. Smith, Church, 420 Monroe St., 8.15 p.m., Mon., May 7.

Grand Rapids (First Church): Arch Bailey, Midtown Theater, 123 Pearl St., N. W., 12 m., Thurs., May 10.

Plymouth: Ralph W. Cessna, Church, 1100 W. Ann Arbor Trail, 8 p.m., Fri., May 11.

Three Rivers: Gordon H. Smith, Armstrong Hall, 914 Maple St., 8 p.m., Tues., May 8.

MISSOURI — **St. Louis** (Fifth Church): Charles M. Carr, Kiel Auditorium, Opera House, 14th and Market Sts., 3.30 p.m., Sun., May 6.

NEW JERSEY — **Millburn** (auspices First Church, Summit): Geith A. Plimmer, Millburn High School, 8.30 p.m., Tues., May 8.

Princeton: Elbert R. Slaughter, Princeton Playhouse, Palmer Sq., 12.30 p.m., Thurs., May 10.

NEW YORK—**Elmhurst, L. I.:** Elbert R. Slaughter, Church, 88–28 Corona Ave., 3.30 p.m., Sat., May 12.

Flushing, L. I.: Georgina Tennant, Church, 8.15 p.m., Thurs., May 10.

New York (Sixth Church): Geith A. Plimmer, Church, 1935 Anthony Ave., Bronx, 8.15 p.m., Thurs., May 10.

NEW YORK (continued)

New York (Seventh Church): Geith A. Plimmer, Church, 520 W. 112th St., 8.30 p.m., Fri., May 11. Radio WNTA, 970kc, and WNTA-FM, 94.7mc.

Olean: Elbert R. Slaughter, Church, E. State and Barry, 8 p.m., May 7.

Salamanca: Elbert R. Slaughter, First Congregational Church, 134 Broad St., 3.30 p.m., Sun., May 6.

OHIO — **Ashtabula:** Charles M. Carr, Church, 8 p.m., Fri., May 11.

Chillicothe: Otto G. Ziegenhagen, First Christian Church, 268 W. Water St., 8.15 p.m., Fri., May 11.

Cincinnati (Third Church): Otto G. Ziegenhagen, Western Hills High School, 3 p.m., Sun., May 6.

Cleveland (Eighth Church): Gertrude E. Velguth, Fourth Church of Christ, Scientist, 10515 Chester Ave., 8 p.m., Mon., May 7.

Columbus (Third Church): Otto G. Ziegenhagen, Dominion Junior High School, 8.15 p.m., Tues., May 8.

Hamilton: Gertrude E. Velguth, Fairfield Central School, 5050 Dixie Highway, 8 p.m., Tues., May 8.

Middletown: Howard H. Irwin, Roosevelt Junior High School, 2701 E. Central Ave., 8 p.m., Tues., May 8.

Norwood: Otto G. Ziegenhagen, Church, 2039 Weyer Ave., 8 p.m., Mon., May 7.

Springfield: Otto G. Ziegenhagen, Church, 8 p.m., Thurs., May 10.

Zanesville: Charles M. Carr, Church, 129 S. Seventh St., 8 p.m., May 10.

PENNSYLVANIA—**Doylestown:** Gordon F. Campbell, Church, Church and State Sts., 8 p.m., Fri., May 11.

Erie: Elbert R. Slaughter, Church, 618 Sassafras St., 8.15 p.m., Tues., May 8.

Harrisburg: Gordon H. Smith, Church, 2147 N. Front, 8.15 p.m., May 11.

Monongahela: Gertrude E. Velguth, Church, 808 W. Main St., 8.15 p.m., Fri., May 11.

Pottstown: Gordon H. Smith, Church, 8 p.m., Sat., May 12.

Punxsutawney: Georgina Tennant, Alpine Theater, 109 Pine St., 8 p.m., Mon., Apr. 30.

Scranton: Georgina Tennant, Church, 3.15 p.m., Sun., May 6.

York: Georgina Tennant, Church, 8.15 p.m., Mon., May 7.

VERMONT—**Burlington:** Jules Cern, Ira Allen Chapel, University of Vermont, 8 p.m., Tues., May 8.

Rutland: Jules Cern, Northeast School, two blocks from Woodstock Ave. and Crown St., 8 p.m., Fri., May 11.

St. Johnsbury: Jules Cern, Church, 8 p.m., Thurs., May 10.

VIRGINIA — **Arlington** (Second Church): Georgina Tennant, Church, 3101 Arlington, 8 p.m., May 8.

WISCONSIN — **Eau Claire:** Paul K. Wavro, Church, 502 S. Farwell St., 8 p.m., Mon., May 7.

Milwaukee (First Church): Paul K. Wavro, Church, 1451 N. Prospect Ave., 8 p.m., Fri., May 11.

Oshkosh: Paul K. Wavro, Webster Stanley Junior High School, 8.15 p.m., Thurs., May 10.

Two Rivers: Paul K. Wavro, Magee School, 3502 Glenwood St., 8 p.m., Sun., May 6.

Watertown: Howard H. Irwin, Church, 8 p.m., Sat., May 12.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

The Bible Speaks to You

RADIO PROGRAM No. 3

Easter and the Bomb

HOST: At this season in homes and churches around the world Christians are observing Easter. By tradition it's a day of gladness. But for many people, children and adults alike, the joy of Easter is clouded by fear, fear that the bomb will wipe out everything we cherish.

Recently *Newsweek Magazine* reported that "in the wake of the great debate on shelters, testing, and survival," there was "evidence that these life-and-death issues had indeed reached the minds and hearts of many children." The magazine told of a teacher showing "a dozen brilliantly colored versions of mushroom clouds, flaming cities, running children," painted by her pupils. The teacher said, "We are having an awful lot of trouble getting them to paint a clear sky."

Perhaps you've found yourself asking, "Does Easter still have meaning in this kind of world, or has the bomb made obsolete the promise that Easter stands for?" So we're going to discuss this question: Can we find a practical meaning for Easter in view of the threat of total annihilation?

SPEAKER: That would be a hard question to answer but for one fact.

HOST: What's that?

SPEAKER: The fact that Christianity as Christ Jesus taught it makes the reforming, saving, protecting power of God available to us. The threat of the bomb is a grave one. There's no question about that. Our peace and future are at stake. But the teachings of Jesus are practical and dependable. That's why we can learn to face the dangers confronting us with assurance through the power that Easter represents.

HOST: What do you mean by "the power that Easter represents"?

SPEAKER: This is what I mean. The day we're observing—Easter—commemorates the most demanding test ever made of a religion or a

[The above is substantially the text of the program released for broadcast the weekend of April 20–22 in the radio series, "The Bible Speaks to You," heard internationally over more than 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

teaching of any kind. It's a familiar story, and yet just think how much hung in the balance! Events had to turn out as they did, or that would have been the end of Christianity. Here was the situation: Jesus betrayed by one of his own disciples, condemned to death, nailed to a cross, crucified like a common thief, placed in a tomb, with a rock rolled against the door. No wonder his disciples became bewildered, confused, and, to all appearances, defeated.

And yet after his resurrection, something happened to these men. Their entire lives were changed, transformed. The hideous gloom of the crucifixion gave way to inspiration and joy. Suddenly they were alive with intense conviction, which grew into eloquence and courageous action. What had changed them? It was this: Jesus was risen! The promise was fulfilled! The stone had been rolled away from the mouth of the tomb! The graveclothes were left behind. The Master reappeared to them in the same body he had had before the crucifixion. Word spread among the disciples, "He is risen"! (Matt. 28:6.) Doubt and foreboding and the blackest of grief gave way to the conviction that Life truly is indestructible, eternal.

His disciples went out to "preach the gospel to every creature" (Mark 16:15) with conviction. The Master's teachings had stood the ultimate test. They had seen it. No longer would they doubt the power of God. They went into Jerusalem, and Peter preached to the people saying (Acts 2:22, 32):

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. . . . This Jesus hath God raised up, whereof we all are witnesses."

No longer were the Master's promises to them just words. Now they knew firsthand what he meant when he said (John 17:3): "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." So far-reaching was the influx of his spiritual teachings that they revolutionized the life of Saul of Tarsus, who was a cruel and active persecutor of the Christians. And Saul, an intellectual who prided himself on his fanatical persecution of Jesus' followers, became converted, took the name of Paul, and spread the teachings of Christ Jesus throughout many lands.

HOST: I'm sure some of our listeners would like to know how Christian Scientists relate these events to our world today and to the bomb.

SPEAKER: Well, you see, it's the old story—people frightened into breaking the First Commandment, into believing in a power apart from God. This was the evil that in Jesus' time made the people scoff at the thought of his resurrection. So what we have to do is face up to this basic question: What do we acknowledge as the supreme power in human affairs: the power of God or the boasts of evil? Divine Love or physical force? Spirit or materialism?

The glory of Easter is that we don't have to answer these questions in terms of mere theory. Jesus made it possible for us to know with absolute conviction that the power of God is greater than any physical force. He proved it! He proved that regardless of appearances, regardless of how frightening the situation may be, nothing can separate us from God's love and His protecting care. Nothing can rob man of his continuing identity. Jesus proved this in his own experience and encouraged us to know that we can prove it too.

That was the purpose of his unselfish example as we see it in Christian Science. This is brought out clearly in "Science and Health with Key to the Scriptures" by Mary Baker Eddy in this passage (p. 51): "Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished."

And so, as we see it, this is Easter's message for our world: that man will never be deserted by God. Man will always continue to be the beloved of his heavenly Father. The same God that preserved Jesus during his hours of trial on the cross and in the tomb—the same divine Life and Love—also loves and protects each one of us, here, now, and throughout eternity.

Easter's promise is the promise of perpetual life, the triumph of Life over death, of good over evil. It is God's gift to all of us. We find release from fear and gain deeper confidence in God's continuing love and care as we open our hearts to the ever-present Christ, which is always at hand to strengthen, comfort, and guide us here and now.

On this Easter the Bible speaks to us in these inspired words of the Apostle Paul (Rom. 8:38, 39): "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The musical selection on the program was Hymn No. 413 from the Christian Science Hymnal (Let us sing of Easter gladness).

Of Good Report

Inspirational Activities

On pages 152 and 153 of "Miscellaneous Writings" our Leader, Mary Baker Eddy, writes, "Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means, of establishing the Cause of Christian Science." The spiritual understanding of the members of a branch church, and their practical application of this understanding, determine the progress of the church and its usefulness to the community.

One church writes: "After building and dedicating a fine church edifice, we settled down to bask in its beauty and to enjoy the services. There was ample room for the few Sunday School students, and we were happy with our progress. After going along in this fashion for some time, however, we suddenly realized we were not progressing. Members were assigned to study the needs of all departments and to work prayerfully for 'Church.' Before long good fruitage was realized from this effort. New faces began to appear in church, and the Sunday School enrollment increased. Additional literature was taken from distribution boxes placed in establishments in the city."

Another branch states: "This year has been one of unusual accomplishment for the church members in that through a renewed and earnest desire to work for the Cause of Christian Science on the part of all, an inspired sense of unity and love has been established with results that did not before appear to be possible."

Increased spirituality, healings, and blessings resulted when the members of another church decided to read through consecutively "Science and Health with Key to the Scriptures" by our beloved Leader. A "rededication to Principle and law became evident when an earnest study of the Manual of The Mother Church by Mrs. Eddy was also undertaken by the members in preparation for the revising of our church bylaws, a project which was accomplished with harmony, unity, and alertness. An increasing percentage of members is participating actively in committee work, with notable achievements. The service committee has done outstanding work in rendering loving and practical assistance. Several patients at the State Mental Hospital, where Christian Science activities are carried on, have been restored to normal living."

Another branch of The Mother Church makes this report:

"Our inspirational committee conducts semimonthly workshop meetings to which approximately ten church members are invited. Then during the year there are three open meetings for the entire membership, and certain church members are asked to give talks.

"The healing effect of the metaphysical work done by the individual members of this committee for church growth has been felt by the entire membership. People who seemed to be handicapped by beliefs of timidity and self-consciousness have found themselves talking freely at these meetings. As a result, many of them now give testimonies at our Wednesday evening meetings.

"Numerous other healings have taken place at these workshop meetings. Among them, was that of a member who had been suffering from a sprained shoulder and who left a meeting completely healed. Another member had been inspired to do more prayerful work for church and reported that the following Sunday he had seen two new faces in church; one was a distant relative who lives in the vicinity of the church and who had previously been very much opposed to Christian Science.

"At another meeting the committee members were urged to invite strangers to share our lectures. One person invited three guests, one of whom had attended a Christian Science Sunday School over twenty years ago. As a result this visitor resumed reading the Lesson-Sermon from the *Christian Science Quarterly* and began listening to the radio and television programs. He is now attending a branch church and has recently become a member of The Mother Church.

"Another member invited an acquaintance to attend a lecture. He was so impressed that he asked for Christian Science treatment, which was followed by the healing of alcoholism and a reconciliation with his family."

Thus it is proved that by exercising faith in God and His spiritual means and methods of establishing the Cause of Christian Science, the branch churches experience growth and find new opportunities for blessing mankind.

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on May 6, 1962.]

I HAVE LAID HELP UPON ONE THAT IS MIGHTY (Ps. 89:19)

Many scholars contend that instead of the Hebrew form *ʿzr* (help) we should read the closely similar term *nzr* (crown), and this indeed would appear to clarify the thought of the passage, especially since the writer goes on to say, "I have exalted one chosen out of the people," a clause which forms a natural parallel to the crowning of the mighty one.

VISIT (Ps. 89:32)

The Hebrew verb *paqad* does mean primarily "to visit or attend to," but it is also used in a variety of other senses, including "to punish," which clearly indicates the meaning in the present context, "Then will I punish their transgression with the rod."

AMITTAI (Jonah 1:1)

(*a-mit′i—a* as in sof*a*, first *i* as in *i*s, second as in *i*ce). The father of the prophet Jonah.

PECULIAR (Tit. 2:14)

(*pe-kul′yer*—first *e* as in *e*vent, second as in mak*e*r, *u* as in c*u*be). This adjective is derived from the Latin *peculiaris,* meaning "of private property, owned privately, special, extraordinary," and one definition of it is "belonging exclusively or especially to a person or group." Thayer holds that in this context the reference is to "a people selected by God from the other nations for his own possession."

NINEVEH (Jonah 1:2)

(*nin′e-ve—i* as in *i*s, both *e*'s as in sil*e*nt). This ancient city was capital of the Assyrian Empire. Its ruins lie in Iraq, on the Tigris River, opposite Mosul.

STAND FAST THEREFORE IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE (Gal. 5:1)

More strictly the passage reads, "For freedom Christ freed us; stand therefore." Goodspeed renders it: "This is the freedom with which Christ has freed us. So stand firm in it."

YE DID RUN WELL; WHO DID HINDER YOU . . . ? (Gal. 5:7)

The Greek verb *enkopto* (hinder) was originally used in its literal sense of "cut in," or "block" someone in walking or running. Thus Paul provides a vivid picture of a race, as he does in other passages in his Epistles. (Compare Gal. 2:2; I Cor. 9:24–26; Rom. 9:16.) The runners are running well when someone "cuts in" ahead of them, impeding their progress toward the goal, which, in this case, as the apostle points out, is obedience to the truth.

TESTIMONIES
of Christian Science Healing

Prior to 1958 I knew nothing of Christian Science. Then, while visiting at the home of a friend, I picked up a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy more because of my fondness for books than because of the urge to read, since my eyes were very painful, and reading had become difficult as a result of glaucoma.

Upon opening the book, I was inspired by the wonderful message in the first few lines. I read a little each day as my eyes would permit. It took me ten days to read the first thirty-seven pages. On page 38 I read these words: "Jesus said: 'These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover.' "

I leaned back, closed my eyes, and repeated this message over and over. Opening my eyes again to continue reading, I found my sight blurred, and I could not see the print. I remember offering a prayer of gratitude to God that I had found so much comfort in the short time I had studied Science to prepare me for blindness.

Imagine the joy I experienced when, upon removing my glasses, I was able to see clearly and to continue reading with no pain. It was a complete and instantaneous healing.

The following week, while preparing dinner, I caught a finger in the food grinder. The pain was intense, and there was much bleeding. Since I had spent twenty years as a medical nurse, my thought turned to first aid, but then I remembered that all that was in the past for me. I washed the finger, wrapped a paper towel around it, and went to read Science and Health and some articles from the *Sentinel*. Within two hours all pain was gone, and within three days I could not tell which finger had been hurt.

Recently a severe case of pyelitis was healed in six days through the effective prayers of a

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

practitioner. I had previously had this difficulty several times, and it had lasted for weeks, necessitating hospitalization. The wonder of the healing in Science was not only in the healing itself, but in the fact that it was accomplished in six days. Needless to say, I am grateful for the dedicated practitioners, who are always willing to be helpful at any time of the day or night.

I am also grateful for membership in a branch church, and I pray daily that in some way I can demonstrate what the spiritual awakening I have experienced means to me.—(Mrs.) MARGARET A. PETERSEN, Clearwater, Florida.

* * *

A SENSE of deep gratitude for the many blessings which have come into my life through the study and application of Christian Science prompts me to write this testimony.

When I was seventeen years old, my mother learned of Christian Science through reading a copy of *The Christian Science Journal*. She was at once interested in what she read, and she interested several other women in it. From time to time they would discuss this newly found religion. Mother purchased a copy of the Christian Science textbook, Science and Health by Mrs. Eddy, and became an earnest student of Science. Through her understanding of man's perfection as the image and likeness of God, I was healed of headaches, toothaches, and colds.

I myself did not become seriously interested in Science until many years later when I was in great need of healing. I was a constant user of tobacco, including cigars, and had been a social drinker for many years. When I realized that these habits were gaining control of me, especially the drinking, I knew I must do something about them. So I turned wholeheartedly to Christian Science, and with the help of a practitioner I had a complete healing of all the habits.

Through my own spiritual understanding I was healed of a rupture, nosebleed, indigestion, bowel trouble, and the use of profanity. The desire for tea and coffee also left me.

A sinus condition which had troubled me from time to time for many years became severe recently. I called a practitioner for prayerful help, and by the next day the healing was complete.

Words cannot fully express my gratitude to God for Christ Jesus, the Way-shower, and for our

Leader, Mrs. Eddy, for membership in a branch church, and for the steadfast practitioners, who are always ready to help.—Valentine Fullwiler, Washington Court House, Ohio.

* * *

In humble gratitude I can say with Job (19:25), "I know that my redeemer liveth." As a girl in my late teens, I lived but a few blocks from the University of California where I should have been going to college. Instead, my time was spent in search of health. Neither the many different kinds of medical treatment which I tried nor a change of climate gave me any permanent relief from stomach and bowel trouble, general weakness, and other complications.

Later, after I was married, a maid working in my home told me of her wonderful healing of a tumor through Christian Science treatment. She let me have her copy of Science and Health by Mrs. Eddy for a few days until I purchased one. She stated she could not part with it for long. When I read the book I knew I had found the truth, the pearl of great price.

Over the years my healings have been many. The earlier ailments were healed, and attacks of sick headaches, which at times incapacitated me, ceased. In later years I was healed of a severe case of smallpox, without there being even a mark left to tell the tale. I asked a Christian Science practitioner to help me, and while talking to her, I felt as though a heavy robe had rolled from my shoulders, and the healing followed.

"Deny the existence of matter, and you can destroy the belief in material conditions" (Science and Health, p. 368). This truth was proved to me recently. My body was aching from head to toe. In studying and praying, I awakened to a realization of the nothingness of matter and the allness of Mind, God. I was healed instantly and arose from my bed, free. Never before had I seen the nothingness of matter and the allness of God as I did at that moment.

Recently I was standing with one hand on the jamb of a doorway when suddenly the door slammed shut, bruising one of my fingers. The pain was intense, and for a moment I could feel the finger swelling. However, as I declared spiritual truths from Science and Health, the pain and swelling ceased as quickly as they had appeared. It was almost unbelievable that the physical condition could change in a matter of moments.

This was a definite proof to me of how mental physical discord really is. Mrs. Eddy tells us (*ibid.*, p. 378): "Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth."

I am very grateful for Christian Science and all its activities and for Mrs. Eddy, its Discoverer and Founder. I am grateful too for the practitioners who have helped me in time of need and for class instruction and the yearly association meeting. — (Mrs.) GERTRUDE WOODSON REA, Santa Rosa, California.

* * *

[Original in Danish]

I SHOULD like, as far as it lies within my ability to do so, to express my deep gratitude for Christian Science. It seems to me as if I really began to live aright when I started to study this wonderful Science in earnest. It was first introduced to me many years ago when I was living in the United States of America. I saw at once that its teachings were true and that it heals.

Shortly after that my husband and I moved back to Denmark, and we took with us the textbook, Science and Health by Mrs. Eddy. This book was a comfort and help to me in a difficult period. It was not until some years later that we found out that a few people who were interested in Science were in the habit of meeting in a private home to read the Lesson-Sermon, outlined in the *Christian Science Quarterly*. We were invited to join them, and then we put our home at their disposal for meetings and gatherings until a hall was found which was better adapted to the purpose.

We have had many inspiring healings, both with the help of practitioners and later through our own understanding. I should like to tell about a quick healing our youngest son experienced.

This took place a short time after I had had class instruction; so I was equipped spiritually to meet and vanquish the discordant condition. I was wakened in the night by our son, who was calling for me and crying. One of his arms was very painful and was hanging limply. In addition he had cramps. At first I did what I could to calm the boy. I told him he must not be afraid, for evil is never real and could therefore do him no harm. But he continued to cry. So I turned to God with all my heart, supported by all the inspiration which had come to me during class instruction and which was so vivid to me.

The first words that came to my thought were these: "Agree to disagree." Later I found the following on page 390 of the textbook: "'Agree to disagree' with approaching symptoms of chronic or acute disease, whether it is cancer, consumption, or smallpox. Meet the incipient stages of disease with as powerful mental opposition as a legislator would employ to defeat the passage of an inhuman law."

I declared firmly that the discordant symptoms were not real because they had not been created by our Father-Mother God, the only creator, and that there was in reality no evil to touch the boy's true being. I knew that he was actually God's child, created spiritually, that he was safe under God's protection, that God's law was operating and was a law of annihilation to all illness. I felt Love's presence so clearly that no fear entered my consciousness.

Suddenly I noticed that the boy had become quiet. I told him that he could go back to sleep again, and I would go on praying for him. In a little while he told me his arm was all right and the pain gone. My husband had also been awakened and had been praying too, and we were very grateful for God's all-power, which we beheld so plainly in this quick healing.

I am deeply grateful for our periodicals and for the tape recording of the Tuesday Evening Meeting in The Mother Church, which we have had the privilege of hearing during recent years. I am grateful too for our inspired lectures, for membership in The Mother Church and in a branch church, for our beloved Leader, who showed us so unselfishly how we should follow Christ, and for class instruction. The two weeks of instruction were the most inspiring and harmonious weeks I have ever had. — (Mrs.) ELLEN M. HANSEN, Aarhus, Denmark.

* * *

WHEN I was a new student of Christian Science, I was visiting in my mother's home in an eastern state with our two daughters. One Friday the younger child, who was then one year old, manifested the symptoms of a cold. I declared the truth as I understood it, holding to certain spiritual facts given to us by our Leader in Science and Health.

There was little improvement by Saturday evening, and by Sunday evening the family was much concerned about the child's condition and were anxious for me to call a doctor. None of them knew anything about Science; but I assured them that the child was in God's care and that I was sure He would not fail His children.

The next morning, Monday, the symptoms were alarming. The baby was unconscious, and the older child was also manifesting inharmonious symptoms. I tried to get in touch with the one practitioner in the town, but she was away. A member of the family came up to the bedroom and in tears begged me to please let her call a doctor. She said that she believed the child had bronchial pneumonia. I gently explained to her that I could put no faith in materia medica and that I could only rely on God to free the child from what had never really been true because it was not created by Him. Then I asked her to leave us in God's care.

I turned to the Bible and Mrs. Eddy's writings and read and prayed until two thirty in the afternoon. Both children were in bed, the younger one still in a coma. Several times fear almost overcame me, but I was never tempted to turn to material help. I then wrote a letter to a practitioner in our home area, asking for help. When it was finished, I went downstairs and told my mother that the children were all right and that I was going to mail a letter.

Upon my return, I went up to the children. As I stood at the foot of the younger child's crib, she opened her eyes for the first time since Sunday evening. She smiled, and immediately fell into a normal, peaceful sleep. I sat down on the other child's bed, and we both cried for joy. This child was completely well, because the mesmerism of fear was broken.

The baby slept quietly all that night and awakened in the morning expressing the joy, activity, and perfection which belong to her true selfhood as an idea of God.

Among the many healings which followed in our family were those of stomach trouble, total deafness, and so-called children's contagious diseases. Lack has been eliminated, and business problems have been solved. These healings and blessings were all brought about with the help of a loving practitioner and complete reliance on God.

Indeed, I am grateful for Christian Science. I am humbly grateful for our Leader, who gave so selflessly of her time and understanding to bring this beautiful truth to the world through her writings and through the periodicals which she established. I am grateful for the provisions which she has made to protect Science from adulteration. Mrs. Eddy has interpreted the teachings of Christ Jesus, the Way-shower, with such clarity that all mankind may be blessed by these teachings.—(Mrs.) Mildred E. Haertel, Elmhurst, Illinois.

* * *

"When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love." These words on page 127 of "Miscellaneous Writings" by Mrs. Eddy brought about my awakening from many fears and anxieties.

I should like to share an experience which may give encouragement to those finding themselves in circumstances foreign to their upbringing and liking. Shortly after taking up the study of Christian Science, I found myself in a great state of resentment, in an unaccustomed environment in a new country, and bitterly opposed to what was set before me. Then a compassionate Christian Science practitioner reminded me that God's man is never misplaced or displaced and that in reality I am God's man, His idea. The statement quoted above from "Miscellaneous Writings" and this reminder became guiding lights to me.

I had been trained in my own country in the theatrical field, but was confronted in the new country with unfamiliar farm work. It seemed almost a degrading experience to have to milk cows. I was utterly unhappy and lonely, and, to top it all, an unpleasant physical condition developed. This was a testing time for me, and it lasted seven years; but, oh, what precious lessons were learned!

One day the turning point came. I reached out wholeheartedly to God. "Let thy tender mercies come unto me, that I may live: for thy law is my delight" (Ps. 119:77). That was my prayer. Then humbly I asked, "Father, what lesson is it that I need to learn?" The answer that came to me was that I needed to accept God's unchanging law of good, man's real heritage. In Science and Health by Mrs. Eddy I read (p. 57): "Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it."

I realized that the work I was

doing was an expression of the qualities of service and usefulness, that no right activity is beyond the reach of God's blessing, and that all work which we perform well testifies to or evidences the harmonious activity of divine Mind. Regardless of how little it may weigh in the scale of human opinion, service, though apparently menial, involves loving, and loving is never wasted. And so followed for me a complete healing of the resentment and of the physical difficulty.

Although I had had no experience in any type of work other than theatrical, more satisfying employment was immediately secured, as was a comfortable apartment, and, best of all, I had the precious opportunity of regularly attending services in a branch Church of Christ, Scientist. Membership in The Mother Church, as well as active branch church membership, has completed this restoration of health, supply, right activity, and suitable companionship. Our Father's heavenly bread, "grace, obedience, and love," has been good and satisfying food.

Science and Health by Mrs. Eddy has been the source of my understanding and use of the English language. One could not have a better teacher, and my heart rejoices that I am able to read in English all our literature, including *The Christian Science Monitor*. I humbly acknowledge the blessing of my recent experience of class instruction. I am indeed very grateful for Christian Science. — (Mrs.) GERTRUDE P. HUBER, New York, New York.

* * *

I SHOULD like to express my gratitude for the joy and the blessings that have come to me through Christian Science. This truth was presented to my mother in an hour of need over thirty years ago, and she had an immediate healing after having been bedridden for nine years.

As a result of her healing I became interested in Science, and soon afterward I was taken very ill because of food poisoning. I asked for treatment from a Christian Science practitioner; and although at first the symptoms were severe, I had no fear and no desire for medical aid.

The practitioner came to see me and on her second visit took me home with her. Lunch was given me, and although for two weeks I had not eaten any solid food, I ate it. The love and joy in that home left no room for inharmony, and my face, which had been affected, was soon normal. The next day I went to a service at the Christian Science church and returned home, healed. During this experience my hair all came out, but it quickly grew again.

Through the years that have followed, I have had many blessings through the study of Science. Broken bones and burns have been healed, and a dear one was healed of pneumonia when over seventy years of age. I myself had a healing of shingles. This condition was very painful for a while; but after I had had help from a practitioner, it was soon overcome.

Many years ago my father was very ill, and two doctors stood at his bedside one night and said that they did not believe he could live until morning without an operation. But instead of having the operation, he asked for Christian Science treatment, and within an hour of the practitioner's receiving his request, he was healed.

One night more recently, just before going to bed, I had severe pain in my limbs, and it was difficult for me to move them. These words came to me from "My Prayer in Christian Science," which appeared in the *Sentinel* some years ago: "To be ever conscious of my unity with God, to listen for His voice, and hear no other call. To separate all error from my thought of man, and see him only as my Father's image. . . ." I went to bed dwelling on this, and it helped me just as it had done on many occasions before. I got up next morning completely well.

I remember a practitioner's saying to me some years ago, "The way of truth is straight and narrow, but it's the only road." How right her words have proved to be in my case, and what joy, love, and kindness I have encountered while journeying on this road! Christian Science has met all my needs and has never failed. I am very grateful for our Leader and for the privilege of being an active member of The Mother Church and a branch church. I thank God daily for this wonderful truth, Christian Science.—(Mrs.) WINIFRED MARGARET BRAY, Taddington, Derbyshire, England.

Signs of the Times

The Reverend Harold C. Case, D.D.
(President of Boston University)
in *Zions Herald*
Boston, Massachusetts

Nothing is easier than to underscore the portents of doom. There are so many areas for discouragement that we sometimes apologize for expressing hope.

I make no plea for evasion or retreat from ugly facts, but I do remind myself and you of the duplicity we practice if we predict disaster while claiming to believe in creative renewal through the combined powers of God and man.

Moreover, as grave as the problems are, and as filled with the possibilities of ultimate disaster; in a larger perspective, the resources are at hand to usher humanity into a new era, as beautiful in its outline as ours is ugly. This is our testing time and the question is "whether we can look at the grim facts without blinking and at the same time renew our faith without doubting." . . .

The initial contribution of the Christian faith was that it gave true significance to the individual in a world that had surrendered to tribalism, nationalism, barbarism and totalitarianism. So, in this sense Christianity is the true spiritual mother of freedom. . . .

It produces freshness, light, new, unprecedented hope, love, inner spiritual drive and strength, spirit. Whether this leaven, hidden in measures of cultural meal, is of sufficient power, in our day, remains to be seen.

The other side of the coin is that nothing else now being proposed gives promise of healing, health and hope and renewal. If the inner glow we once had is rekindled; if a power not our own, making for good, lays hold of us again—God alone knows how good and great and wide and deep and transforming the renewal may be.

Every achievement of man since the beginning of human history has now been rendered tentative, as if it had never really won, unless we give it permanence. . . . Previous generations could affect history. It is within our power to expunge it. It is this that renders in every day an opportunity of unprecedented, unique, breathtaking possibility and quality. . . .

There is a way ahead. . . . It is the way of a faith adequate for an age of science, of potential abundance, recreating civilization —with God's guidance and power.

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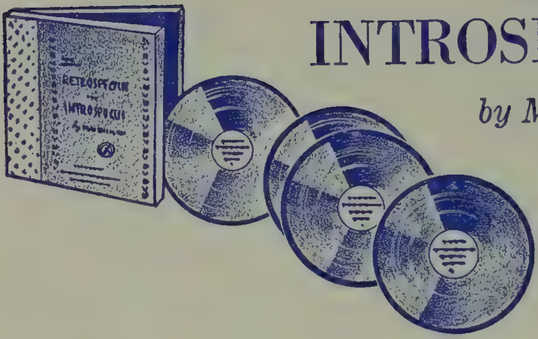

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Christian Science Sentinel

"What I say unto you
I say unto all,
WATCH"
—Jesus

May 5, 1962

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

May 5, 1962 Vol. 64, No. 18

Unselfed Love

LAVINIA L. BUTTERWORTH

"Jesus knew that to be about his Father's business, he must silence the mortal self completely"

"WHATEVER holds human thought in line with unselfed love, receives directly the divine power," Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes in "Science and Health with Key to the Scriptures" (p. 192). There is a difference between the words "unselfed" and "unselfish," and Christian Science helps us to understand this difference.

Unselfishness is a highly desirable characteristic. He who is willing to share what he has with another sees Jesus' promise fulfilled (Luke 6:38), "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

Unselfishness pertains to the relationship between men. Unselfishness implies two: a giver and a receiver. The divine quality that is unselfed love proves that there is just one, and this one is Soul, God, the Life and Love which Christ Jesus reflected in his life.

Jesus was both unselfish and unselfed. He gave his time and effort, and even his life, to comforting, healing, and teaching others. The power that enabled him to do this was derived from his knowledge of his unity with his Father, God. Jesus knew that to be about his Father's business, he must silence the mortal self completely and let only God's will be done. He continually emphasized the fact that he could do nothing of himself but that the works were wrought by his Father.

* * *

Speaking of God as the Father-Mother of all, Mrs. Eddy says in "Unity of Good" (p. 48): "His creation is not the Ego, but the reflection of the Ego. The Ego is God Himself, the infinite Soul." What a revelation this brings to those who glimpse even a little of this profound idea! It explains Jesus' words in the parable of the prodigal son when the father is reported to have said to the elder son (Luke 15:31), "Son, thou art ever with me, and all that I have is thine."

To attain unselfed love does not require the absorption of one's individuality nor the annihilation of one's identity; but it does require the realization of the infinite capacities and abilities of divine Mind, to which each one has access as the reflection of God.

Step by step, thought by thought, we must admit that because God is infinite Spirit, the substance of all things must be spiritual; because God is the one and only Mind, there is in reality no additional mortal, or evil, mind; and that because God is the one eternal Life, there is in reality no mortal existence. Mrs. Eddy says in "Miscellaneous Writings" (pp. 74, 75), "If you will admit, with me, that matter is neither substance, intelligence, nor Life, you may have all that is left of it; and you will have touched the hem of the garment of Jesus' idea of matter."

The material senses, identified with a belief in a finite soul, appear to constitute mortal man. The fact is that there is one Soul, individualizing itself through its idea, man. A finite soul, intelligence, or life exists only as ignorant false belief. When the spiritual idea of man as the reflection of the one Ego, or God, dawns on our thought, the false concept of man as a self separate from God begins to disappear. Let us not be afraid to let it go. Nothing will be lost, and much will be gained, even immortality.

John the Baptist, recognizing the Christ which Jesus expressed, said to his followers, "He must increase, but I must decrease" (John 3:30). May all of us be willing to let the spiritual qualities of the Christ increase in our natures. Let us work and pray to give up self-will, self-righteousness, self-justification, self-love, and self-importance. They will decrease when we cherish a heartfelt desire to increase our understanding of the Christ, Truth.

To let go of a hitherto cherished sense of self is not easy. With some it may involve a hard battle. In the struggle it is necessary to guard against discouragement and self-condemnation. Honest self-examination, however, and love for the Christ, our true selfhood, will bring the needed self-knowledge and humility.

As an earnest Christian Scientist holds his thought more and more in line with unselfed love, it becomes easier to love. He finds he has so much more love to share. Unselfishness becomes natural to him, as it was to Christ Jesus, and as he shares his knowledge of the truth of himself and all men, he "receives directly the divine power" manifested in proofs of healing both for himself and for others.

The Voice of God

ELEANORA B. CARR

"When we desire to hear the voice of God, it speaks to us and we heed it"

THROUGHOUT the Bible there are records of men who have been so spiritualized that they have heard the voice of God. Moses led his people to the foot of Mount Sinai, and the whole mount was shaken by an earthquake. Then a trumpet sounded long, waxing louder and louder, and Moses spoke, and "God answered him by a voice" (Ex. 19:19). And when God had given the Ten Commandments, He said to Moses, "Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven" (Ex. 20:22). The message that He gave was that there should be no other God worshiped before Him in earth or in heaven.

Christ Jesus heard God's voice saying to him: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). And

Jesus demonstrated his divine sonship in his dominion over matter, thus bringing the facts of being to light in healing, feeding, and regenerating those who came to him for help.

But the Science of the Christ was yet delayed, and the Comforter, or the second appearing of the Christ, came in this age through the spiritually endowed Discoverer and Founder of Christian Science, Mary Baker Eddy. She heard the voice of God as a child, but she never was really satisfied until the divine Principle of being, rather than the person of God, was made perfectly clear to her and she could write down what was revealed to her. The voice of Truth to this age was embodied in that precious volume Science and Health.

* * *

The only real voice is God's voice. As God's reflection, His image and likeness, we express this voice. When we desire to hear the voice of God, it speaks to us and we heed it.

The Manual of The Mother Church by Mrs. Eddy is the old-new voice sounded by the trumpet of Truth, unheard by the material senses, but heard by the spiritual senses of the newborn of Spirit. One important By-Law relates to testimonies given at the Wednesday meetings and to those published in the Christian Science periodicals. This By-Law begins (Art. VIII, Sect. 24), "'Glorify God in your body, and in your spirit, which are God's' (St. Paul)," and continues thus: "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, 'who healeth all thy diseases' (Psalm 103:3)."

How do you think these testimonies should be given? Loudly, clearly, so that all may hear. In "We Knew Mary Baker Eddy," Second Series, a member of Mrs. Eddy's last class wrote (pp. 55, 56): "She said, as I recall, 'Now I want you to speak distinctly. When you speak distinctly it shows your mental quality. Speak as if you had something that you wanted the world to hear. Speak loud and strong and distinctly.'"

Can we truly say that we are doing this? If not, we must make the effort to be heard. How can Science progress in any worthwhile way if those who have things to say that are dynamic and vital and that they would like the whole world to hear allow their voices to be stifled?

There are people who will say that it is fear that makes many speak inaudibly. But what cannot Christian Science do to fear? It can banish it with love and reveal strength. It can also enable one to speak distinctly where before there was scarcely a sound by which to proclaim God's wonderful help to mankind.

Another important point to remember not only when giving testimonies but when speaking in church members' meetings from the platform or from the floor is to speak unhurriedly. If one speaks too rapidly, his words tend to chase each other.

It is not eloquence that is needed to express one's gratitude for healing; it is the demonstration of the pure, clear voice of Truth that will give it out, unobstructed and unblurred, loud and strong, telling humanity the provable, forcible facts of what divine power and love do for mankind.

The writer once knew a woman who had a very small voice, so small, indeed, that it was almost impossible to hear her when she gave a testimony. To her great surprise, she was suddenly appointed to an important post where a great amount of speaking in public would be required of her. She was led to read an article in *The Christian Science Journal* which mentions three healings by Mrs. Eddy which were pertinent.

Then through depending upon divine power to proclaim the Word of Truth, she was able to speak in a lecturer's voice. Later she bought a tape recorder and listened to her own voice speaking back to her and thus was able gradually to improve her diction.

I should like to say at this point that this woman had a foreign accent to cope with when speaking in English. But through her study of Christian Science she was also able almost to eliminate the foreign accent. Thus this faithful, persistent, and willing Christian Scientist gained a very strong and clear voice and has been able to do much good and bring the truth to many.

How true are Mrs. Eddy's words on page 134 of "Miscellaneous Writings": "Error is only fermenting, and its heat hissing at the 'still, small voice' of Truth; but it can neither silence nor disarm God's voice"!

Singing Our Way to Freedom

GREGORY S. VOJAE

"When we rejoice and sing praises to God, evil will not keep a hold on us for very long"

Glorious results await everyone who turns to God in times of trouble with faith and understanding that all things are possible to Him.

Paul and Silas must have had this faith and understanding, for they sang even when in prison and at the darkest hour of the night. Because the keeper of the prison had been told to see that they were securely locked up so that they could not escape, he cast them into the inner prison and fastened their feet in the stocks.

They did not lament, however, for there was no self-pity or self-justification in their thought. Instead, they sang and prayed to God, and "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (Acts 16:26). Paul and Silas had sung their way out of prison.

Christian Science teaches that everyone can be free—free from fear, disease, sin, and death. Science shows the way to this freedom in fulfillment of its mission as the Comforter which Jesus promised would come and "teach . . . all things" (John 14:26).

We can sing our way to freedom when we learn that fear, lack, sin, and sickness have no law to sustain them. About one year after he started studying Christian Science, a man found himself rejoicing in the twenty-third Psalm as he was being told that he was no longer needed at his place of business. "The Lord is my shepherd;" he thought, "I shall not want." Grasping the spiritual import of this psalm, he saw that his real and only employer must be his Shepherd, or God, and that He does not discharge or forsake any who trust in Him.

As the student joyously and resolutely turned to God through this simple but potent prayer, he was entirely free from fear. He saw that he could not reconcile Love to hatred and resentment.

To attain and retain that calm and sure sense of equilibrium and poise which Paul and Silas maintained, he knew that he must combine confidence with faith and trust and rejoice with spiritual joy.

Recalling the story of Paul and Silas and their willingness to trust God, the student endeavored to do the same. He discussed his problem with a Christian Science practitioner and was told that since he was accepting the teaching of Christian Science all the way, he should look upon this as an opportunity to prove God's care of him.

Later when the student was alone and striving to commune with God, he found this statement in the Bible: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). He began to see that at that very moment he was being employed by being obedient to the command of the Master to seek first the kingdom of God. He continued to study the twenty-third Psalm and to rely upon its assuring words, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."

Within less than two weeks his former employer called to tell him that he had recommended him highly for a position which was available with another concern. He had an interview and began work immediately. He remained with this concern for many years, in fact, until he was guided to give all his time to Christian Science. Within less than a year the organization from which he had been discharged was dissolved.

God often works in ways mysterious to the human mind. Paul and Silas as they sang did not know what would be the means of their deliverance. Nor did this student of Christian Science know as he rejoiced at the time of his discharge what employment was soon to be given him.

* * *

God sustains every one of us. The infinite nature of God's goodness can be known only in the degree that we trust Him. Then we are witnesses to His abundance of good. Let us learn to sing our way to health, freedom, and joy and refuse to allow evil beliefs to keep us in pain, fear, and doubt. When we rejoice and sing praises to God, evil will not keep a hold on us for very long.

One's consciousness may sometimes become something of a battleground, filled with ignoble and conflicting emotions, indecisive and fearful. However, one can see that these conflicts force him to rely upon divine Principle and teach him lessons of humility, gratitude, and trust.

The understanding of God and of man which Christian Science enables each one to gain shows one how he can sing his way to freedom. After quoting these words from Hebrews (12:1, 2), "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith," Mrs. Eddy says in "Miscellaneous Writings" (p. 361), "So shall mortals soar to final freedom, and rest from the subtlety of speculative wisdom and human woe."

GARMENTS NEW AND OLD

Away with garments that are worn,
Outmoded, shabby, faded, torn!

For who would here accumulate
The threadbare and the out-of-date?

And on with garments Truth has made!
Forever fresh, they cannot fade.

Unchanging modes—impeccable—
So free of garish trim or frill;

Originals, of Love's design,
Simplicity in every line.

Mistaken sense we must forsake,
The faulty reasoning, the fake.

O clothe us, Love, in faultless law
In Christly robes without a flaw.

Maxine Le Pelley

What Are Our Motives?

BEN J. FEWKES

"When the motive is to serve God, one will find plenty of employment"

A YOUNG Christian Scientist came home one day somewhat disturbed over an occurrence which had taken place in her class at school. She related the experience to her parents and the part she had played in it and then asked whether she had said and done the right thing.

Her father asked her, after a few moments of prayerful reflection, "What were your motives in doing and saying what you did?"

The girl's reply was to the effect that she had tried to apply what she had been taught in the Christian Science Sunday School: to do and say only that which would bless all concerned.

Her father then told her that since her motives were right, she had nothing to worry about or to fear and that she could know that only a blessing to all could result.

Would it not be wonderful if we all asked ourselves before saying or doing anything: "What are my motives? Do I seek to bless, happify, heal, and bring joy and harmony into the experience of those with whom I am associating? Are my thoughts loving, kind, charitable, helpful, and forgiving?"

In the textbook, Science and Health, our beloved Leader has much to say regarding motives. On page 326 she writes: "The purpose and motive to live aright can be gained now. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?'"

Here we have the assurance that we are free now to think aright and to live in obedience to God's laws. Where did our Leader obtain this assurance? It was included in the revelation of Christian Science, which came to her in 1866—a revelation which unfolded to her the spiritual truths of God and man as perfect, inseparable, and eternal. As a result of her consecrated study of the Bible, she was inspired to devote herself to bringing the truths she discovered to all mankind.

* * *

Paul is an excellent and outstanding example of right motivation. At first he persecuted the Jews who followed Jesus and sought to bring them bound into prison. But when his eyes were opened, his consciousness was illumined by the light of divine understanding. He received spiritual truths to strengthen his new purpose and motive to preach Christ to the Jews. We read in Acts (9:21, 22): "All that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

His motives now being right and God-inspired, he was able to follow Jesus' example in healing the sick. He preached Christianity in many lands. He wrote several epistles to the early Christian churches and to others engaged in promoting Christianity, encouraging them and giving them the benefit of his rich experience.

Does not his experience bear out the truth of the words in Science and Health (p. 490): "Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man."

The inspired writers of the Bible had one governing motive, namely to pass on to others the great truths which had been revealed to them. Over and over again they tell us of God's government of man and the universe, of His affluence, and of His readiness, willingness, and ability to meet all human needs.

Does a problem arise in the branch Church of Christ, Scientist, of which we are members? The right solution is always available and will be seen by all the members as they turn to divine Mind humbly and seek sincerely the solution with right motives. Does one need employment? When the motive is to serve God, one will find plenty of employment. He who works for God with the desire to let God's will be done is always busy doing good.

Have we earnestly desired to get up and testify at a Wednesday testimony meeting, to give thanks to God for all the blessings which have been bestowed upon us, and have we been prevented from doing so by fear that we cannot speak loudly or plainly enough or that the right words will not come? When we realize that the motive for giving this testimony is to glorify God and to bless others, our fears will be dissipated and flee as darkness before the light.

Jesus, our great Master, was stern in his rebuke of the motives of the Pharisees. It is recorded that Jesus once said to a Pharisee who was surprised that he did not wash before eating (Luke 11:39–41): "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you."

Christian Science teaches the individual how to judge whether or not his motives are right. Jesus, when he was faced with the agonizing prospect of crucifixion, desired only to let God's will be done, his motive being to lift mankind to a greater understanding of eternal life by the glorious example of the resurrection. Jesus, the great Exemplar, has shown us the way.

* * *

We too can be sure that our motives are right when we thrust human will aside and let God's will be done; when we "serve the Lord with gladness" (Ps. 100:2), unselfishly, faithfully, completely; when we are obedient to the Commandments and have only one God, one Mind.

Mrs. Eddy tells us in Science and Health on page 454: "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work.'"

Accepting the Wedding Invitation

JANE KIRK HUNTLEY

[Of Special Interest to Children]

COUSIN SARAH was being married, and she had asked little Krista to be her flower girl. When the invitation came, Krista's mother started to refuse it because Krista seemed to have a problem. It had two names: shyness and a bad habit. Whenever Krista was with anyone she did not already know, or when she was in a large group of people, she would hang her head and bite her fingernails. She didn't look up and smile when people spoke to her, and sometimes she tried to hide behind her mother.

But her mother knew that Christian Science has a solution for every problem, and she decided that now was the time for them to find it.

She looked up in the Bible, in the twenty-second chapter of Matthew, the story, or parable, in which Jesus told of a king who prepared a wedding for his son and invited certain guests. They made excuses and gave reasons why they could not come. And so the king sent his servants to find others who were ready to accept the opportunity he offered.

Krista and her mother talked about this story, and they decided they would accept the wedding invitation and the opportunity it presented to prove Krista's God-given dominion. And Mother talked to a Christian Science practitioner about the problem.

Krista had been going to a Christian Science Sunday School since she was very small. She knew some of the Ten Commandments and the Beatitudes, given in the Bible, as well as the statement on the wall of the Sunday School, "God is Love," referring to John's words, "He that loveth not knoweth not God; for God is love" (I John 4:8). Now she would be able to learn the meaning of that statement by proving it.

Every day Krista and her mother had a little talk about the coming wedding and what the words, "God is Love," had to do with it. They talked of how important it is to love those we meet, even though we may not know them or know what to expect of them, because we know that in reality everyone is God's idea, the idea of Love.

Mother and Krista considered what Mrs. Eddy says in Science and Health (p. 248), "Love never loses sight of loveliness." They talked of how we can express love to others by doing kind and thoughtful things for them or just by smiling and being friendly. Mother pointed out that being shy or self-conscious is expressing false selfhood, or thinking about oneself as a mortal, full of fear, instead of as a divine idea full of love.

The way to correct that kind of thinking, Mother said, is by expressing more love, not by waiting for others to express love to us first. She showed Krista that the wedding would be an opportunity to give out love to many more people than Krista had ever seen before.

Mother also read to her Mrs. Eddy's words in "The First Church of Christ, Scientist, and Miscellany" (pp. 149, 150), "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee." Krista tried each day to practice these new ideas of love that she was learning.

Everyone, Mother said, would give gifts to Cousin Sarah to express their love. Of course Krista would want to give Cousin Sarah a gift too. What better gift could she find than a gift of love? By serving as one of Cousin Sarah's attendants in the wedding, by doing just what she was asked to do, and being friendly to everyone, she would be giving a lovely gift.

* * *

Patiently and carefully Krista practiced her part when the rehearsal took place. And when the day of the wedding came, she was so filled with the thought of what she had to give that she did not feel any fear in the excitement all around her.

Krista had the prettiest dress to wear that she had ever owned, as well as flowers to wear in her hair and a basket of flowers to carry. But she knew that their purpose was not to call attention to herself, but to add to the lovely effect of Cousin Sarah's happy day.

When the wedding procession started, there came Krista, the first one of all, carrying her basket, smiling, and holding her head high. She was smiling because her thoughts were not centered on herself, but on how much love she could give to all about her.

After the ceremony, when many people she had never seen before came and shook her hand and thanked her for her part in the wedding, Krista stood in the crowd, not looking around for her mother, but looking right at the people who spoke to her. She didn't feel like hiding or biting her nails any more, because her thoughts weren't turned inward to mortal selfhood; they were turned outward, giving love to others. So she found that accepting the wedding invitation was obeying God's demand to love more.

Krista is a big girl now. She has many friends and finds it easy to get along with many people or with few, because she learned when she was a little girl how to prove that "God is Love."

"EYE HATH NOT SEEN, NOR EAR HEARD"

I Corinthians 2:9

The reign of spiritual light
Establishes God's day.
Awestruck, the opened eye
Gazes unweariedly
On skies undimmed by night.

O beauty past beholding . . .
Can ever words suffice,
Or music paraphrase
The ineluctable grace
Of timeless good unfolding?

Reflected radiance
To human spheres brings dawn.
Thus, day and night are known,
Idea born, flower blown,
And men set free from chance.

Margery Todahl Blokhine

Editorials

Happy Marriage

Mary Baker Eddy wisely counsels us, "Let other people's marriage relations *alone*" (Miscellaneous Writings, p. 290). This counsel should apply when young people are about to choose a husband or a wife. Such choice becomes dependably wise in the degree that the one making it identifies himself spiritually.

Christian Science teaches that the one Mind is perfect intelligence and that the real man reflects this intelligence. The belief that one does not know how to make a wise choice denies the individual's true identity. The young man or young woman or well-meaning parent indulging in this belief will find that it leads away from right decisions. Thought and action which encourage the individual to find his own relationship to divine intelligence and to exercise that relationship help to deny the error which leads to mistakes.

The only mistake that can be made is to identify oneself as separated from the divine motivating Spirit. The only proper influence to be exerted on anyone is that which throws the light of Truth on the scene, exposing the nothingness of mortal, material motivation and showing the constant attracting power of the one intelligent Spirit, Love.

Falling in love can be a normal, joyous experience when the divine attracting power alone is honored as love. But its counterfeit, falsely called "love," can make this experience one of frustration and disillusionment. On page 57 of "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Union of the masculine and feminine qualities constitutes completeness. The masculine mind reaches a higher tone through certain elements of the feminine, while the feminine mind gains courage and strength through masculine qualities."

True love is a fuller awakening to one's correct identity. It is a discovery of the wonderful qualities that pertain to one's true selfhood. These come to light as one realizes that man is the object and manifestation of divine Love. This manifestation also brings a sense of completeness. One faces the world with confidence and with courage and with an assurance that one can take his place in this beautiful world and can contribute to it successfully. It is an unveiling of one's own worth as a complete child of divine Love.

* * *

The counterfeit, on the other hand, is self-love. It is an animal quality characterized by want. One who thinks himself in love but has mistaken the counterfeit for the true is one who wants a certain individual for himself, feels that he cannot possibly live without him or her, is blinded to the world and to any thought of what he may be able to give or be obligated to give to the world as one of its citizens.

One ensnared by this kind of so-called love is often blinded to the needs of the individual he claims to love. So infatuated is he with his own desire that he cares not to plan wisely or to provide lovingly or to think about what really makes another happy. In the degree that it is genuine, the reflection of the divine, love is tender and sweet and thoughtful, as well as understanding and practical, in providing for the happiness of a partner. And it grows stronger year by year.

Christ Jesus' words (Matt. 6:33), "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," are practical for young people working out their problem of life companionship, as well as for married people seeking to establish harmony in their homes.

God is Love, and His kingdom is the consciousness of Love. If happiness is not evident in a marriage, the individual who is willing to turn to God through Christian Science may move out of the consciousness of discord into the consciousness of Love. He may begin by refusing to blame anyone else for the discord, even should it appear to be obvious that a husband or wife is unloving or unjust or selfish or thoughtless or weak. One who knows enough to turn to God has the privilege of healing the discord in his own home, and he cannot do this by waiting for someone else to change.

No one solves the problem, however, by taking the blame himself. The blame must be placed where it belongs — on mortal mind. Mortal mind has painted a false picture. The divine Mind has a true picture which exists right where this false picture seems to be.

The solution to the problem is not in one's trying to see an imperfect mortal as perfect. It is in one's acknowledging God as perfect. He is the creator of all. If a condition is real, He must have made it. If a quality is real, He must be the source of it. But perfect God creates only good; so acknowledging God to be perfect wipes out the belief of imperfect creation, imperfect man. This belief is all there ever is to discord in the home.

A thorough discussion of this subject may be found in the chapter entitled "Marriage" in Science and Health. It includes these words (p. 69): "Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal."

CARL J. WELZ

The Need for Moral Strength

THE strength of a nation is in the morality of its people as well as in its economy. "From lack of moral strength empires fall," Mrs. Eddy states in her book "Miscellaneous Writings" (p. 268). Then she adds: "Right alone is irresistible, permanent, eternal. Remember that human pride forfeits spiritual power, and either vacillating good or self-assertive error dies of its own elements."

An informed, disciplined, self-reliant people presents a formidable obstacle to any and every aggressive intent. Those, however, who disregard moral values and concern themselves with their own selfish desires and pleasures make their nation increasingly vulnerable to weakening and destructive forces from within as well as from without. The currents of self-indulgence and sense gratification carry us away from enduring achievement rather than toward it. No effort is required to go downstream with these currents, but they lead eventually to frustration and failure.

Experience shows that very often one is able to detect moral decline more readily in another than in himself. The devastating effect of moral weakness is that it seldom makes one aware of his faults in time to correct them. Such weakness blinds one to the dangers of a faulty position and permits progressive moral defilement.

* * *

A wise individual said (Prov. 22:3), "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished." He did not say that a prudent man hides his evil ways; he said that such a man foresees evil and hides himself from it. Then he declared, "Train up a child in the way he should go: and when he is old, he will not depart from it."

Mrs. Eddy carries the reason for teaching obedience considerably farther. She writes in Science and Health (p. 62), "The entire education of children should be such as to form habits of obedience to the moral and spiritual law, with which the child can meet and master the belief in so-called physical laws, a belief which breeds disease."

Young men and women who are preparing themselves for the opportunities that lie ahead of them may place such emphasis upon intellectual and scientific subjects that they overlook or perhaps minimize the need for moral and spiritual values. Lack of character, of dependability and trustworthiness, leave one wanting in regard to the basic elements of success whether as friend, parent, employer, or employee.

Moral precepts are not arbitrary and restrictive rules of conduct which change from generation to generation. They are necessary safeguards to thought and action. Their value throughout the ages has been to release and enlarge one's capacities, not to limit them. Such precepts have their origin in divine Principle, God, and are dependable guides to satisfying achievements and lasting relationships.

Divine intelligence institutes the order of the universe and divine law sustains it. Such law is fundamental; the continuity of being would be impossible without it. Were it not for this law no one could breathe, move, think, love. To live in accord with such a law is to live above sin, sickness, and the threat of death. Christ Jesus gave ample evidence of this.

The unillumined human mind interprets existence in terms of other laws, but this is only because the unopposed supremacy of divine law is not understood and accepted. The exercise of moral and spiritual capacities frees one from even the possibility of delinquency and degeneracy. But these capacities must be recognized and put to good use if one is to elude what Paul referred to as "the snare of the devil" (I Tim. 3:7).

The "Scientific Translation of Mortal Mind" in Science and Health (see pp. 115, 116) distinguishes between physical, moral, and spiritual qualities. Acquaintance with this important presentation shows how spiritualization of thought enables one to progress from one degree to another in demonstration of man's immortal nature.

The depraved qualities of the first degree, such as appetites, passions, and evil beliefs, yield to the moral qualities of the second degree. Then as one sees clearly the distinction as well as the relationship between the moral and spiritual, he will not be content with merely the transient moral qualities, believing that the ultimate spiritual qualities of the third degree are beyond him. He will not say, "If I am humane, honest, affectionate, compassionate, have hope and faith, am meek and temperate, is not this as far as I can hope to go?"

In Christian Science one learns that the moral qualities lead one to the door of the kingdom of God, but only through the spiritual qualities can one enter the kingdom and find the order and harmony of being that religious thought associates with heaven. This is not so much gaining a state of perfection as demonstrating it. Man in Science is already perfect.

* * *

Through fulfilling moral requirements, one overcomes the downward, materialistic tendencies of the flesh and finds release from earthly limitations and sinful susceptibilities. But the complete transition from earth to heaven is brought about only through spiritual ascendancy, through attaining spiritual-mindedness and demonstrating its value.

Christ Jesus said (Matt. 5:48), "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection is demonstrated by degrees, and the demands of Spirit for *perfection* can be fulfilled only as we fulfill the moral requirements for *improvement*. Spirit alone gives us the ability to fulfill these requirements, showing that the moral and spiritual are inseparable.

Ralph E. Wagers

Church Services and Reading Rooms

A directory of all Churches of Christ, Scientist, and Christian Science Societies, including the hours of their services and information about their Reading Rooms, appears monthly in *The Christian Science Journal.*

THE MOTHER CHURCH

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, is located at Norway, Falmouth, and St. Paul Streets.

SERVICES

Sunday morning at 10.45, Sunday evening at 7.30 (evening service omitted during July and August), and Wednesday evening meeting at 7.30. Sunday School for pupils up to the age of twenty at 10.45.

The Church edifice is open to visitors on Wednesdays and Fridays from 10.00 a.m. until 5.00 p.m.

READING ROOMS

237 Huntington Avenue (adjoining the Church Park). Open weekdays from 8.00 a.m. until 9.00 p.m., Wednesday 8.00 a.m. until 7.00 p.m., and from 8.30 until 9.30 p.m. Open Sunday from 12.00 noon until 7.00 p.m., and holidays from 10.00 a.m. until 9.00 p.m., except on Thanksgiving, when it opens at 12.00 noon.

84 Boylston Street (Little Building, corner of Tremont and Boylston Streets). Open weekdays from 8.00 a.m. until 9.00 p.m., except on Wednesday, when it closes at 6.30 p.m. Open Sunday from 1.30 p.m. until 6.30 p.m., and on holidays from 10.00 a.m. until 9.00 p.m., except on Thanksgiving, when it opens at 2.00 p.m.

(When a holiday falls on Wednesday, the above Reading Rooms close at their regular Wednesday hours.)

8 Milk Street (near Washington Street). Open weekdays from 8.00 a.m. until 5.30 p.m., except on Saturday, when it closes at 3.00 p.m. Closed Sunday and holidays, except the following local holidays: April 19, June 17, October 12, and November 11.

The Requirements for Membership in The Mother Church

Church membership is a rewarding experience. Sometimes a student may wonder, "Am I good enough to become a member of The Mother Church?" The requirements are simple: a deep desire for spiritual progress, regular study of the weekly Lesson-Sermon, outlined in the *Christian Science Quarterly,* and earnest reliance upon Christian Science alone for healing.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science,* or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston 15, Massachusetts.

Church Dedications

STEVENS POINT, WISCONSIN (First Church).

Dedication ceremonies at the new church edifice of First Church of Christ, Scientist, Stevens Point, will be held Sunday. The dedication will take place at two services, the regular 10:45 a.m. service, and a second at 3:15 p.m.

The new church, a diamond-shaped redwood structure at 1704 Main St., was started in August, 1958, and the first services were held on Jan. 4, 1959. Under the regulations of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., edifices cannot be dedicated until the congregation is debt-free, a condition that now can be satisfied here.

The Stevens Point congregation was started when two local women in the early 1900's learned that they shared a common interest in the study of Christian Science. They began meeting to read the weekly Lesson-Sermon. . . .

As others joined them, the group began meeting in 1914 in private homes for regular Sunday services. The first regular meeting place was at . . . 618 Main St., the present location of the office building of the Wisconsin Interscholastic Athletic Assn.

In 1917 the group started holding services in the McDonald office building . . . at 311 Clark St.

The Mother Church in Boston accepted the local group as a Christian Science Society in January, 1926. The church building at 301 Center St. was purchased in 1925 from the old German Methodist congregation and was remodeled in 1928 to serve the organization.

In 1938, the society qualified as . . . First Church of Christ, Scientist, Stevens Point.—*Stevens Point Daily Journal* (April 30, 1960).

Visitors Welcome

Chestnut Hill, Mass.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

Lynn, Mass.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

Washington, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

Testimony Meetings

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal.*

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures,
to which the public is cordially invited.

ENGLAND

BUCKINGHAMSHIRE — High Wycombe: Richard L. Glendon, Town Hall, Victoria Rd., 7.30 p.m., Mon., May 28.

CORNWALL — Falmouth: Naomi Price, Polytechnic Hall, Church St., 7.30 p.m., Tues., May 29.

HAMPSHIRE — Bournemouth: Lela May Aultman, Church, Christchurch Rd., 8 p.m., Fri., June 1.

HERTFORDSHIRE — Barnet: Richard L. Glendon, Church, 165 Leicester Rd., New Barnet, 8 p.m., Tues., May 29.

KENT—Orpington: Naomi Price, Civic Hall, 8 p.m., Tues., May 15.

LONDON—London (Sixth Church): Lela May Aultman, Wandsworth Town Hall, 7.30 p.m., Thurs., May 31.

SOMERSET — Street: Naomi Price, Maxime Cinema, Leigh Rd., 3 p.m., Sun., May 27.

WILTSHIRE—Salisbury: Naomi Price, The Guildhall, 7.30 p.m., Thurs., May 31.

Warminster: Lela May Aultman, New Close School Hall, Woodcock, 3 p.m., Sat., June 2.

GERMANY

Coburg: Frank T. Hord, Grosser Saal des Coburger Hofbräus, Mohrenstrasse, 4 p.m., Sun., May 27. In German.

Munich (Second Church): Lela May Aultman, Sophiensaal, Sophienstrasse 6, 8 p.m., Mon., May 28. In English. German translation read 6.30 p.m.

UNITED STATES

HAWAII

HAWAII — Hilo: Francis William Cousins, Church, Wailuku Dr. and Ululani St., 3 p.m., Sun., May 6. (Note change of hour.)

UNITED STATES AND CANADA

(From May 13 to 19, and some earlier dates)

CANADA

ALBERTA — Edmonton: John D. Pickett, Odeon Theatre, Jasper Ave., 3 p.m., Sun., May 6.

MANITOBA — Winnipeg (First Church): John D. Pickett, Dominion Theatre, Portage Ave., E., 3 p.m., Sun., May 13.

ONTARIO — Port Arthur: John D. Pickett, Trinity United Church, Waverley St., 8.15 p.m., Tues., May 15.

Sault Ste. Marie: John D. Pickett, Church, 914 Queen St., E., 8.15 p.m., Thurs., May 17.

QUEBEC — Beaconsfield (auspices Society, Pointe Claire): Jules Cern, Beaconsfield High School, 8.30 p.m., Mon., May 7.

SASKATCHEWAN—Regina: John D. Pickett, Museum of Natural History, College Ave. and Albert St., 8.30 p.m., Thurs., May 10.

Saskatoon: John D. Pickett, Church, 8.15 p.m., Tues., May 8.

UNITED STATES

CALIFORNIA—Fullerton: Mary Wellington Gale, Church, 142 E. Chapman Ave., 5 p.m., Sun., May 13.

Hayward: Hazel R. Harrison, Church, 1814 B St., 8 p.m., Thurs., May 17.

Lakeside: Ella H. Hay, War Memorial Bldg., Lindo Park, 3 p.m., Sun., May 13.

Los Angeles (Thirteenth Church): Charles Louis Reilly, Church, 1750 N. Edgemont St., 8 p.m., Tues., May 15.

Los Angeles (Fifteenth Church): Francis William Cousins, Church, 1800 S. Gramercy Pl., 8 p.m., Fri., May 18.

Los Angeles (joint lecture): Francis William Cousins, Scottish Rite Cathedral, 4357 Wilshire Blvd., 3 p.m., Sat., May 19.

Pacifica: Hazel R. Harrison, Church, 8 p.m., Tues., May 15.

San Diego (First Church): Francis William Cousins, Church, 2442 Second Ave., 8 p.m., Tues., May 15.

San Diego (Seventh Church): Francis William Cousins, Church, 4602 Fanuel St., 8 p.m., Thurs., May 17.

Santa Monica: Mary Wellington Gale, Church, 505 Arizona Ave., Noon, Mon., May 14.

Santa Rosa: Hazel R. Harrison, Saturday Afternoon Club House, 8 p.m., Fri., May 18.

West Covina: Charles Louis Reilly, Edgewood High School, Merced and Orange Ave., 3 p.m., Sun., May 13.

COLORADO—Greeley: Ella H. Hay, Church, 15th St. and Tenth Ave., 8 p.m., Thurs., May 17.

CONNECTICUT—Norwalk: Geith A. Plimmer, West Rocks Junior High School, W. Rocks Rd., 8.30 p.m., Tues., May 15.

DELAWARE — Wilmington: Gordon H. Smith, Church, 1201 N. Van Buren St., 8.15 p.m., Tues., May 15.

FLORIDA — Fort Lauderdale (First Church): Gordon F. Campbell, War Memorial Auditorium, Federal Highway and N. E. Eighth St., 8.15 p.m., Thurs., May 17.

Gainesville: Gordon F. Campbell, Church, 420 S. W. 12th St., 8 p.m., Sat., May 19.

GEORGIA — Augusta: Gordon F. Campbell, Church, 8.15 p.m., Tues., May 15.

ILLINOIS—Berwyn: Paul K. Wavro, Church, 6751 Riverside Dr., 8 p.m., Mon., May 14.

Elgin: Arnold H. Exo, Church, 1020 W. Highland Ave., 3.30 p.m., Sun., May 13.

Elmhurst: Neil H. Bowles, Sandburg Junior High School, 345 E. St. Charles Rd., 3.30 p.m., Sun., May 13.

Galesburg: Paul K. Wavro, Hotel Custer, 3 p.m., Sun., May 13.

Round Lake: Neil H. Bowles, Consolidated School, 500 N. Cedar Lake Rd., 8 p.m., Thurs., May 17.

Streator: Paul K. Wavro, First Congregational Church, 102 E. Morrell St., 8 p.m., Tues., May 15.

Woodstock: Neil H. Bowles, Church, 8 p.m., Mon., May 14.

INDIANA—Fort Wayne: Arch Bailey, Church, 2410 Fairfield Ave., 3 p.m., Sun., May 13.

Greencastle: Paul K. Wavro, Speech Hall, Seminary and College, 8 p.m., Fri., May 18.

Richmond: Arch Bailey, First Friends Church, 15th and E. Main St., 8 p.m., Fri., May 18.

Rockville: Paul K. Wavro, Rockville Methodist Church, 8 p.m., Thurs., May 17.

Shelbyville: Martin Broones, Church, Tompkins and Jackson Sts., 8 p.m., Thurs., May 10.

Valparaiso: Howard H. Irwin, Church, 101 Institute St., 3 p.m., Sun., May 13.

MARYLAND—Chevy Chase: Gertrude E. Velguth, Richard Montgomery High School, 8 p.m., Mon., May 14.

Easton: Geith A. Plimmer, Mt. Pleasant Elementary School, 8 p.m., Fri., May 18.

Reisterstown: Gertrude E. Velguth, Reisterstown Volunteer Fire Hall, Main St., 3 p.m., Sun., May 13.

MASSACHUSETTS — Boston (The Mother Church): Jules Cern, Church, Norway, Falmouth, and St. Paul Sts., 7.45 p.m., Mon., May 14.

Hingham: Geith A. Plimmer, Second Parish Church, 685 Main St., South Hingham, 3 p.m., Sun., May 13.

MICHIGAN — Detroit (Fourth Church): Wilson M. Riley, Church, 5240 W. Chicago Blvd., 8 p.m., Fri., May 18.

Grand Ledge: Otto G. Ziegenhagen, C. W. Neff School, 950 Jenne St., 8.15 p.m., Mon., May 14.

Pontiac: Otto G. Ziegenhagen, Church, 164 W. Lawrence St., 8 p.m., Fri., May 18.

Saginaw: Otto G. Ziegenhagen, Crystal Room, Bancroft Hotel, 8.15 p.m., Thurs., May 17.

Three Rivers: Gordon H. Smith, Armstrong Hall, 8 p.m., Tues., May 8.

Traverse City: Otto G. Ziegenhagen, Senior High School, Milliken Dr., 8 p.m., Tues., May 15.

Wayne: Otto G. Ziegenhagen, Benjamin Franklin Junior High School, 8 p.m., Sat., May 19.

Ypsilanti: Otto G. Ziegenhagen, High School, Cross and Washington Sts., 3.30 p.m., Sun., May 13.

MINNESOTA — Bemidji: John D. Pickett, J. W. Smith School, 18th and America, 8 p.m., Mon., May 14.

NEBRASKA — North Platte: Charles Louis Reilly, Church, 620 W. Sixth St., 8 p.m., Fri., May 18.

NEW JERSEY—Camden: Gertrude E. Velguth, Church, 8.15 p.m., Thurs., May 17.

Elizabeth: Elbert R. Slaughter, Elizabeth Carteret Hotel, 8.30 p.m., Tues., May 15.

Hackensack: Geith A. Plimmer, Church, Prospect Ave. and Hamilton Pl., 8.30 p.m., Thurs., May 17.

Haddonfield: Elbert R. Slaughter, Memorial High School, Kings Highway, E., and Sylvan Lake Ave., 3.30 p.m., Sun., May 13.

Haddon Heights: Elbert R. Slaughter, Church, Third and Station Aves., 8.15 p.m., Thurs., May 17.

Morristown: Gertrude E. Velguth, Church, 1 Washington Plaza, 8.30 p.m., Fri., May 18.

Ridgewood: Elbert R. Slaughter, Church, 8.30 p.m., Fri., May 18.

Trenton: Elbert R. Slaughter, Hotel Stacy Trent, W. State and Willow Sts., 8.30 p.m., Fri., May 11.

Union City: Georgina Tennant, Church, 414 19th St., 3.30 p.m., Sun., May 13.

NEW YORK—Attica: Charles M. Carr, Methodist Church, 3 p.m., Sun., May 13.

Corning: Jules Cern, First Presbyterian Church, Pine and First St., 8.15 p.m., Fri., May 18.

Hollis, L. I.: Georgina Tennant, Church, 88–48 193d St., 8.15 p.m., Mon., May 14.

Hornell: Charles M. Carr, Church, 49 W. Genesee St., 8.15 p.m., Thurs., May 17.

Kenmore: Martin Broones, Church, 27 Myron Ave., 8.15 p.m., Thurs., May 17.

New Rochelle: Ella H. Hay, Woman's Club, 50 Lockwood Ave., 8.15 p.m., Sat., May 19.

New York (Second Church): Georgina Tennant, Church, Central Park West and 68th St., 8 p.m., Fri., May 18.

New York (Third Church): Gordon H. Smith, Town Hall, 123 W. 43d St., 12 m., Thurs., May 17.

New York (Sixth Church): Geith A. Plimmer, Church, 1935 Anthony Ave., Bronx, 8.15 p.m., Thurs., May 10.

Rome: Martin Broones, First Baptist Church, N. George St., 2 p.m., Sat., May 19.

Roosevelt: Georgina Tennant, Church, W. Raymond Ave., 8.15 p.m., Tues., May 15.

Suffern: Gordon H. Smith, Church, Antrim and Lafayette Aves., 8.30 p.m., Fri., May 18.

Syracuse (First Church): Jules Cern, Church, 728 E. Jefferson St., 8.15 p.m., Thurs., May 17.

Watertown: Charles M. Carr, Church, 229 S. Massey St., 8.15 p.m., Fri., May 18.

NORTH CAROLINA—Tryon: Wilson M. Riley, Congregational Church, Melrose Ave., 3.30 p.m., Sun., May 13.

OHIO — Bedford: Ralph W. Cessna, Church, 8 p.m., Mon., May 14.

Cleveland (Fourth Church): Mary Wellington Gale, Church, 10515 Chester Ave., 8 p.m., Thurs., May 17.

Cleveland (Sixth Church): Wilson M. Riley, Church, 3965 Rocky River Dr., 8 p.m., Thurs., May 17.

Conneaut: Ralph W. Cessna, Church, 348 State St., 8.15 p.m., Tues., May 15.

Dayton (First Church): Paul K. Wavro, Fairmont High School, 3301 Shroyer Rd., 8 p.m., Sat., May 19.

Delaware: Howard H. Irwin, Smith School, W. Heffner and N. Liberty Sts., 8.15 p.m., Tues., May 15.

Findlay: Otto G. Ziegenhagen, Lincoln School, W. Lincoln and West Sts., 8 p.m., Sat., May 12.

Fostoria: Arch Bailey, Lowell School, 8.15 p.m., Mon., May 14.

Kent: Martin Broones, Central School, Park and Mantua, 8.15 p.m., Tues., May 15.

Lorain: Howard H. Irwin, Church, 8 p.m., Thurs., May 17.

Mechanicsburg: Howard H. Irwin, Mechanicsburg Methodist Church, 8 p.m., Fri., May 18.

Newark: Arch Bailey, Elks Ballroom, 12.15 p.m., Thurs., May 17.

Oberlin: Arch Bailey, First Methodist Church, S. Professor St., 8 p.m., Tues., May 15.

Parma (First Church, Parma Heights): Martin Broones, Schaaf Junior High School, 5983 W. 54th St., 3.15 p.m., Sun., May 13.

Salem: Gertrude E. Velguth, Masonic Temple, 788 E. State St., 8.15 p.m., Thurs., May 10.

Springfield: Otto G. Ziegenhagen, Church, 8 p.m., Thurs., May 10.

Toledo (First Church): Howard H. Irwin, Church, 2705 Monroe St., 8 p.m., Mon., May 14.

Wooster: Martin Broones, Church, 1736 Cleveland Rd., 8 p.m., Mon., May 14.

Youngstown (joint lecture): Ralph W. Cessna, State Theater Bldg., 213 W. Federal St., 12 m., Thurs., May 17.

PENNSYLVANIA — Athens: Charles M. Carr, Church, 8.15 p.m., Mon., May 14.

Bethlehem: Gordon H. Smith, Church, 8.15 p.m., Mon., May 14.

Easton: Gordon H. Smith, YWCA, 41 N. Third, 3.30 p.m., Sun., May 13.

Hazleton: Ralph W. Cessna, Church, 347 W. Diamond Ave., 8.15 p.m., Sat., May 19.

Johnstown: Howard H. Irwin, Church, Menoher Blvd. and Gardner St., 8.15 p.m., Sat., May 19.

Lancaster: Elbert R. Slaughter, Church, 8.15 p.m., Mon., May 14.

Lock Haven: Ralph W. Cessna, Court House, E. Water St., 8.15 p.m., Fri., May 18.

Philadelphia (First Church): Gertrude E. Velguth, Church, 4012 Walnut St., 8.15 p.m., Tues., May 15.

Swarthmore: Georgina Tennant, Clothier Memorial, Swarthmore College, 8.15 p.m., Thurs., May 17.

Tarentum: Gordon H. Smith, Church, 8.15 p.m., Thurs., May 10.

SOUTH DAKOTA — Sioux Falls: Charles Louis Reilly, Church, 520 S. Minnesota Ave., 8 p.m., Sat., May 19.

VIRGINIA — Blacksburg: Wilson M. Riley, National Guard Armory, Jackson and Water Sts., 8 p.m., Tues., May 15.

WISCONSIN — Appleton: Paul K. Wavro, Masonic Temple, 330 E. College, 8.15 p.m., Tues., May 8.

Portage: Neil H. Bowles, Church, W. Pleasant and W. Wisconsin St., 8.15 p.m., Tues., May 15.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

The Bible Speaks to You

RADIO PROGRAM No. 4

Overcoming Anxiety

HOST: I suppose anxiety is an enemy that knocks at everybody's door. In fact, *Time* magazine recently called our era "The Age of Anxiety." The article says, "Anxiety seems to be the dominant fact—and is threatening to become the dominant cliché—of modern life. It shouts in the headlines . . . nags from advertisements . . . whines from the stage . . . and whispers in privacy each day before the shaving mirror and the dressing table."

But do we have to accept fear as part of our lives? Where can we look for a sense of genuine peace?

SPEAKER: People were asking that question thousands of years ago. Many found a truly satisfying answer in the Bible then, and we can find it there now:

> "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Ps. 42:5).

Here's another (Ps. 94:19):

> "In the multitude of my thoughts within me thy comforts delight my soul."

Then there's this bold and joyful promise of dominion over fear (Ps. 27:1–3):

> "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."

Then listen to these promises:

> "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me" (Ps. 27:5).
>
> "The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life" (Ps. 42:8).

These Bible passages tell us there's no use wasting our time trying to find release from anxiety

[The above is substantially the text of the program released for broadcast the weekend of April 27–29 in the radio series, "The Bible Speaks to You," heard internationally over more than 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

in material things or ways of thinking. Our possessions don't necessarily keep us from being anxious. Tranquilizers and diversions won't change the things we worry about. But there is a power—a sure, dependable power—that we can turn to. It's a power that's always the same because it's eternal. It's always right here because it's everywhere. That power is the power of God, divine Love.

Those Bible verses tell us of the nature of God. They speak of Him as the source of help and comfort. They present Him as a God who gives us joy and loving-kindness and righteousness, who sustains us when we trust in Him. These things bring health and strength to us: security, satisfying work, happier homes.

The teachings of Christ Jesus, when understood in the light of Christian Science, have much practical meaning in freeing us from fears and worries. Our Master taught and proved that God is Life and Truth and Love: perfect Love, boundless Love, always near at hand to guard and to guide us in everything we do. By word and example he showed that as we learn to understand and trust our heavenly Father we are made superior to the troubles and perplexities of human life. This gives us the peace and courage and strength we need to face our problems and overcome them.

We can't depend on mental suggestion or glib slogans for inner security. Just saying everything is all right doesn't make it so. Peace is ours when we understand God's nature, feel His presence, and realize that He takes care of us and protects us.

The Psalmist sang: "He shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." From the Christian Science viewpoint, "his pavilion" or "his tabernacle" is not a place. It's a state of thinking in harmony with God, in which we trust Him and know that since divine Love has all power and is everywhere, Love is right here and can protect us from harm. It means understanding that man is really God's spiritual likeness, as the Bible says, an individual consciousness or idea, not a physical being. There is no material influence or evil power that can disturb or destroy God's idea or likeness. This is the understanding that really brings peace.

"In the secret of his tabernacle shall he hide me." To the Christian Scientist, this does not mean hiding *from* what the situation really is. It means hiding *in* what is really true about the situation: in the understanding that good and good alone is real. Why? Because God is good, and He is real. And He makes and governs all that really exists.

In gaining an understanding of these truths, the Christian Scientist uses a textbook that opens his eyes to the value of the Bible: "Science and Health with Key to the Scriptures" by Mary Baker Eddy. This textbook explains the rules and the commandments of the

Bible and shows that they constitute a provable Science. This Science can be proved in solving the problems of daily living. The textbook shows that when we know and understand God and let this understanding govern what we say and do, we find harmony, a divine sense of order in our lives.

Let me read a short passage (p. 407): "In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness."

The divine power which removes anxieties can actually be demonstrated in healing today. This is illustrated in the following experience of a man in Texas.

HOST: Some years ago this man was struggling with despondency. The impulse toward self-destruction was severe. He battled with deep-seated anxieties. Often he'd feel like driving his car into the river or a bridge abutment. One time the compulsion to destroy himself was so strong that in self-defense he pulled over to the side of the road, put his head on the steering wheel, and just broke down in tears. He couldn't continue his trip. He had to turn around and drive back home.

This man's parents were Christian Scientists. He and his wife decided to visit them. While there, he went to see a Christian Science practitioner and asked for help through prayer as it is understood in Christian Science. In talking with him, the practitioner pointed out that many of his difficulties were connected with self-will, pride, self-justification, and also a violent temper. These were barriers blinding the man, making him feel separated from God. Deep anxiety was the result. The practitioner explained that these wrong thoughts would disappear as the man got a better understanding of God and of his own real relationship to God.

The man began to change his thoughts about himself. He began to admit that he was really God's image, or idea, expressing such qualities as love, humility, justice, patience. He quit thinking of himself as a mortal bound by selfish thinking. You see, this was a spiritual awakening. A sense of release came to him. It was as if someone had lifted a heavy load off his back. The weariness and despondency disappeared, and he was free. He's had no return of the overwhelming sense of anxiety and despair.

SPEAKER: If you are seeking an answer to anxiety, the Bible speaks to you:

> "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

Our Reading Rooms

Stand upon the Mount

A Christian Science Reading Room is dedicated to the ministry of presenting the Christ, Truth, to those who are searching for a demonstrable understanding of God, as well as serving those who are already enjoying the provable teachings of Christian Science.

The office of the librarian is an important one. Executive boards should select for this office one who through experience is well equipped spiritually to carry on its healing, enlightening mission. The success of the activity depends in large measure upon the zeal and the spiritual attitude and the altitude of thought of the librarian. In speaking of Jesus' admonition to preach the gospel, our Leader, Mary Baker Eddy, writes (Retrospection and Introspection, p. 88): "The Lord's command means this, that we should adopt the spirit of the Saviour's ministry, and abide in such a spiritual attitude as will draw men unto us."

Indeed, the Reading Room should exemplify the spirit of love and law denoted in the title "Christian Science Reading Room" given to all Reading Rooms by our beloved Leader (see *Nota Bene* in The First Church of Christ, Scientist, and Miscellany, p. 236). Of those important words "Christian" and "Science," Mrs. Eddy writes (No and Yes, p. 10): "The two largest words in the vocabulary of thought are 'Christian' and 'Science.' The former is the highest style of man; the latter reveals and interprets God and man; it aggregates, amplifies, unfolds, and expresses the ALL-God." She continues: "The life of Christ is the predicate and postulate of all that I teach, and there is but one standard statement, one rule, and one Principle for all scientific truth."

This is not only our starting point in support of Reading Room activity, but also our continuing pattern in all its variety, practicality, freshness, and inspiration. It is the office of the Christ to heal, enlighten, awaken, comfort, encourage. The thought that is alight with the Christ, Truth, attracts those who are searching for a provable way of life. The thought that is convinced of Truth's ability to overcome false concepts of God and man is prepared to serve all who enter the Reading Room.

In the Epistle of Paul to the Romans, we read this timely statement: "We should serve in newness of spirit, and not in the oldness of the letter" (7:6). Utilizing the seven synonyms for God, let us see what qualities a librarian can claim in his service for the Reading Room. God, divine Love, is expressed in loving-kindness, compassion, understanding. Spirit is expressed in purity of thought. Soul is shown forth in poise, dominion, and peace. Divine Principle is felt in spiritual stability and is seen in beauty and order. Life is expressed in the librarian's zest for his work, spontaneity of expression, and an assurance that the Christ is always present to meet the need. Truth is reflected in accuracy of expression in word and deed. And Mind is evidenced in wisdom, an intelligent approach to situations, and spiritual conviction.

A librarian, speaking of the freshness and vitality which should characterize the work of the Reading Room, writes: "Newness of thought and approach is a vital factor in the healing work of Christian Science. It is no less important for the librarian to be inspired with 'newness of spirit' each day than it is for the Christian Science practitioner in his daily work."

A librarian was rejoicing over the placement of the Reading Room in a location where it was easily accessible to passersby. Her thought was so uplifted to the Christ, Truth, which attracts and heals, that her countenance was illumined with a radiant smile. A woman passing the window turned back and entered the room. She told the librarian she had decided that if the librarian smiled, she would go in. In an enlightening talk, the visitor learned that the truth taught and practiced by the Master, Christ Jesus, is just as available today as it was nineteen hundred years ago. The librarian's explanations caught the woman's interest. She took up the serious study of Christian Science and later became a practitioner, whose name was listed in *The Christian Science Journal.*

Librarians have the inestimable privilege of presenting the freshness and vitality of Truth to all sincere seekers. May they nurture this wonderful opportunity with consecration, dedication, appreciation, and joy!

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on May 13, 1962.]

Blindness (Eph. 4:18)
The Greek word thus represented is *porosis,* which refers literally to the covering with a thick skin or callus (*poros*) and was often used metaphorically to denote obtuseness, stubbornness, mental dullness, stupidity.

God said, Let us make man (Gen. 1:26)
As suggested by the use of the word "us," the term for God (*'elohim*) found here and so constantly in the Old Testament, is in the plural. Various explanations of this special use of the plural have been offered. Some take it as indicative of completeness or of superiority. Others consider it as being the "plural of majesty" or of kingship; comparable to what is sometimes called "the royal 'we.'"

Mandate
(*man′dat*—first *a* as in *a*dd, second as in *a*ce). An authoritative command; order; injunction.

Naughtiness (Prov. 11:6)
The word thus translated is used in Hebrew to mean either desire or chasm (and so, figuratively, destruction). Other suggested renderings are corruption, passion, wickedness; while Delitzsch prefers to translate it "covetousness."

Comprehends
(*kom′pre-hendz′*—*o* as in *o*dd, first *e* as in *e*vent, second as in *e*nd). "To comprehend" is to see the nature, significance, or meaning of; grasp mentally; attain to the knowledge of. Also, to contain or hold within a total scope, significance, or amount often as a part, item, concomitant, or factor; to take in or include by construction or implication; comprise; imply.

Cruden
(*kroo′d'n*—*oo* as in f*oo*d). Alexander Cruden was a well-known eighteenth century Scottish author of a Bible concordance.

Retrograding
(*ret′ro-grad′ing*—*e* as in *e*nd, *o* as in *o*bey, *a* as in *a*ce, *i* as in *i*s; also *re′tro*—*e* as in *e*ve, *o* as in *o*bey). In its primary sense the word is used of a celestial body moving in a direction contrary to the normal. Other meanings include: receding over the path of a previous advance; retreating; also, declining from a better to a worse condition; falling back from a higher to a lower state of development.

Adroitness
(*a-droit′nes*—*a* as in sof*a, oi* as in *oi*l, *e* as in sil*e*nt). Skill and readiness; dexterity.

TESTIMONIES
of Christian Science Healing

It is with sincere gratitude for all that Christian Science has meant to me and my family for many years that I submit this testimony. This religion came into our experience at a period when I was laid low with illness and a terrible fear of trying to go on any longer. I had been left a widow with very young children, whom I was neither physically well enough to care for nor financially able to provide for.

Then one day a neighbor of mine placed a *Sentinel* at my bedside with the gentle admonition, "Read it." The logic of the articles and the sincerity of the testimonies of healing impressed me so deeply that hope dawned for the first time in many months. I began the daily study of the Lesson-Sermons, outlined in the *Christian Science Quarterly,* started attending Christian Science church services, and placed the children in Sunday School.

As I read the textbook, "Science and Health with Key to the Scriptures" by our Leader, Mary Baker Eddy, especially the chapter entitled "Genesis," a great light flooded my consciousness, and suddenly I found myself saying aloud, "Now I know who I really am."

I had been a semi-invalid since early girlhood and had often wondered why God had done such a poor job when He created me to suffer as I had for so many years. But now I was convinced that my Father had done a perfect job and that all His children are spiritual, whole, free, happy ideas, having dominion as the Bible assures us man has. We read (Gen. 1:26), "God said, Let us make man in our image, after our likeness: and let them have dominion."

The spiritual, true meaning of this first chapter of the Bible, passages that I had memorized from the textbook, and the study of the Lesson-Sermon gave me daily strength.

Later I accepted a position in a distant city, finding room and board for us with a family living

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

in a suburb. Soon afterward we all became ill. The children soon recovered, however. One day the father in this household, fearing that I would not get well, implored me to have a doctor. After telling him that a Christian Science practitioner was helping me, I learned that the practitioner was on her way for her one and only personal visit to my room. This proved to be the turning point. In a few days I was back at work, without any need of convalescence, and the healing has been permanent.

Not long after the passing on of one very near and dear to me, it was my blessed privilege to have class instruction in Christian Science, and this experience has shone like a beacon through the subsequent years.

Healings have taken place for the entire family, including three grandchildren, who are being reared according to the teachings of Christian Science, and lost articles have been returned to us in remarkable ways as a result of prayer.

I should like to express gratitude for the faithful practitioners and lecturers, for the Sunday Schools, and for all the workers in our widespread movement. I am grateful too for Christ Jesus, our Way-shower, and for Mrs. Eddy, the Discoverer and Founder of Christian Science, the regenerating Science of the Christ.—(Mrs.) HELEN B. MALCOLM, Tallahassee, Florida.

* * *

CHRISTIAN SCIENCE has been important to me and my family for a number of years, and the children have no remembrance of relying on anything but spiritual means for healing. Therefore one summer when an inharmonious condition was observed on my daughter's feet, we immediately turned to Truth.

When school began, although the condition had not spread further, it was still present. At this point treatment in Christian Science was requested of a faithful practitioner, whose clear perception of the truth of man's relationship to God has blessed us many times. He requested that we hold steadfastly to this statement given to us in Science and Health by Mrs. Eddy (p. 463): "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." Treatment in Christian Science was given, and my daughter and I continued our own study.

All school students were given a foot examination prior to swimming instruction. The children were told that there was an epidemic of plantar warts at their school and that the condition was considered infectious. When my daughter's feet were examined, there was evidence that she had had this condition, and she was asked if she had had it treated by a medical doctor. The evidence indicated that the condition had existed but seemed to be corrected. The child stated that she had had no medical treatment, and she was then told that this would be necessary.

We again requested treatment from the practitioner, who pointed out the importance of knowing that this false condition was not true for any of God's children. Within a few days, every evidence that such a condition had existed was removed; there was not a single remaining trace, and the child's skin was smooth and unblemished.

At the next foot check the child was again told that a doctor's certificate was required. My thought then became resentful since the children have availed themselves of the opportunity of registering as Christian Scientists at the beginning of each school year and have requested exemption from medical examination.

My attention was directed to the laws of our state as they apply to Christian Scientists. I found that in the case of infectious disease, a medical certificate could be required by the school authorities. Since the authorities' request was lawful, I had an opportunity to express love to them by permitting the examination and in this way helping to remove their fears concerning this condition. I immediately called a medical doctor and made an appointment for the child to have her feet checked, stating that she needed a certificate to verify the healing of plantar warts.

Love brought about the complete healing. On the day of the appointment, the child was informed at school that she would be permitted to participate in swimming without a medical certificate. When I called the doctor's office to try to cancel her appointment, I was told that they had been trying to locate me to cancel it as an emergency prevented the doctor's seeing her that day.

Christian Science has blessed my family more than I can say in a few words here. The understanding that God is ever-present Love has lifted me up from sorrow and shown me that "trials are proofs of God's care" (*ibid.,* p. 66). The understanding that true substance is spiritual has provided us with an increasing sense of supply.

One of my great blessings has been class instruction from a teacher who directed thought toward putting Christian Science into action and who inspired independent study. I am sincerely grateful to God for His goodness and love and for the channels through which these reach us; for Mrs. Eddy, who discovered and founded Christian Science and gave us Science and Health; for our practitioners, who are ever ready to help us when needed; and for the entire Christian Science movement.—(Mrs.) Doris C. Williams, Minneapolis, Minnesota.

* * *

My heart overflows with gratitude for all the good that has come into my experience since I took up the earnest study of Christian Science about six years ago. Although I had the blessing of attending a Christian Science Sunday School, it was not until I married and became the mother of three children that I was ready to make the truths of Science my own. My husband was unhappy in his work and seemed to have reached a dead end. Because of his unhappiness, I became unhappy, and this was reflected in our home, where we had three babies to care for.

But I had been taught as a youngster that an answer to every problem is revealed to us when we are willing to turn to God for help. So, not knowing where else to turn, I was led to visit a Christian Science practitioner. She was so helpful in declaring spiritual truths to me that shortly afterward many completely unexpected changes for good came into our experience. My husband was offered a partnership in a business with no large outlay of cash necessary, and we moved to another locality where we found several Christian Science families living nearby, and I began to attend services at the local Church of Christ, Scientist.

I should like to tell of the first physical healing in our family which took place shortly after we had moved. Our youngest child, at that time two years old, became quite ill with a high fever and listlessness. I had heretofore been taking the three youngsters to a physician when necessary, because I was not ready to turn to Christian Science for physical healing. This time I called a practitioner, and the little one was healed.

From that time on, I truly hungered for Truth and could hardly bear to put down the Bible or the textbook by Mrs. Eddy to do my necessary household chores. I wanted to be able to demonstrate Science for myself, and I learned that in order to do this I must live its teachings.

I shall always be grateful for the help given to me by a consecrated practitioner. Branch church membership followed; and for the blessings which come from this activity, I am very grateful. Our children are learning to put into practice for themselves the truths they are learning in the Christian Science Sunday School and in our home. Class instruction was a natural unfoldment and a strengthening experience.

At the time I started my earnest study of Christian Science, my husband was very willing that the children and I should rely on it for healing; but he assured me that he could never be a Christian Scientist. At the time we were married, he had declared himself an atheist. Now my husband is an active member of a branch church and loves the teachings of Science. His turning to it came about when I returned from having class instruction.

During the years between the time I left Sunday School and began to study Science I would say when people asked what my religion was, "I was reared in Christian Science," knowing full well I was not at that time living up to its standards. What a thrilling day it was when I could honestly answer the question by saying, "I am a Christian Scientist"! It is my earnest desire to be worthy of this name.

I am very grateful to Mrs. Eddy for the consecration she evidenced in giving the practical truths of Christian Science to the world. — (Mrs.) Virginia Littrell Hooke, San Rafael, California.

* * *

For over thirty years all my needs have been met by Christian Science, and my heart is filled with gratitude for all the blessings I have received. Early in my study of Science I was healed of sick headaches, which I had been subject to since I was a child.

I had a healing in recent years of what to all appearances was a malignant growth on my forehead. The growth developed so rapidly that I became frightened and was tempted to give it a name; but with the help of a practitioner I was able to overcome fear by realizing that because God, divine Love, is All-in-all there is no evil, no disease, with or without a name, in all of

His creation. I knew Truth destroys error wherever it seems to evidence itself.

On page 368 of Science and Health, Mrs. Eddy writes, "Deny the existence of matter, and you can destroy the belief in material conditions." I continued to "deny the existence of matter" until all trace of the discordant condition disappeared.

It is not only for these and other healings that I am grateful, but also for the spiritual unfoldment I have received. I am indeed grateful that Mrs. Eddy was led by God to give us Christian Science, and I am grateful for membership in The Mother Church and a branch church and for class instruction. — (Mrs.) Ella M. Travers, Long Beach, Washington.

* * *

Early in 1960 the desire for class instruction in Christian Science came to me, but this step seemed financially impossible because my house was in need of repairs. The argument that presented itself was that the repairs should be the first consideration and that class instruction could wait until a more convenient time.

Recognizing this as a subtle attempt of mortal mind to prevent my spiritual growth, I decided to put God first. I sent in my application to a teacher and was accepted for instruction. A period of earnest study of Science followed. I saw that the desire to know more of God indicated the presence of a spiritual idea, born of God, which contained within itself everything necessary to complete God's purpose for man. I saw too that my need was not primarily for money, but for a clear understanding of God as the infinite source of true, spiritual supply.

Some words of our Leader on page 494 of Science and Health took on new meaning. They are, "Divine Love always has met and always will meet every human need." Here is a promise and also a demand. It unfolded to me that our needs are met not when we passively wait for divine Love to do the work but when we actively express Love in daily living. Each day I thanked God for my blessings, endeavored to serve Him better, and recalled with gratitude the many evidences of His loving provision in time of need. Inspiration was gained from a Bible verse (Ps. 62:5), "My soul, wait thou only upon God; for my expectation is from him."

I began to experience joyful anticipation of goodness, and my drawing closer to God brought abundant fruitage. In the spring a check from a relative enabled me to proceed with the repairs to my house. All bills were paid. During the summer I was informed that a dear friend had left me a legacy. And another friend gave me a gift of clothes. My three benefactors, all Christian Scientists, were unaware of my intention to have class instruction. Truly all my needs were met. I was reminded of the words from the Bible (Job 42:10), "The Lord gave Job twice as much as he had before." To God, the Giver of all good, I offer my thanks.

I am grateful to be a member of The Mother Church and of a branch church and for class instruction. — (Mrs.) Mary Searle, Burnley, Lancashire, England.

* * *

When we were very young, my sister and I were sick much of the time. During one of my illnesses three doctors, including a specialist, were unable to diagnose the difficulty. A beloved aunt recommended Christian Science to my distraught mother, who asked for the help of a consecrated Christian Science practitioner, and I was instantaneously healed during the practitioner's first visit to our home. Our family has found Science to be a reliable physician since that time, some thirty years ago.

While serving with the United States Air Force in the Second World War, I gained a new and wonderful sense of God's ever-presence and protection. I read from Mrs. Eddy's writings on every flight while over hostile territory; and although three members of the crew were slightly wounded and we were once given up as lost after sustaining severe damage by ground fire, the entire crew returned home after the war, safe and well.

While bicycling alone in Europe after the war, I became seriously ill. Severe pain forced me to dismount and crouch on the ground in the valley into which I had just descended. Having experienced discomfort for several days, I was filled with fear, and I felt terribly alone.

Finally I turned earnestly to God for help. I prayed, and as my thought calmed and I listened to Him, these beautiful, familiar words of the twenty-third Psalm came to me very clearly, like sunlight bursting from behind a cloud and dispelling the darkness (verse 4): "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." I was healed.

Thanking God for revealing to me the perfect harmony of His presence and power, I confidently waited for all trace of the pain to disappear, remounted my bicycle, and rode sixty miles with no discomfort whatever.

Approaching graduation from college, I found myself on the verge of failure after willful neglect of my studies. Of six subjects I was failing at least two and barely passing the others. With final examinations a few days away, my concern became acute, and painful boils suddenly appeared on my writing hand and wrist.

"However, it is never too late to repent, to love more, to work more, to watch and pray" (The First Church of Christ, Scientist, and Miscellany by Mrs. Eddy, p. 195). Faced with the humanly impossible task of learning six difficult engineering subjects in two days and three nights, I knew the only possible solution lay in turning humbly to God.

Requesting the prayers of a faithful practitioner, I settled down to study. Most importantly, however, I realized that I must replace the false concept of man as unhappy, lethargic, and disobedient with that of the truth of man reflecting the omniscience and tirelessness of God. So completely was I sustained by the truths acknowledged for and by me that I worked virtually without sleep and used the affected hand constantly without discomfort. I took each examination feeling rested and confident, and every final grade was ten or more points above the passing grade. Unnoticed, the boils soon disappeared.

These experiences represent to me unquestionable proof of the unfailing, ever-present spiritual truths, available whenever we need them. For class instruction and ever-unfolding opportunities to serve the Christian Science movement through membership in The Mother Church and a branch church, I am increasingly grateful.—Peter Pfouts, Lakewood, Ohio.

* * *

I have been privileged to know no religion other than Christian Science since my infancy, and my gratitude for its teachings and their practicability is boundless.

One physical healing which stands out took place before the birth of our fifth child. To comply with the law, I engaged a doctor, who informed me that I was anemic and should take pills. He believed that these pills were necessary to build up a reserve for the impending birth and to safeguard the baby's health as well as my own. However, I did not take the pills, but asked a practitioner to do prayerful work for me.

I pondered the word "reserve" and realized that in Science there is no need for a supply or reserve to be set aside in anticipation of a future need that might not otherwise be met. God, divine Love, is ever supplying His beloved children with all good. I prayed very diligently to cast fear out of my thinking and to know that my spiritual understanding and desire to rely on Truth alone would meet the human need and satisfy the requirements of the physician, who felt responsible for my well-being.

Mrs. Eddy writes in Science and Health (p. 425), "Consciousness constructs a better body when faith in matter has been conquered." I clung to the truth that the real man is spiritual, that I was in reality the complete representative of all the divine qualities, the full expression of Life, and did not need drugs or medication to improve or complete my sense of health. The anemia was cured, and the birth of the child was harmonious.

On another occasion I suddenly became very ill, suffering from a gastrointestinal upset and complications. A practitioner was called immediately, and the intense pain soon lessened; but I was unable to rise from my bed.

Much prayerful work was done, and I endeavored to know that in spite of material sense testimony, I could always be conscious of the facts of spiritual being and demonstrate freedom. This passage on page 428 of Science and Health was of much help: "The great spiritual fact must be brought out that man *is,* not *shall be,* perfect and immortal. We must hold forever the consciousness of existence, and sooner or later, through Christ and Christian Science, we must master sin and death. The evidence of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted."

Continued prayer restored my strength, and shortly I resumed all my normal activities.

The steadfastness and love of Christian Science nurses, which I have experienced, are greatly appreciated. I am deeply grateful for all the avenues of good provided by our Leader and for the privilege of class instruction. —(Mrs.) SYLVIA KOBI SIMPSON, Birmingham, Michigan.

Signs of the Times

Stanley S. Kresge
(President of Kresge Foundation)
in the *Christian Herald*
New York, New York

We are living in a creative society made up of creative individuals where spiritual values will underlie material achievements. That faith in work is essential is clearly documented by the renowned British historian Arnold Toynbee, who said: "Man at work can be happy and spiritually healthy only if he feels he is working in God's work, for God's glory, through doing what is God's will."

The Reverend Alan Walker
as reported
in the *Daily Telegraph*
Sydney, New South Wales, Australia

Materialism "futile." . . . God alone gave meaning and purpose for living, the Rev. Alan Walker said in the Lyceum Theatre. . . .

Only in God did man find a purpose great enough to satisfy every part of human nature, he said.

"The purpose of God is that we should grow more and more into sons and daughters of His."

From the column
"Thoughts for the Week"
in the *Salisbury and Winchester Journal*
Salisbury, Wiltshire, England

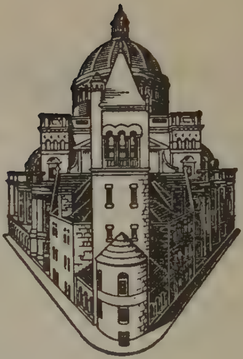
The state is made up of individual people, and each one of us has his own individual interests, loves, worries and hopes. Every one of us has his own private drama of life.

And our own private drama of life will be tremendously affected here and now by our belief or disbelief in God. Once a man "comes to himself" and responds to the God who made him, who loves him, and who is "nearer to him than breathing," his individual bewilderment is at an end.

He will find a joy which he never knew before. He will still have his own private problems and temptations, but he will know how to deal with them and overcome them. Any difficulty wisely met will become a stepping-stone to higher things instead of an insurmountable barrier.

It is an infallible and unalterable truth that without God nothing of lasting value can be accomplished, but that "with God all things are possible."

From the TREASURER of THE MOTHER CHURCH



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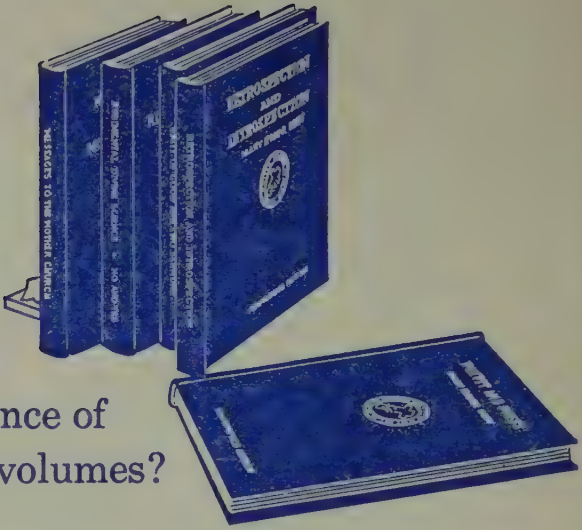
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I say unto all,
WATCH"
—Jesus

May 12, 1962

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

May 12, 1962 Vol. 64, No. 19

The Seed Within Itself

MAX DUNAWAY

"Whatever is necessary to bring a right idea to fruition is included in that idea"

AMONG the many wonders of the earth which are taken for granted, the seed of a plant may well be considered one of the foremost. It has within itself all the peculiar characteristics necessary for the formation of roots, stalk, leaves, bud, blossom, and fruit. Given proper environment, the seed will be found to include everything essential to the fulfillment of its purpose.

The importance of the seed is indicated in the first chapter of Genesis, where we read, "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth." The first chapter of Genesis is the record of God's revelation of spiritual ideas. Therefore the seed within itself is in reality a spiritual idea, which, like the seed of the earth, includes within itself whatever is necessary to the completeness of its purpose. This is an important and useful truth for the student of Christian Science.

Whatever is necessary to bring a right idea to fruition is included in that idea. Thus if one is attempting to demonstrate the spiritual idea of supply, for instance, he can know that whatever is essential to its completeness is included within the idea.

It is important to remember, however, that because the idea is spiritual, the outcome of God, Spirit, everything about it must be regarded from a spiritual point of view. Too often someone takes the position that because supply is a right, spiritual idea, he is entitled to an abundance of worldly goods and that God is responsible for seeing to it that he gets it. Such an attitude, of course, only obstructs the demonstration of supply, for it attempts to substitute material things for spiritual ideas, the true basis of supply.

* * *

Mary Baker Eddy, the Discoverer and Founder of Christian Science, recognizing this human tendency to misinterpret spiritual ideas and to call them material, writes in "Science and Health with Key to the Scriptures" (p. 508): "But the seed is in itself, only as the divine Mind is All and reproduces all—as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product. The only intelligence or substance of a thought, a seed, or a flower is God, the creator of it."

From this statement it is clear that one can demonstrate only that which God produces, for in reality nothing else exists to be demonstrated. The abundant human supply which accompanies the demonstration of spiritual ideas is neither the basis nor the goal of such demonstration. It is the evidence in human experience of an improved state of consciousness, but it is never that consciousness itself. One may be consciously rich with very little of this world's wealth or consciously impoverished with a great deal of it.

A student of Christian Science whose finances were at a low ebb met a man whose situation was obviously even worse than her own. She recognized at once that she must do something to terminate the belief that there is not enough good to go around.

Ordinarily the student would not have offered money to anyone, even if she had had enough for herself, because she knew that the underlying need was for a change in thinking. But as she prayed earnestly to know what to do, she felt led to offer him a loan of five dollars from her meager supply. He gratefully accepted it, and the fact that someone wanted to help him appeared to bring him great encouragement.

The Scientist held fast to the truth that real supply consists of spiritual ideas, the outpouring abundance of God's love. In a few days she received an unexpected check for one hundred dollars. On her way to deposit it in the bank she was paid twenty-five dollars which had been owed her, and when she arrived at her office she found another check waiting for her. Altogether she received about two hundred dollars within a half hour.

Later the man repaid the five dollars and told her that her kindness had marked a turning point in his life. Compassionate consideration of another's need had helped to meet her own need and had proved true the words of Christ Jesus (Matt. 5:7), "Blessed are the merciful: for they shall obtain mercy."

The true concept of supply as a spiritual, inexhaustible idea of God, including everything needed for fruition or fulfillment, is as near as one's own thinking. To perceive the spiritual sense of supply is to experience the abundance of spiritual supply, for one experiences that of which he is conscious. No one can think of himself as the recipient of God's unlimited abundance of good and at the same time believe himself to be lacking adequate supply for his needs.

Mrs. Eddy writes in "The First Church of Christ, Scientist, and Miscellany" (p. 186), "Rest assured that He in whom dwelleth all life, health, and holiness, will supply all your needs according to His riches in glory." As with supply, so it is with each one of God's infinitely varied, yet divinely complete, spiritual ideas. Each reflects the nature of the Mind which produces it, and each includes within itself all that is required for its completeness.

* * *

Thus the spiritual idea of health includes such qualities as strength, vitality, soundness, and functional harmony. The spiritual idea of employment includes opportunity, ability, and reward. The true idea of companionship includes love, happiness, unity, purity, and faithfulness, and so on, with all the multitudinous ideas of divine Mind.

How wonderful it is to know that an understanding of God and His ideas leads to infinitely progressive being, bringing us fuller views of that which is already established and complete! In the words of our Leader, Mrs. Eddy, in "Unity of Good" (p. 6), "Our present understanding is but 'the seed within itself,' for it is divine Science, 'bearing fruit after its kind.' "

"Hid with Christ in God"

ALICE KINSMAN SMITH

"Man . . . is inseparable from all that belongs to God here, now, and forever"

When our human affairs are running smoothly it is easy to acknowledge that we dwell under the protecting influence of God. But does an invasion of our sense of harmony by discord tempt us to believe that we have somehow become detached from God and are lost in a maze of evil where God's presence and power may not reach us? If so, we can well turn to the Scriptures. There we shall find that when even the great men of the Bible fell under this temptation, they were divinely assured of God's presence with them.

When Moses faced a task that seemed beyond his abilities, his bewildered sense was reassured with God's words, "My presence shall go with thee" (Ex. 33:14). Daniel knew that he had not left God's protecting influence even when he was thrown into the lions' den, for he later told the king (6:22), "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

When angered by what Jesus had preached unto them in the synagogue, his opponents led him to the brow of the hill that they might destroy him, "but he passing through the midst of them went his way" (Luke 4:30). God's presence and power are as available to us today as they were to the men of the Bible, but now as then God must first be understood and obeyed.

Christian Science, elucidating the Scriptural promises, sets forth plainly how one can keep a continuing consciousness of the inseparability of man from his divine creator. Accepting as true the record of spiritual creation in the first chapter of Genesis, Christian Science defines man as the image, or idea, of God and declares that God and man can therefore never be separated. To be the image, or reflection, of God, man must remain with God. A reflection separated from its original would be no reflection. An idea severed from the mind that knows it would cease to be an idea. Even so, man, the spiritual reflection and idea of God, is inseparable from all that belongs to God here, now, and forever. Thus man cannot be separated from imperishable Life, from perpetual Love, from abiding Truth, from ceaselessly active Mind.

Paul stressed the safety inherent in man's unity with God when he wrote: "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). Under the marginal heading "Indestructible being" on page 325 of Science and Health, Mrs. Eddy says of this statement of Paul's: "The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, 'hid with Christ in God,'—with Truth in divine Love, where human sense hath not seen man."

The thought of man's safe abiding with his heavenly Father was proclaimed by Paul at another time in his stirring sermon on Mars' Hill when, after describing God as the one spiritual, ever-present creator, he said, "In him we live, and move, and have our being" (Acts 17:28).

In God there is no pain, sorrow, lack, or disease. In Him are harmony and perfection. What a comfort it is to realize that our true, spiritual being is never, and can never be, in danger, in trouble, in a quandary, or in jeopardy, because it is always in God, in the consciousness of Love. Man is "hid with Christ in God," where there is no evil or error. Indeed Mrs. Eddy says in "Miscellaneous Writings" (p. 6), "That we exist in God, perfect, there is no doubt, for the conceptions of Life, Truth, and Love must be perfect; and with that basic truth we conquer sickness, sin, and death."

* * *

A student of Christian Science had an interesting proof that every place is a safe place when the confident recognition of man's oneness with the Father as His expression supersedes fear. Her two-year-old son, riding his new tricycle outdoors for the first time, wandered away from those who were supervising his play. It was a busy, big-city neighborhood, with heavily traveled streets, and as the mother searched for the child, she tried with little success to overcome recurrent fears by turning her thought to the truths of Christian Science.

A tune which came to her thought she at first impatiently brushed away; but when it came back with insistent repetition, she listened to it and with surprise remembered the words that went with it. She later found that it was Hymn No. 370 in the Christian Science Hymnal which begins,

> We are hid with Christ forever
> In the Father's holy plan.

The angelic message reached her disturbed thought through the music, and the words brought the blessed assurance she needed, helping her to go on with her search, understanding better the God in whom both she and her small son were eternally sheltered and protected. She steadfastly refused to recognize a shadow of separation from God's guidance and care. When she found the lad almost an hour later, he was completely safe and undisturbed, though he had crossed at least six busy intersections to get to a favorite toy-store window.

Many times since, the mother has remembered this incident gratefully when the argument has been presented to her that someone has wandered from the safety of his Father's vigilant care and is lost in confusion, suffering, or pain. To correct this false sense with the understanding that man's true being is always hid with Christ, Truth, and can never escape from the Father's holy plan of harmony is to take the whole matter completely out of the realm of mortal mind's fears and place it in the keeping of God, who knows no doubt of nor deviation from goodness.

To be "hid with Christ forever" means uninterrupted shelter in God, Truth, whose righteous omnipotence completely excludes all jarring errors—accident, mistake, or disaster. It means abiding protection in Love, whose compassionate omnipresence utterly annihilates hatred, envy, strife. It means perpetual security in Mind, whose calm, confident omniscience guards mercifully against confusion, disruption, fear. It means permanent safety in Life, whose harmonious omniaction overcomes belief in imperfection, pain, deterioration, or wrong action.

Safety, satisfaction, and peace are ever available to him who has the spiritual understanding of being "hid with Christ in God," in the omnipresence of infinite good.

Joyous Vacationing

HAROLD TAYLOR WEEKS

"True happiness lies more in giving than in getting"

For a great many people vacation time holds the brightest and happiest prospects of the year. It means a time of release from daily routine and provides an opportunity for relaxation and pleasure as well as a space for quiet spiritual meditation and study.

How may one gain the fullest measure of joy from his holiday? A little group of vacation-bound students of Christian Science worked out a happy answer to the question by taking for their guidance this passage from Miscellany by Mrs. Eddy (p. 166): "If all our years were holidays, sport would be more irksome than work. So, my dear ones, let us together sing the old-new song of salvation, and let our measure of time and joy be spiritual, not material."

Working with inspiration derived from "the old-new song of salvation," which they termed their theme song, this little group proved that letting one's "measure of time and joy be spiritual, not material," was the sure way to joyous vacationing. Their journeyings took them into many foreign ports. Some of the countries visited were thought to be unfriendly to American tourists. But everywhere, by word and deed, their song of salvation, which is the song of love and universal brotherhood, evoked a warm response. Acts of kindness and expressions of friendship from utter strangers were daily occurrences.

If one has not yet experienced the joy of making "the old-new song of salvation" the theme song of his vacation, it is earnestly recommended that he try it. One will find that many of the people he meets for the first time will respond to the warmth of Christly regard just as they did in Jesus' day. His brief three years' mission gave full expression to "the old-new song of salvation." The urgency of his divine calling did not permit time for mere pleasure seeking. The Master's "measure of time and joy" was indeed "spiritual, not material."

It is important to note that the Saviour never sought to force his ministry upon anyone. On the contrary, he adjured his disciples not to remain in any city or house where they were not hospitably received. His reflection of divine Love had unparalleled appeal. It drew the people to him as nothing else could. Speaking of this salutary influence, Mrs. Eddy says on page 91 of "Retrospection and Introspection," "His power over others was spiritual, not corporeal."

It is encouraging to observe that the receptive human heart grasps spiritual truths more readily than it understands its own false concepts. And proportionately as one's thought is spiritualized, it will lift higher the human consciousness wherein it is hospitably received.

The infallible recipe for a joyous vacation is the realization that true happiness lies more in giving than in getting. To the earnest disciple of Christ Jesus' teachings, the holiday period so eagerly anticipated can prove to be a divine adventure affording ever-fresh opportunities to heed the call (II Tim. 4:5), "Do the work of an evangelist, make full proof of thy ministry."

With this God-inspired purpose before us, the errors that would mar vacation happiness—selfishness, pride, envy, covetousness, strife, and sin in all its subtleties—fade from experience, and man's identity as an individual expression of God's being comes ever closer to our apprehension. Thus with continuing progress our vacationings will finally grow into one joyous, never-ending holy day of Spirit.

AN UNDERSTANDING HEART

Should one's offense, another's scorn,
Plant in my heart a pricking thorn;
And I in judgment strive to seek
Retaliating words to speak,
Oh, let me follow wisdom's way
And humbly to our Father pray,
"Give me—in mercy's, love's, accord–
An understanding heart, dear Lord."

Bianca S. Simon

"Immanuel, or 'God with us'"

ELAINE TASKER

"The solution of every kind of problem is to be found in Immanuel, 'God with us'"

Many centuries before the birth of Jesus, Isaiah prophesied that the Saviour of Israel would be named Immanuel: "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (7:14).

Immanuel, "God with us." The prophet's thought soaring above the material sense of life had touched spiritual reality. He had glimpsed the Christ, the spiritual idea of God. It was the Christ, Truth, which was revealed to the world by Christ Jesus, the link between God and men. Through his mighty works men came to understand Immanuel, the power of God present with them to heal and save.

Mrs. Eddy writes, "Christ, as the true spiritual idea, is the ideal of God now and forever, here and everywhere" (Science and Health, p. 361). We learn in Christian Science that the one infinite Spirit, God, is All-in-all; therefore His reflection, man and the universe, is coexistent with Him. The eternal unity of God and man in His image is the unchanging spiritual fact of being. This is the truth which dawns in human thought as Immanuel, as "God with us," and which heals as a sign of the ever-availability of good to mankind.

Immanuel is demonstration. The career of the Master evidenced the healing power of Truth and Love. We have his command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. 10:8). It is the mission of the Christ to leaven human thought, to correct and govern it rightly so that harmony and health may be established.

The solution of every kind of problem is to be found in Immanuel, "God with us." These words bring a deep assurance of man's unity with God. They unfold a sense of the holy purpose that embraces man at all times. The one who is receptive to the influence of Immanuel finds that his healing is the proof, the outward sign, that the Christ has stirred thought to spiritual issues, purified motives, and instilled the meekness by which he responds to Love's outline of good for him.

Mrs. Eddy says of the first effect of Truth and Love on her consciousness, "Erudite systems of philosophy and religion melted, for Love unveiled the healing promise and potency of a present spiritual *afflatus*" (Retrospection and Introspection, p. 31).

* * *

To believe that one may be separated from God, good, is to deny the Christ. Principle and idea are never parted for an instant. In reality man knows himself to be the son of God; he is conscious of the dominion, freedom, and grace that are his as the expression of God. Mortal mind would claim to divorce man from his divine source and so tempt us to feel alone, unprotected, perhaps overwhelmed with responsibilities. Then again, it may lull us into complacency regarding a personal sense of our own abilities.

Jesus gave this comfort (Matt. 28:20): "Lo, I am with you alway, even unto the end of the world." The Christ is ever with us, right where we are, whatever the circumstances about us may be. It arouses us to spiritual self-knowledge. One who is conscious of Immanuel as "Life with us" can never be afraid of advancing years, either for himself or for others. He understands that the beliefs connected with old age cannot diminish his God-given faculties. He finds useful, right activities to engage his interest as divine energies permeate his thoughts.

To know Immanuel as "Love with us" is never to feel unloved or unloving. Christly tenderness brings harmony into human relationships and quells the hurtful thinking that is often associated with painful physical conditions. He who acknowledges Immanuel as "Mind with us" does not ignore evil. He utilizes his divinely bestowed intelligence, which uncovers and eliminates error by proving the allness of good.

On page xi of the Preface of Science and Health, Mrs. Eddy refers to the physical healings wrought by Christian Science thus: "They are the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness and repeating itself, coming now as was promised aforetime,

To preach deliverance to the captives
[of sense],
And recovering of sight to the blind,
To set at liberty them that are bruised."

Undisguised Perfection

HELEN JEAN BURN

"As we . . . gain the 'correct view of man' . . . our experience begins at once to improve"

God is the only creator, and since He is good, all that is real expresses His pure, flawless nature. Since this is true according to Christian Science, there is no genuine origin for sin, disease, or inharmony of any description. Created by perfect, all-knowing Mind, spiritual man and the spiritual universe are perfect. Evil is simply a wrong concept of reality, which results in discord only as long as it is accepted as true.

Although false beliefs about the divine creation may seem to take many forms, they are never truly substantial. Mrs. Eddy writes on page 71 of Science and Health: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense."

Yet how convincing seem the disguises with which the illusion of evil claims to conceal reality! We think: "Oh, if that person would only change!" or, "Why can't we move from this place?" or, "How I long to be rid of this discord!" The situation in which a person seems to make us unhappy is only a false belief about man which we are accepting as true and hence are permitting to operate as a cause in our experience.

If we seem to be in a bad place, have we not consented to the fundamental falsehood that environment and supply are material rather than spiritual? Since God, Spirit, is omnipresent, the only man there really is lives in Him and is sustained and provided for by Him. Thus if we look at matter as our environment or to it for our supply, we are looking in the wrong direction; consequently we shall encounter what appears to be an absence of good.

So it is with all the discords of human experience. Each one of them is nothing more than a wrong concept, which yields when the specific right idea required to replace it is applied to the situation. There is no such thing as a chronic mistake. Once a false belief is destroyed, the inharmonious results are corrected permanently.

All this would be little more than an abstract philosophy of life if it could not be practically applied to human experience. But it can be so applied; and when this is done understandingly, harmony results with consistent, scientific certainty. Mrs. Eddy gave the name "Christian Science" to the religious system she discovered, for it shows how to demonstrate scientifically the teachings of Christ Jesus.

* * *

The master Christian discerned and used with unparalleled healing effect the basic law of the allness of God's perfection and its corollary, the unreality of evil. He saw through error's disguise and immediately separated false beliefs from man. When a father brought to him a boy afflicted with "a dumb spirit," as recorded in the ninth chapter of Mark, Jesus "rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

Mrs. Eddy explains our Wayshower's healing method (Science and Health, pp. 476, 477): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

How inspiring it is to know that as we see through error's disguise and gain the "correct view of man"—undisguised perfection—our experience begins at once to improve. Limitations drop away, for we are separating from ourselves and others all that is unlike God. Human personality, with its cruel handicaps, ceases to bind us to past performances. When necessary we can look back at past sadnesses with quiet joy, knowing, "That was never I, she, or he; it was an error in my sense of man which I am erasing and correcting now."

The real man as God's image is ageless in undecaying splendor. As divine Mind's idea, he is now and forever the embodiment of unalloyed purity. Knowing this, we can see through the disguises with which illusory evil claims to conceal reality, and we can say with authority to sin, disease, and death, "Depart from me; I never knew you."

In her work "Christian Science versus Pantheism," Mrs. Eddy includes this arresting paragraph (p. 11): "Mortals, content with something less than perfection—the original standard of man—may believe that evil develops good, and that whatever strips off evil's disguise belittles man's personality. But God enables us to know that evil is not the medium of good, and that good supreme destroys all sense of evil, obliterates the lost image that mortals are content to call man, and demands man's unfallen spiritual perfectibility."

Let us accept this demand of "good supreme." Let us rejoice that our work is not to change reality but to correct our perception of it. Let us heal ourselves and others by seeing through the disguise of false belief. Then we shall behold man and the universe as they truly are—glorious in undisguised perfection!

"*Such as I have give I thee*"

BEVERLY BEMIS HAWKS

"Love's powerful law continuously produces harmonious action"

THE third chapter of Acts tells us that on one occasion two of the apostles, Peter and John, were about to enter the temple when they came upon a man who never had walked. Begging was his means of making a living, and this he did at the gate of the temple.

At Peter's request to "look on us," the man responded, expecting to receive something of them. Peter had no money to give. He had, however, a clear understanding of Jesus' teachings to share. Peter's gift was one that could not be spent. The more he used of it, the more he realized. It was truly substantial. It was the Christ, Truth, which Peter shared when he said, "Such as I have give I thee," following with the authoritative command, "In the name of Jesus Christ of Nazareth rise up and walk."

The account continues by saying that the man's "feet and ankle bones received strength." And in the joy of realizing his healing, not only did he walk, but he leaped as well. His healing was immediately complete. He did not hobble, nor was there a recuperative period in which the limbs could develop.

What did Peter have to give

—to share? God includes unchanging perfection. His man and universe express only this. God is the only Mind, and this Mind acknowledges no opposite of itself. Then in reality evil has never touched His likeness. Evidently this truth is what Peter saw and shared. This is what he proved.

Christian Science finds its authority for spiritual healing in the Bible. Its gift, like Peter's, is not that of pacifying mortal thought temporarily, but of eliminating its wrong concept or effect through spiritual consciousness and thus bringing into view a more harmonious, healthful sense of life. Its compassion is demonstrated in healing.

* * *

Healings through mental surgery, including broken bones and dislocations, have many times been realized through the study and application of Christian Science. In Science and Health, Mrs. Eddy explains why this is so. On page 216, for example, she says: "The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the truth of immortal sense. This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters."

As one sees that man is the idea of God, Mind, he sees himself subordinate to God alone and not subservient to body, bones, or matter in any form. All God's ideas are secure in divine Mind. Love's powerful law continuously produces harmonious action.

The law of Love was taught by the Master, Christ Jesus. It was the basis of his healing work as well as that of his disciples. Every phase of Jesus' work evidenced the undeviating presence of Love and demonstrated the divine, all-governing Principle. This presence is felt when it is scientifically recognized that God's idea is not a material structure which may be subject to breakage or dislocation. God is infinite Spirit, good. Therefore His image is a spiritual idea, forever responding to the perfect, unbroken order of divine law.

Through every healing, through every acknowledgment of spiritual good, Peter's words echo and reecho, "Such as I have give I thee." The unending gift continues, and God's love is forever felt.

At whatever moment the substance of man's being is seen to be Spirit, whether it be early or late, at that moment one will benefit from the truth. If the healing is quick or if the picture has been believed for many years, as it was with the man at the gate of the temple, still at the moment of recognition that Spirit is real and All and that therefore matter cannot be real, the ever-available gift may be received.

Patterns for Living

DORIS RICKER MARSTON

[Of Special Interest to Children]

Tommy is a Christian Scientist, and he is also a cub scout. One day he came running into his mother's sewing room, his face flushed. His mother was cutting some cloth on the big table. But she laid down the scissors and sat down in a rocking chair and listened to him. "I hate that Johnny," he said. "We had a fight at cub meeting. I'm never going to speak to him again."

Tommy's mother kept still. He saw that she looked as she often did when she was listening and waiting for God to show her the way to solve a problem.

"What have you been doing?" he asked at last.

His mother stood up beside the table. "I'm making you that plaid shirt you asked for," she answered.

"Why do you need that paper over the cloth?" Tommy asked.

His mother explained the paper. It was a pattern which showed her how to cut the cloth so that it would be the right size for him. Tommy watched while his mother carefully cut around a piece of the pattern. When she gathered up the pieces of plaid cloth and sat down to baste them together, Tommy brought a stool and sat close beside her.

"Why do cubs and boy scouts have laws?" his mother asked.

Tommy thought a moment. "Why? To help them to be better scouts, I guess," he said slowly.

Then his mother told him that the cub scout laws are a kind of pattern because they help boys to be good by giving them a pattern to follow. When she asked him if he knew of any patterns that grown-ups as well as children can use to help them live good lives, Tommy looked puzzled. But then his mother said that one could find these patterns in Exodus 20 and Matthew 5. Tommy exclaimed, "Oh, you mean the Commandments and the Beatitudes!" He had been learning them by heart in the Christian Science Sunday School. Together they began to say the First Commandment, "Thou shalt have no other gods before me."

Tommy's mother explained that when someone gets angry, he is forgetting to put God, Love, first. When they reached the ninth commandment, "Thou shalt not bear false witness against thy neighbour," they spoke of how easy it is to think of someone as mean and hateful unless one remembers all the time that God's child is always loving.

In Sunday School Tommy had learned that Mrs. Eddy is the Discoverer and Founder of Christian Science, and he was learning to read Science and Health, which she wrote. "Aren't there some patterns in the writings of Mrs. Eddy too?" he asked.

"Yes, there are many of them," his mother said. She picked up a copy of Science and Health from the table beside her, turned to page 467, and read: "The first demand of this Science is, 'Thou shalt have no other gods before me.' This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, 'Thou shalt love thy neighbor as thyself.' "

Then she told him that in the Manual of The Mother Church, written by Mrs. Eddy, there is "A Rule for Motives and Acts." Part of this reads, "In Science, divine Love alone governs man" (Art. VIII, Sect. 1). She went on to say that Christian Scientists try to pattern their lives after this rule.

Tommy stood up. He looked very happy as he said, "I think I'll telephone Johnny and tell him I'm sorry."

Tommy's mother smiled. "That would be following a special pattern found in Jesus' Beatitudes," she said.

"I know," Tommy said joyously. " 'Blessed are the peacemakers: for they shall be called the children of God.' "

Editorials

The Necessity of Obedience

To have an abstract theory about divine law is one thing. To obey it is quite another. God's law has many spiritual facets, but obedience to it is a practical demand. Those who recognize and fulfill this demand make rapid progress in overcoming mortal sins and spiritual limitations.

The world seems, on the one hand, to be in a disobedient mood; lawless materialism would take over the human mind and urge it on in stubborn self-determination, leaving God, or Truth, out of consideration. But on the other hand, God is being recognized by many as the great Lawgiver, whose mandates are inescapable. Those who take this stand are bringing their lives into conformity with the divine will, and they know that the extent to which they are blessed is in the measure of their obedience.

Christian Science shows that God's law had to be discovered. Human beings make laws, to be sure, but those laws are beneficial only in the measure of their conformity to divine law, which is discoverable as operating eternally and without interruption. The development of God's law to human thought has been slow because of mankind's reluctance to practice obedience to it.

Christian Science explains that obedience is the touchstone of all true progress. The individual is limited or in trouble in the measure that he is disobedient to the law of Truth. And this is equally true of the human race as a whole. Mary Baker Eddy says in "Science and Health with Key to the Scriptures" (p. 183): "Obedience to Truth gives man power and strength. Submission to error superinduces loss of power."

Paul was describing the carnal, or mortal, mind as disobedience when he said that "it is not subject to the law of God, neither indeed can be" (Rom. 8:7). If mortal mind can subtly influence human beings to disobey law as it has been revealed in the Ten Commandments and in the new commandment of Christ Jesus elaborated in the Sermon on the Mount, then it is assured a longer tenure of its precarious existence. For nothing prolongs mortality more than does disobedience to God. In fact, disobedience is the essence of mortality. God's law is a mandate for life, not death; and humanity must learn not to die, not to commit the errors that lead to death.

Even disease is a kind of disobedience, since it implies a lack of divine control. If we can bring our morals under God's control, we can surely bring our bodies under it. But this control must be in proof that God is the only Mind, as Christian Science reveals, and that mortal mind, with its claims of disorder, distress, and dissolution, is nonexistent.

* * *

Jesus' obedience to divine law gave him dominion over mortals' insubordination to God, whatever form that insubordination took, whether of sin, disease, poverty, loss of faculties, limiting material laws—over mortality itself. The Master discerned and consequently brought to light man, made in God's likeness, governed by the divine will, wholly subject to the forces of good. In all that he did, Jesus demonstrated the Science of being.

In answer to the question, *"How would you define Christian Science?"* Mrs. Eddy replies, "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). This law is not couched in terms of "thou shalt not" or "thou shalt," but of "thou art." Science presents law as more than rules for human behavior; it presents law as established truths to be lived and proved.

The purpose of law is to govern. The practice of Christian Science is the demonstration of laws which are fully enforced by the Lawgiver. All our efforts as Christian Scientists should be directed toward bringing the government of divine law, or Christian Science, into our entire experience. Then we shall be proving that God's law is the only force governing in our entire consciousness of existence.

In "Miscellaneous Writings," Mrs. Eddy says (p. 208): "Mortals have only to submit to the law of God, come into sympathy with it, and to let His will be done. This unbroken motion of the law of divine Love gives, to the weary and heavy-laden, rest."

We live in a world of motion, or action, of mental forces that govern everything we do. Submitting our lives to the "unbroken motion of the law of divine Love," we become aware of our real selfhood, obedient man, and we are blessed with the health and abundance of life that God bestows upon all His children.

This we can know: that obedience is a fact to demonstrate and not an act to drive ourselves into. Man's obedience to God is the changeless truth of his being, something God has decreed, an order that can never be abrogated. To know this is to experience more and more of the spontaneity of obedience that is natural to man in God's likeness, the self which every individual must eventually come to know through the Science of Life as the only selfhood he possesses.

Helen Wood Bauman

God's Man Is Not a Delinquent

The Director of the Federal Bureau of Investigation, J. Edgar Hoover, gave an address over the network of the National Broadcasting Company in which he traced juvenile criminality to the failure of adults to meet their moral obligations. Excerpts from his address appear in our "Signs of the Times" column on page 835 of this issue.

Delinquency is a term descriptive of a condition which, unless overcome in its incipiency, often ripens into something more severe, even into criminality, and is not confined to juveniles. Educators, religionists, and law-enforcing officials are giving serious attention to this antisocial tendency. What can be done to overcome it? Rightly or wrongly, much of the responsibility for it is being placed upon parents. Christian Science makes an important contribution to the solution of this troublesome problem by going to the root of the difficulty. It holds steadfastly to the spiritual fact of man's inherent perfection as a child of God.

This does not mean that a mortal is perfect or is a child of God. As Mrs. Eddy writes in Science and Health (p. 476): "Mortals are not fallen children of God.

They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity.'" The individual who seems to be a mortal has a true identity which is the man God creates and governs, the man who is incapable of sin, incapable of delinquency or of criminality.

* * *

As long as people believe that they are mortal sinners, they will fulfill the conditions that false material sense assigns to them. It is useless to tell anyone that he is a sinner, but that he must act like a child of God! To accept a false sense of one's being is to be led into temptation. It is to be deceptively cast into the role of sinner and continue in that role until released from it, not by death but by the transformation that comes through Christ, the spiritual idea of sonship. The doctrine that God made man capable of sinning and then condemns and punishes him unmercifully for it certainly does not honor God.

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" said the prophet Isaiah (2:22). In this he was undoubtedly referring to the allegorical account of a mortal made from dust, as related in the second chapter of Genesis, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

According to Isaiah, we are to cease thinking of ourselves and others as sinning mortals. Concurring in this, Christian Science turns thought to the first account of creation, in which man is made in God's own image and likeness. This is the man to whom God gave dominion, the man God blessed and commanded, "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). This man is the true identity of each one of us. God's man is not a delinquent! Making this fact clear to a child and setting a wholesome example of integrity is to fulfill the parental obligation.

As one recognizes himself to be in reality the sinless man of God's creating, he becomes superior to the belief that sin is any part of his true being. Acknowledging his oneness with God through Christ Jesus, one recognizes what the Apostle Paul meant when he said (Rom. 8:1, 2): "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This does not suggest that merely acknowledging Christ Jesus as our Saviour frees us from the penalty due for sin. It means that as we partake of our spiritual nature as a child of God, we are freed from sinfulness itself. Nor does this suggest that we are to ignore sin, far from it. The third tenet of Christian Science states (Science and Health, p. 497): "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

It is only as we hold on to the belief in sin and identify ourselves with it that we are punished. But even then it is the belief that is punished. By overcoming the belief, we are freed both from sin and from its punishment.

The society in which we live is becoming more complex all the time. We may avoid any complexity in our own thinking by realizing that the unit of society is the individual and the individual family. One of the most constructive things a parent can do for a child is to teach him his primary relationship to God. In the degree that this is accomplished, the behavior of the child will be consistently good. In a progressive demonstration of his spiritual selfhood, his nature is improved. He becomes less subject to evil and more responsive to the divine directive (Isa. 30:21), "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Ralph E. Wagers

Notice

The regular announcement with regard to the Annual Meeting of The Mother Church and other meetings at that season appears in the May and June issues of *The Christian Science Journal.*

Church Dedications

Purley, Surrey, England (First Church).

The new [building of] First Church of Christ, Scientist, Purley, was dedicated at morning and evening services on Sunday.

The services followed their usual pattern except for two added items. A note about the church's history and a letter from The Christian Science Board of Directors of The Mother Church, in Boston, Massachusetts, were read to the congregation.

The new church, in Brighton Road, is the first to be built in Purley for Christian Scientists. It was filled to capacity for both services. Visitors came from Croydon, Brixton, from the North and from Northern Ireland. Many of the guests were people who had been working for the church since 1937. Then a few members of the Christian Science church in Croydon decided there were enough Christian Scientists for a church to be established in Purley.

Planning permission for a permanent building was granted in May, 1947, and work started in August, 1948.

The dedication came 12½ years after the first services were held in the new church—because Christian Science churches are dedicated only when they are free from debt.—*Purley and Coulsdon Advertiser* (December 8, 1961).

Fund for Armed Services Activities

The thousands of Christian Scientists in the armed services, who are serving their respective countries throughout the world, are being helped by The Mother Church through the Fund for Armed Services Activities. Christian Science Ministers are paid from this Fund. These workers conduct Christian Science services, give treatments, and visit and work with those in Veterans Hospitals who seek and rely wholly on Christian Science for healing. They contact the soldiers, sailors, airmen, and marines who indicate Christian Science as their religious preference, giving them Service Edition sets of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy and, in the case of young recruits, helping them to adjust to their military experience. Quantities of authorized Christian Science literature are distributed among the Armed Forces personnel.

The scope of the work is great, for The Mother Church has Christian Science Ministers and field workers placed in the United States, Canada, Great Britain, France, Germany, Italy, Australia, Japan, Korea, and other countries. During the past year, approximately $300,000 was expended to carry on this work.

Contributions are welcome and should be sent to the Treasurer, Roy Garrett Watson, 107 Falmouth Street, Boston 15, Massachusetts.

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to Roy Garrett Watson, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

ENGLAND

LANCASHIRE — Rochdale (First Church): Lela May Aultman, Rochdale Town Hall, 7.30 p.m., Friday, June 8.

LONDON — London (Seventh Church): Lela May Aultman, Church, 8 Wright's Lane, Kensington, 7.30 p.m., Tues., June 5.

NOTTINGHAMSHIRE—Nottingham (First Church): Lela May Aultman, Co-operative Educational Centre, Broad St., 7.30 p.m., Thurs., June 7.

SURREY — Walton-on-Thames (First Church, Walton and Weybridge): Lela May Aultman, Odeon Cinema, 2.30 p.m., Sun., June 3.

UNITED STATES AND CANADA

(From May 20 to 26, and some earlier dates)

CANADA

ONTARIO—Kitchener: Otto G. Ziegenhagen, Eastwood Collegiate Auditorium, 760 East Ave., 8.15 p.m., Mon., May 21.

Peterborough: Elbert R. Slaughter, Church, 598 Charlotte St., 8.15 p.m., Thurs., May 24.

Toronto (Fourth Church): Elbert R. Slaughter, Malvern Collegiate School, 8.15 p.m., Fri., May 25.

UNITED STATES

CALIFORNIA — Eureka: Hazel R. Harrison, Church, 11th and H St., 3 p.m., Sun., May 20.

Lynwood: Francis William Cousins, Church, 3 p.m., Sat., May 26.

Oakland (Eighth Church): Hazel R. Harrison, Church, 1219 Filbert St., 3 p.m., Sun., May 13.

Pasadena (First Church): Francis William Cousins, Pasadena Civic Auditorium, 8 p.m., Mon., May 21.

Torrance: Francis William Cousins, Church, 1750 Manuel Ave., 8 p.m., Tues., May 22.

Ventura: Francis William Cousins, Church, 700 E. Main St., 3 p.m., Sun., May 20.

CONNECTICUT — New Canaan: Ralph W. Cessna, Church, 16 Park St., 4 p.m., Sat., May 26.

Waterbury: Otto G. Ziegenhagen, Church, Holmes and Mitchell Aves., 8.15 p.m., Sat., May 26.

Westport: Charles M. Carr, Staples High School, 70 North Ave., 8.30 p.m., Tues., May 22.

DELAWARE — Milford: John D. Pickett, Lulu M. Ross Elementary School, S. E. Second St., 8.15 p.m., Thurs., May 24.

FLORIDA — Miami (auspices First Church, Coral Gables): Gordon F. Campbell, Dade County Auditorium, 2901 W. Flagler St., 8 p.m., Mon., May 21.

ILLINOIS—Aurora: Mary Wellington Gale, Church, 522 Garfield Ave., 8 p.m., Thurs., May 24.

Canton: Wilson M. Riley, First Congregational Church, 3 p.m., Sun., May 20.

ILLINOIS (continued)

Chicago (Sixteenth Church): Neil H. Bowles, Church, 7201 N. Ashland Blvd., 8 p.m., Thurs., May 24.

Chicago (Eighteenth Church): Arnold H. Exo, Church, 7262 S. Coles Ave., 3 p.m., Sat., May 26.

Deerfield: Neil H. Bowles, Wilmot Junior High School, 3 p.m., May 20.

Glenview: Mary Wellington Gale, Church, 1333 Glenview Rd., 8 p.m., Tues., May 22.

Jacksonville: Wilson M. Riley, Congregational Church, 500 Block West College Ave., 8 p.m., Tues., May 22.

Joliet: Arnold H. Exo, Church, 201 Sherman St., 8 p.m., Thurs., May 24.

La Grange: Arnold H. Exo, Church, 100 S. Catherine, 8 p.m., May 21.

Maywood: Arnold H. Exo, Church, 500 S. Second Ave., 8 p.m., Fri., May 25.

Naperville: Neil H. Bowles, Student Union Bldg., 300 E. Benton Ave., 8.15 p.m., Mon., May 21.

INDIANA — **Chesterton:** Mary Wellington Gale, Church, 117 Lincoln Ave., 8 p.m., Fri., May 25.

Franklin: John D. Pickett, Northwood School, 8 p.m., Tues., May 22.

IOWA—**Clinton:** John D. Pickett, First Congregational Church, Seventh Ave., N., and Bluff Blvd., 3 p.m., Sun., May 20.

KENTUCKY — **Louisville** (First Church): Ella H. Hay, Church, 1305 S. Third St., 8.15 p.m., Thurs., May 24.

MAINE—**Belfast:** John D. Pickett, Little Stone Church, Searsport Ave., 8 p.m., Sat., May 26.

Sanford: Georgina Tennant, Unitarian Church, Lebanon and Main Sts., 8 p.m., Tues., May 22.

MARYLAND—**Annapolis:** Gordon F. Campbell, Church, Maryland Ave. and Prince George St., 3.30 p.m., May 13.

MASSACHUSETTS — **North Adams:** Otto G. Ziegenhagen, State College, Church St., 8.15 p.m., Fri., May 25.

Norwood: Gordon H. Smith, First Baptist Church, Walpole and Bond Sts., 8 p.m., Fri., May 25.

Reading: Ella H. Hay, Church, Lowell and Sanborn Sts., 3.30 p.m., Sun., May 20.

Taunton: Georgina Tennant, Cohannet School, Cohannet and High Sts., 3.30 p.m., Sun., May 20.

MICHIGAN—**Ann Arbor:** Mary Wellington Gale, Tappan Junior High School, 8 p.m., Mon., May 21.

Detroit (Eighth Church): Otto G. Ziegenhagen, Henry and Edsel Ford Auditorium, 20 E. Jefferson Ave., 3 p.m., Sun., May 20.

East Lansing: Charles Louis Reilly, East Lansing High School, 8 p.m., Thurs., May 24.

Owosso: Mary Wellington Gale, Owosso High School, 3 p.m., Sun., May 20.

MINNESOTA — **Duluth** (First Church): Wilson M. Riley, Church, Ninth Ave., E., and First St., 8.15 p.m., Thurs., May 24.

St. Paul (Fourth Church): Wilson M. Riley, Church, 637 Ohio St., 8 p.m., Fri., May 25.

MISSOURI — **St. Louis** (Seventh Church): Wilson M. Riley, Church, 1123 Holly Hills Ave., 8 p.m., Mon., May 21.

NEBRASKA—**Omaha** (First Church): Charles Louis Reilly, Church, St. Mary's Ave., and 24th St., 3 p.m., Sun., May 20.

NEW HAMPSHIRE — **Claremont:** Charles M. Carr, Universalist Church, Broad St., 8 p.m., Mon., May 21.

Laconia: Georgina Tennant, Pleasant Street School, 8 p.m., Thurs., May 24.

Lebanon: Elbert R. Slaughter, First Methodist Church, School St., 8 p.m., Mon., May 21.

Littleton: Charles M. Carr, Town Hall, 4 p.m., Sun., May 20.

Manchester: Elbert R. Slaughter, Manchester Institute of Arts and Sciences, 3.30 p.m., Sun., May 20.

New London: Gordon H. Smith, First Baptist Church, Main St., 8 p.m., Sat., May 26.

NEW JERSEY—**Paterson:** Gordon H. Smith, Church, 3.30 p.m., Sun., May 20.

NEW JERSEY (continued)

Plainfield: Ella H. Hay, Church, 8.30 p.m., Mon., May 21.

Red Bank: Geith A. Plimmer, Church, 211 Broad St., 8.30 p.m., Tues., May 22.

Rutherford: Gordon H. Smith, Church, Lincoln and Pierrepont Aves., 8.30 p.m., Mon., May 21.

Scotch Plains (First Church, Fanwood and Scotch Plains): Charles Louis Reilly, High School, Westfield Rd., 8.30 p.m., Sat., May 26.

Westwood: Gertrude E. Velguth, High School, Third Ave., 3.30 p.m., Sun., May 20.

NEW YORK — **Baldwin:** Gordon H. Smith, Church, 8.30 p.m., May 22.

Brooklyn (Second Church): Geith A. Plimmer, Church, 340 67th St., 8.15 p.m., Mon., May 21.

Brooklyn (Third Church): Ralph W. Cessna, Church, 261 E. 21st St., 8.15 p.m., Fri., May 25.

Buffalo (Fourth Church): Jules Cern, Church, 323 Winspear Ave., 8.15 p.m., Sun., May 20.

Dobbs Ferry: Howard H. Irwin, Church, 523 Broadway, 8.15 p.m., Fri., May 25.

Glens Falls: Elbert R. Slaughter, Church, Lincoln Ave. and Davis St., 8 p.m., Tues., May 22.

Gloversville: Martin Broones, Church, 3.30 p.m., Sun., May 20.

Great Neck: John D. Pickett, Church, 8.15 p.m., Fri., May 25.

Huntington: Charles M. Carr, Shore Theater, 37 Wall St., 10 a.m., Sat., May 26.

Lockport: Gertrude E. Velguth, Church, 36 East Ave., 8 p.m., Sat., May 26.

Middletown: Gertrude E. Velguth, Truman Moon School, 8.15 p.m., Mon., May 21.

New York (Fifth Church): Ralph W. Cessna, Church, 9 E. 43d St., 12 m., Thurs., May 24.

New York (Fourteenth Church): Ralph W. Cessna, Church, 555 W. 141st St., 8.15 p.m., Mon., May 21.

Niagara Falls: Paul K. Wavro, Church, Park Pl. and Pine Ave., 8.15 p.m., Fri., May 25.

Nyack: Ralph W. Cessna, Nyack High School, 8.30 p.m., Tues., May 22.

Pleasantville: Charles M. Carr, Church, 219 Bedford Rd., 8.15 p.m., Thurs., May 24.

Ridgewood, L. I.: Howard H. Irwin, Church, 65th Pl. and Myrtle Ave., 3 p.m., Sat., May 26.

Rochester (Second Church): Jules Cern, Church, 1 Seneca Parkway, 3 p.m., Sun., May 20.

Southold: Charles M. Carr, Universalist Church, Main Rd., 3.30 p.m., Sat., May 26.

Staten Island (First Church): Geith A. Plimmer, Wagner College, Grimes Hill, 3.30 p.m., Sun., May 20.

Tonawanda (auspices First Church, Kenmore): Otto G. Ziegenhagen, Trinity Methodist Church, 711 Niagara Falls Blvd., 8.15 p.m., Tues., May 22.

Troy: Martin Broones, Church, 33 Second St., 8.15 p.m., Tues., May 22.

White Plains: Gertrude E. Velguth, Church, 34 Maple Ave., 8.15 p.m., Tues., May 22.

OHIO — **Akron** (Second Church): Arch Bailey, John R. Buchtel High School, 8.15 p.m., Tues., May 22.

Brecksville: Paul K. Wavro, Church, 10909 Chippewa Rd., 8 p.m., Mon., May 21.

Cincinnati (Second Church): Arch Bailey, Church, Clifton and Probasco Aves., 3 p.m., Sun., May 20.

Cleveland (Third Church): Paul K. Wavro, Church, W. 25th and Mapledale Ave., 8 p.m., Thurs., May 24.

Cleveland (Fifth Church): Jules Cern, Church, 11623 Lake Ave., 8 p.m., Fri., May 25.

Cleveland (auspices First Church, Chagrin Falls): Jules Cern, Orange High School, 32000 Chagrin Blvd., 8.15 p.m., Thurs., May 24.

Marietta: Arch Bailey, Church, 8 p.m., Mon., May 21.

Mt. Healthy (auspices First Church, Greenhills): Ella H. Hay, Mathew DuVall School, Compton and Seward, 8 p.m., Fri., May 25.

Newark: Arch Bailey, Elks Ballroom, 12.15 p.m., Thurs., May 17.

OHIO (continued)

Shaker Heights (auspices First Church, Cleveland Heights): Jules Cern, Byron Junior High School, 20600 Shaker Blvd., 8 p.m., Tues., May 22.

Tiffin: Paul K. Wavro, East Junior High School, E. Market and Jefferson Sts., 3.15 p.m., Sun., May 20.

Warren: Paul K. Wavro, Church, 500 Vine St., 8.15 p.m., Tues., May 22.

OREGON—Portland (Fifth Church): Hazel R. Harrison, Church, 4224 S. E. 62nd Ave., 8.05 p.m., Thurs., May 24. Radio KGON, 1520kc.

Roseburg: Hazel R. Harrison, Church, 1124 S. E. Douglas Ave., 8 p.m., Tues., May 22.

PENNSYLVANIA—Allentown: Howard H. Irwin, Emmanuel United Church of Christ, 16th and Chew Sts., 8.15 p.m., Tues., May 22.

Drexel Hill: Howard H. Irwin, Baptist Church, State Rd. and Childs Ave., 8.15 p.m., Mon., May 21.

Jenkintown: Ralph W. Cessna, Church, West Ave. and Washington Lane, 3.15 p.m., Sun., May 20.

Philadelphia (Sixth Church): Howard H. Irwin, Church, 4720 Leiper St., 8.15 p.m., Thurs., May 24.

Sewickley: Ella H. Hay, Church, 222 Beaver St., 8.15 p.m., Tues., May 22.

RHODE ISLAND—North Kingstown: Geith A. Plimmer, Senior High School, 150 Fair-Way, Route 1, 8 p.m., Thurs., May 24.

WASHINGTON — Seattle (Fourth Church): Hazel R. Harrison, Church, 1119 Eighth Ave., 8 p.m., Fri., May 25.

WISCONSIN — Antigo: Wilson M. Riley, Church, Seventh Ave. and Superior St., 8 p.m., Sat., May 26.

Portage: Neil H. Bowles, Church, W. Pleasant and W. Wisconsin St., 8.15 p.m., Tues., May 15.

Wauwatosa: Arnold H. Exo, Church, 8 p.m., Tues., May 22.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

Contributions

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

Promotion and Extension Fund
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    Christian Science Benevolent Association on Pacific Coast)

Please make all checks payable to Roy Garrett Watson, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

The Bible Speaks to You

RADIO PROGRAM No. 5

The Source of Health

HOST: Today health is regarded as the right of each individual. Great effort is being made to bring better health to more and more people. But with all the physical research, do the microscope and test tube really reveal the source of health? It's one of today's paradoxes that men know precisely how to reach the moon with a rocket, but how to attain lasting health for many people remains a mystery! Why is this so?

I read something recently that may provide a clue. It's from "The Measure of Man" by Joseph Wood Krutch [copyright 1953, 1954, by Joseph Wood Krutch, reprinted by special permission of the publishers, The Bobbs-Merrill Company, Inc.]. He says (p. 105): "If you study man by the method suited to chemistry, or even if you study him in the light of what you have learned about rats and dogs, it is certainly to be expected that what you discover will be what chemistry and animal behavior have to teach. But it is also not surprising or even significant if by such methods you fail to discover anything else."

SPEAKER: I think the author has put his finger on a pretty important point about man and his health. Researchers know a lot about cells and tissues. The big questions are: Isn't man much more than an accumulation of cells and tissues? Doesn't an understanding of health involve something much more fundamental? Something's missing—that's obvious—and I have some convictions about what it is!

In finding anything, the first step to take is to look for it in the right place. That's certainly true of health. Then should we look to physical cells and tissues for information about the source of health? Actually health is spiritual, not merely physical.

HOST: That's a rather bold statement. I think many people would like to know what evidence you have to back that up.

[*The above is substantially the text of the program released for broadcast the weekend of May 4–6 in the radio series, "The Bible Speaks to You" heard internationally over more than 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.*]

SPEAKER: I'd like to read from the Bible some verses that throw a good deal of light on this subject. They're from the Books of Psalms and Jeremiah in the Old Testament, and from the Gospel of Luke in the New:

> "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103: 2, 3); "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord" (Jer. 30:17); "There was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God" (Luke 13:11–13).

Think for a moment of the woman who was healed by the Master. For eighteen years she'd been bent over. When Jesus called her to him, something wonderful happened. He didn't question her about her condition. He said with authority, "Thou art loosed from thine infirmity," and the burden she'd carried all those years was lifted from her. Her healing was immediate, and she "glorified God." Jesus spoke of her as one "whom Satan hath bound" (verse 16), indicating that her affliction was no legitimate part of her and that she had a divine right to be well. I wonder if a lot of us aren't walking about today carrying mental or physical burdens much as that woman did before Jesus healed her.

It's not unusual for people to focus their attention firmly, even stubbornly at times, on a strictly physical view of life and health. How often we're bent over, or bowed down, with fears about heredity, food, climate, contagion, disease! What we need is to turn our thought to God and learn more of the divine source of our health which Jesus showed in his healing work is always at hand. The saving Christ, the healing Truth which Jesus expressed, is calling to each one of us to lift our view higher, much as the woman was called to the Master. And as we turn to God, we exchange a fearful, limited view of health for an understanding of the perfect health that God gives to man.

According to the Bible, God made all, and He made it good. God is Spirit; so man, His image and likeness, is spiritual. In Christian Science we look to God as the divine source of good and perfect health. Jesus taught that health is God-given, that it's the rightful possession of every one of us.

How do we gain this health? Not through heredity. Not through physiological or biological processes. It's already ours. It's God's gift to us! As we understand it, we experience it. Man's health, his nature, his substance—everything comprising him—is spiritual, Godlike, not dependent on so-called laws of matter. God's laws of spiritual vitality, strength, wholeness, constitute man's true and only health.

You see, health is a state of spiritual consciousness. When thought is brought into harmony with God, divine Life and Love, we experience right adjustment, healing, soundness of mind and body.

Let me read something on this point written by Mary Baker Eddy. It's here in "Science and Health with Key to the Scriptures." She writes (p. 319): "To calculate one's life-prospects from a material basis, would infringe upon spiritual law and misguide human hope. Having faith in the divine Principle of health and spiritually understanding God, sustains man under all circumstances."

Today people are proving that the spiritual understanding of God as the source of man's health brings healing to the physical body, just as it did in the time of the Master. We have a verified experience here which illustrates that point.

HOST: This woman lives in Florida. About twenty years ago, she was told she was beyond hope of cure. Her condition had been diagnosed as an internal cancer. Also among other ailments her hands, feet, and spine were crippled with arthritis. She was confined to bed and was taking morphine for the relief of pain.

It was at this time that a copy of Science and Health came into her hands. As she read she wanted to know more and more about God. After a few days she found this statement (p. 346): "We cannot serve both God and mammon at the same time; but is not this what frail mortals are trying to do?" She decided right then to rely on God alone for her healing, discontinued the morphine, and had no further medical treatment. She felt so strengthened by the power of God that she was able to get out of bed the next morning and prepare breakfast for her husband. In about a week all symptoms of the cancer had vanished.

The other conditions yielded more slowly; but she persisted in her trust in God as the source of her health. A Christian Science practitioner worked with her, and she and her husband studied Christian Science daily. Within four or five months her hands and feet were free of the arthritic condition. Before the end of the year she felt an adjustment take place in her spine, and she was able to stand straight for the first time in seven years. She's been perfectly well ever since and rejoices that she has been made over physically and has learned to show greater love and patience toward others as well.

SPEAKER: When we think of God as the source of health, let's remember these words from the Bible (Isa. 58:6–8):

> "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

The Christian Science Exhibit at the Seattle World's Fair

The first World's Fair held in the United States since 1939 opened at Seattle, Washington, on April 21 and will run for six months. Although the Christian Science Exhibit at the Fair is under the direction of the Churches of Christ, Scientist, and Christian Science Societies in the state of Washington, all of the branches west of the Mississippi River have been invited to join in supporting this opportunity to inform visitors about our religion. The Mother Church has approved the exhibit and has contributed toward its cost.

The exhibit consists of five sections. The first two sections on the main floor of the exhibit building present the scientific aspect of Christianity—its law, method, and proof demonstrated in the healing of sickness and sin and in the practical solution of daily human problems. The other two sections on the main floor provide answers to questions about Christian Science and describe its discovery, history, and organization. The lower floor houses *The Christian Science Monitor* section and the rest, reading, and sales area.

The first section that the visitor views is the Authority Exhibit, featuring the Bible open at the First Commandment, "Thou shalt have no other gods before me" (Ex. 20:3), and "Science and Health with Key to the Scriptures" by Mary Baker Eddy open at the statement: "The First Commandment is my favorite text. It demonstrates Christian Science" (p. 340).

The visitor then passes a section which sets forth a progression of healings performed by Christ Jesus, accompanied by the corresponding Bible accounts.

Filmed testimonials from the TV series, "How Christian Science Heals," acquaint the visitor with the present-day application of God's law. They are shown in the Testimonial Theater, which accommodates about thirty people.

In the next section the visitor may hear answers to any or all of the twenty-five questions most frequently asked about Christian Science by using a dialing system.

The origin and development of Christian Science as a world religion is depicted by a series of colored photographic displays taken from the film, "The Mother Church in Action." A large map of the globe is marked to show the locations of all of our branch churches and societies. The visitor passes a display of approved books about our religion before he enters the Christian Science Story Theater to view a fifteen-minute, colored film on Christian Science.

Leaving this theater the visitor is guided down the ramp in the center of the building to the lower court. The *Monitor* section portrays the worldwide significance of our daily newspaper. Photographs and facsimiles of original documents, including the letter from our Leader, Mrs. Eddy, establishing the *Monitor,* describe the editorial policy of the *Monitor* and its universally appealing features. An attractive showcase displays the loaned exhibit of awards, medals, and citations.

Monitor Viewpoints of the Week feature taped interpretative comments telephoned direct to this building by outstanding *Monitor* correspondents and editors throughout the world. The visitor may use one of six selectophones to hear current reports from the correspondents pictured and the localities identified.

Voice-oriented slides taken from the film, "Assignment: Mankind," and other sources depict the organization and production of the *Monitor.*

The rest, reading, and sales area is adjacent to the *Monitor* section and near a beautifully landscaped fountain and pool. The visitor who desires further information or who wishes to rest, write postcards, read or purchase Christian Science literature is welcome to enjoy this enclosed area, where a quiet atmosphere of dignity and comfort is maintained.

With emphasis at this Fair being placed on scientific achievement, it is helpful to Christian Scientists to recall that when Mrs. Eddy was asked by a newspaper correspondent what her attitude was toward the pursuit of modern material inventions, she replied (The First Church of Christ, Scientist, and Miscellany, p. 345): "Oh, we cannot oppose them. They all tend to newer, finer, more etherealized ways of living. They seek the finer essences. They light the way to the Church of Christ. We use them, we make them our figures of speech. They are preparing the way for us."

And in her Message to The Mother Church for 1902, our Leader said (p. 10), "Utilizing the capacities of the human mind uncovers new ideas, unfolds spiritual forces, the divine energies, and their power over matter, molecule, space, time, mortality."

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on May 20, 1962.]

MORTIFY (Rom. 8:13)
This word represents the Greek *thanatoo,* meaning literally "put to death"; and is related to the Latin *mors* (death). It formerly also meant "destroy."

STRATUM
(*stra'tum—a* as in *a*ce, *u* as in circ*u*s; or *strat'um—a* as in *a*dd, *u* as in circ*u*s). Used in a wide variety of senses, "stratum" means basically bed or layer, whether literally or metaphorically.

AUGHT
(*ot—o* as in *o*rb). Any least part; anything whatsoever. Now often considered archaic.

PASTORS (Jer. 3:15)
The Hebrew term is *ro'im,* generally used in the sense of shepherds. It comes from a verb meaning to feed a flock, to lead to a pasture, to guide, conduct, govern, or protect.

PANDORA
(*pan-do'ra*—first *a* as in *a*dd, second as in sof*a*, *o* as in *o*ld). The beautiful and gifted first woman of Greek mythology, to whom Zeus gave a box containing all the ills of mankind, which escaped over all the earth when the box was opened by her out of curiosity. Hope, also in the box, was all she prevented from escaping. "Pandora's box" or "the Pandora box" is often used to mean something that produces many unforeseen difficulties; a prolific source of all troubles.

BACKSLIDING (Jer. 3:14)
The Hebrew adjective *shobab,* here translated "backsliding," also means rebellious, turning away, apostate.

ANATHEMAS
(*a-nath'e-maz* — first and third *a*'s as in sof*a*, second as in *a*dd, *e* as in *e*vent). From the Greek *anathema,* anything devoted, especially to evil; a curse. Bans or curses solemnly pronounced by ecclesiastical authority and accompanied by excommunication. Vigorous denunciations; imprecations; curses.

ETHEREAL
(*e-ther'e-al*—first and third *e*'s as in *e*vent, second as in *e*ve, *a* as in *a*ccount). Of or pertaining to the ether or to the regions beyond the earth or its atmosphere; celestial; heavenly; airy; immaterial.

COUNTERFEITS (noun)
(*koun'ter-fits—ou* as in *ou*t, *e* as in mak*e*r, *i* as in *i*s; in Britain, also *-fets—e* as in *e*ve). A counterfeit is an imitation or a replica markedly close or faithful to an original and typically made to deceive for gain.

TESTIMONIES
of Christian Science Healing

As a result of the application of the teachings of Christian Science I have had many proofs of the omnipotence of God. Much harmony and happiness have come to me through an understanding of the truths of this Science.

To express my gratitude, I should like to tell of a speedy healing of a paralyzed arm and of a lung condition. I had had hemorrhages as a result of the latter for many years. When the arm became paralyzed, a friend asked me if I had thought of calling a Christian Science practitioner for help. Because I did not know what Christian Science stood for, she lovingly explained that a practitioner would heal me through prayer.

Because I was afraid that I would have a useless arm for the rest of my life, I had been accepting any kind of help I could get. So I accepted this offer and called a practitioner. She began to pray for me, and in a few days my arm was healed. More than that, I had no more hemorrhages and realized after some time that the lung condition was healed also. With much joy I told the practitioner that even the latter condition had been healed. In reply she asked, "Don't you know that when you were healed you were made whole?" This healing made a deep impression on me.

At one time a very large fan fell on my forehead and caused me much pain. Relying on God alone for relief, I said "the scientific statement of being" (Science and Health with Key to the Scriptures by Mary Baker Eddy, p. 468) several times, pondering its meaning. The pain ceased, and immediately I continued my work, having proved to a degree that "there is no life, truth, intelligence, nor substance in matter," as the statement begins.

More recently, while I was doing my washing, one of my hands was caught in the wringer, and the pain was so severe that I fainted. When I regained

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

consciousness I was able to get upstairs, and I lay down and declared spiritual truths from Science and Health. In ten minutes the pain was gone, and I got up and finished my washing. For this immediate healing, I am very grateful.

Through love and divine guidance I am trying to fulfill my duties in a branch church; among these is Sunday School teaching, which is a privilege and a blessing. For all the good that has come to me in Christian Science, I express much gratitude and many thanks. — (Mrs.) LOUISE JUNG, St. Louis, Missouri.

* * *

ONE Monday morning at boarding school I woke up feeling all right except that my neck felt a bit queer. It did not worry me, because I knew that since I am really God's child, there could not be anything wrong with me.

The next day I was told to stay in bed. The school doctor came twice, and on Thursday said I could get up the next day. On Saturday I had to go back to bed.

The next Thursday the doctor took a blood test and said that I had glandular fever and would be in bed for six weeks. I did not believe this, knowing that God sends His children only good.

Then Mummy rang up a Christian Science practitioner, who helped me to get well quickly. I went home on Sunday, and on Monday I was completely healed. I am very grateful. — MICHAEL CUTLER, Wall, Staffordshire, England.

I should like to add a note about my boy's healing. My husband saw our son in his boarding school on the day his condition was confirmed as glandular fever and was extremely worried because he looked so ill. He told me about this when he arrived home late that evening, and we had a message from the school asking us to fetch our boy home.

I rang up a practitioner early next morning. Loving help was given immediately, and I felt no fear. I would not accept the prediction that our boy would have to be kept in bed for weeks on end. A passage from the Bible helped me very much (I John 3:2), "Beloved, now are we the sons of God." I realized that in reality there was no healing to take place, for the child was now a perfect idea of God, and nothing could separate him from God.

We went down to our son's school two days later to take him home, and I hung on to the truth that whatever seemed to be affecting him was a false belief of mortal mind and that we must recognize him as a perfect child of God. These words from Science and Health by Mrs. Eddy were a great help to me (Pref., p. vii): "To those leaning on the sustaining infinite, to-day is big with blessings."

On arrival at the school we found our boy dressed and waiting for us. All the swelling round his neck had disappeared. A doctor whom we asked to call the following day to comply with regulations said he could find no trace of the fever. At no time were medical remedies applied.

I am very grateful for this healing and for all the help Christian Science gives to me.—(Mrs.) BEATRICE JEAN CUTLER.

* * *

ABOUT ten years ago I became aware that there was something the matter with my throat. As the months went on, the condition grew worse until one morning I became very much alarmed, for I could not speak above a whisper, and there appeared to be something in my throat that was making it very difficult for me to breathe normally.

I asked a Christian Science practitioner to help me in my prayerful work. Treatment was given immediately, and I was relieved a great deal. During that week I read from the Bible, from Science and Health by Mrs. Eddy, and from her other writings. I had to call the practitioner for spiritual support many times during this trial.

One morning I was very ill. I called the practitioner, and she kept assuring me that God is man's Life and that man is actually always perfect. She declared that in divine Mind nothing had changed and that God, good, is the only power.

Because of fear expressed in my family, one of my sisters called in a doctor. By the time he arrived I was in a coma, and the physician said there was nothing he could do for me. He gave me no medical treatment of any kind. All this time the practitioner continued to pray for me. Only an hour or so after the physician had left, I opened my eyes. I was breathing normally, and my throat was clear. I sat up and spoke to my sisters, and my voice was normal also. My healing was complete at that time. The discordant condition disappeared altogether.

Words can never wholly express my gratitude for this beautiful healing, for the spiritual gain which I received from the experience, and for the love that was expressed by those who stood by me.—(Mrs.) ANNA BALLE, Islip Terrace, New York.

❧

MY husband and I are grateful that our four children are being taught in a Christian Science Sunday School the true relationship of God and man. They are learning that God is the giver of all good and that man is His beloved heir, spiritual and perfect. They are being encouraged to prove in all their activities that limiting human beliefs have no power and that right thinking brings healing and harmony.

In the sincere hope that this testimony will help to uplift and restore others as our family has been made whole and happy, I should like to relate the following experience.

One Christmas Eve, while I was lifting from the oven a large baking dish, heavy with poultry in boiling fat, the dish slipped and tilted, spilling the fat halfway down one leg and liberally over one of my feet, which were bare. The leg was badly scalded, but instantly the words, "yet in my flesh shall I see God" (Job 19:26), came to me; and they sustained me for over an hour, during which time I was able to attend to my household duties, though with difficulty.

At last, compelled by discomfort, I covered the foot with a gauze bandage and rested, opening the Bible at the passage from Job for further study. At this point our daughter, then aged six, noticed the bandage and asked what I thought I had done to the foot. When I explained that I had had an accident, the child said emphatically: "Oh! that's impossible. God is Love, and He's everywhere; and where Love is there are no accidents." She then assured me she would talk to God about it and went from the room.

Presently she came and sat beside me, expressing the wish that I might hold the thought that God is Love and Love is God and go on holding that thought even after the healing had taken place. My whole consciousness became aware, to the exclusion of all else, of the gentle faith of the young child and her loving counsel: to continue being grateful even after the healing. I found myself expressing much gratitude to God for the truth thus spoken. As had been expected, the healing came immediately. The pain ceased, the bandage was removed, and no mark remained except for one small blister, which disappeared within an hour or two.

This was a wonderful experience to me; but most important of all was the light thrown upon the Scriptural text from Job when I realized that in my flesh the work of God, good, had been manifested; that flesh is not comprised of material elements, but of moral and spiritual fiber embodied through pure thinking.

This testimony would not be complete if I did not say how grateful I am for Mrs. Eddy and her discovery of the Christ Science and for membership in The Mother Church and a branch Church of Christ, Scientist. — (Mrs.) JOAN E. HOCART, Melbourne, Victoria, Australia.

* * *

I WISH to express my gratitude for the many blessings Christian Science has brought to me. I am grateful for the understanding I have obtained of the completeness of God and man and of their relationship to each other. This understanding has brought me a peace and quiet I had not known before.

It was my privilege to attend a Christian Science Sunday School and to gain the foundational understanding of this Science that never leaves one. However, there came a time when I did little more than read the Bible Lessons, provided for us in the *Christian Science Quarterly,* and I found little or no time to read the periodicals. I felt I was doing all that was necessary to say that I was a Christian Scientist. However, as a result of many little experiences I began to realize that I was not studying or practicing the truth that Mrs. Eddy gave us and was accordingly not reaping the benefits of Science.

I am grateful to say that I reversed my thinking and started to study in earnest. My experience began to change for the better, and all those about me began to feel the effect of the truth that was being expressed.

I should like to relate one incident which demonstrated God's love in action. At one time I was involved in an automobile accident, as a result of which I thought I would not be able to drive peaceably again. It would have been quite a disadvantage for me not to be able to drive, and I am grateful that through the regular study of the Bible and of all Mrs. Eddy's writings I was able to overcome this fear. For the past three or four years I have had to do a great deal of traveling by freeway, and I have experienced only harmony.

I am grateful for many healings which have blessed me. Indigestion, which I had experienced since birth, was healed in Science when I took up daily, serious study. Persistent headaches were healed with the help of a practitioner. My baby daughter was healed after she had drunk varnish remover by mistake. Although she could not swallow food or drink water for three days, she was active and carried through each day's activities without interruption. She was eating normally and was completely healed on the third day. No material methods were used. Christian Science treatment alone brought the healing. — (Mrs.) EDNA S. MARCH, Studio City, California.

* * *

MY heart is filled with joy for the happy life that Christian Science has unfolded to me. It is such a different one from that which mortal mind outlined for me some years ago.

I was very unhappy then, and the problems facing me were overwhelming. I was left with two very young children to care for, and I had no home, no car, and was obligated to pay many debts which were not of my own making. Although I was working at the time, my income did not meet even the demands of current expenses.

As a child I had attended a Christian Science Sunday School, but I was not an active student. However, in desperation I visited a Christian Science practitioner, who said she would help me through prayer. Immediately everything began to untangle itself. A home was established, another person assumed the financial indebtedness, a car was lent to me, my salary was increased, and the loving companionship of my mother graced our home. I was learning something of God and His care. Soon I realized I need not dread waking in the morning to face the problems of the day, but I could be happy knowing that, as a hymn says (Christian Science Hymnal, No. 342),

> This is the day the Lord hath made;
> Be glad, give thanks, rejoice.

Today my outlook is very lighthearted. God is such a wonderful Father that I feel no burden and no false sense of responsibility. As well as having the privilege of watching my family bloom into the loveliness which comes with a deep love for God, I have found many activities and talents which have delighted my own experience.

Like all students of Christian Science, we have had healings of physical difficulties. One experience stands out to me because it illustrates the simplicity of Truth. One day one of my young daughters came to me, crying. She showed me one of her hands, which was full of small splinters. I comforted her by saying that since God is Love, she did not need to cry.

With this she dried her tears and went on playing. No more was thought about the situation until bedtime when I washed her face and hands. I looked at the hand and found no trace of the splinters and no marks to show that anything had happened.

Recently my mother passed on, and grief was completely healed by an understanding of the joyous reality of immortal Life. For two days I had many testing times; but the practitioner who was helping me encouraged me to find a way around the valley, not to go down and then have to climb back out. My daughters were also healed of grief, and we have never felt closer to God than we did at that time.

I am very grateful for Christ Jesus, for Mrs. Eddy, for all the activities of The Mother Church, and especially for class instruction. I am grateful to be grateful.—(Mrs.) Gene Ellen Bard, Tulsa, Oklahoma.

◆

My first healing in Christian Science occurred in 1907. My mother-in-law gave me a copy of Science and Health by Mrs. Eddy. I had at that time a split lower lip which was proving difficult to heal. So after reading many things in Science and Health, I decided I must examine my thinking and talking more carefully than I had been in the habit of doing to see if I was harboring wrong thoughts.

I made a very thorough study of "the scientific statement of being" on page 468 of Science and Health, which begins: "There is no life, truth, intelligence, nor substance in matter." I filled my thoughts also with love. Then I suddenly realized the truth that there can be no split between man and God, who is Love. It was as though a great light had dawned on me. Later I examined myself in the mirror and saw that the lip was wholly healed. There was no sign of a split.

I live in the Colorado Rockies at an altitude of eighty-six hundred feet. We have a great deal of snow, and I usually operate a tractor to keep the outlet road clear. And this is not easy to do. The entrance to the mountain cabin is on a 6 percent grade, and it becomes covered with ice.

After one heavy snowfall I took out the tractor, which went downhill very well and cleared the road; but I could not get it to go back up. Since the traction did not seem to catch, I got out and put some sand under the wheels. The road was so slippery that without warning my feet went out from under me, and I fell, striking the back of my head.

I lay there a minute and remembered that Mrs. Eddy had had a fall on ice and that her recovery by spiritual means started her on the work of giving Christian Science to the world. After saying the Lord's Prayer with the spiritual interpretation of it as given on pages 16 and 17 of Science and Health, I was able to get up. I declared that all true activity is the activity of God, divine Spirit, who is everywhere. I climbed back into the high seat, started the motor, and went up the hill without incident and did not feel any effects from the fall, for which I am grateful.

I have had other healings, and I derived much inspiration and help from Christian Science while I was in the infantry in World War I.

I wish to express my thanks for the help I have received from Christian Science practitioners.—Mark John Bennett, Coal Creek Canyon, Colorado.

◆

When becoming interested in Christian Science, I first went to the Wednesday evening testimony meetings and there became convinced that Science is a practical religion. Eagerly I looked forward to attending my first Sunday morning service. At the close of it, I was greatly inspired by the reading of the passage from the third chapter of I John which is read at every Sunday service. The passage includes these words (verse 2): "Beloved, now are we the sons of God."

On leaving the church, I felt that this was the most joyous statement that I had ever heard in a church, and I reasoned that if Christian Science teaches that we are children of God now and do not have to get old and sick and die to experience the blessings which I felt must go with this understanding, I certainly wanted to learn more of it. Of course, I did not understand what it meant to know oneself as a child of God; but instinctively I knew it was good, and I was sure that it involved a blessing.

Several years ago I experienced a healing which confirmed my faith. A painful inflammatory condition developed in one knee. Help through prayer was received from a practitioner of Christian Science, but for several days I contented myself with being able to perform my household chores. Then one evening the pain became intense, and I called the practitioner again before retiring.

The next morning I awakened with this thought: "Now, today, watch your thinking!" This I mentally agreed to do. It seemed easy. The mental turmoil abated, and I was able to do the things that the day before I had felt sure someone else would have to be called in to do.

After supper I opened Science and Health by Mrs. Eddy and read until I came upon a discussion of heredity on page 228. When I came to the following sentence, I could read no further, knowing it was the message I needed: "Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear." As each member of the household came in that evening, he remarked, "Mother's all right now." The pain had left immediately, and the other symptoms left soon after.

I recalled that first Sunday morning service I had attended and felt that it had been proved for me that "now are we the sons of God." Each healing experience in Christian Science reveals to us more of God's true nature, of man's likeness to Him, and of his consequent freedom from human ills and limitations.

I am exceedingly grateful for this liberating truth and for its effect upon my life. I am grateful for our Way-shower, Christ Jesus, for Mrs. Eddy and her establishment of the Church of Christ, Scientist, which provides opportunities for mankind to learn of and to demonstrate the Christ, for identification with this Church by membership in The Mother Church and in a branch church, for participation in church activity, and for the privilege of class instruction.—(Mrs.) Ruth T. Kipp, Terrace Park, Ohio.

Signs of the Times

[*Note second editorial in this issue, pp. 811–813*]

J. Edgar Hoover, Director
Federal Bureau of Investigation
in a television address over NBC

Our homeland was carved out of a vast wilderness by heroic men and women who were determined at any cost that their children, and their children's children, might live in freedom under God. It is our sacred responsibility to help protect that heritage and to preserve it for future generations. . . .

Today, we are facing a crime problem of such magnitude that it represents an acute danger to our national survival. There is a serious weakening of moral and spiritual fibers in our society. We must never forget that a vitiated state of morals, a corrupted public conscience, is incompatible with true freedom. . . .

Juvenile criminality is directly traceable to the failure of adults to meet their moral obligations. In all too many cases, the primary responsibility rests with the parents. If respect for law and order and for the rights of others were instilled in children at an early age and if parents set a proper example for their children, we might keep juvenile delinquency from becoming the door to careers in crime. . . .

Disrespect for law and order is a tragic moral sickness. . . . Directly or indirectly, its victims include every man, woman and child. . . . National corruption is the sum total of individual corruption. We must follow the teachings of God if we hope to heal this moral illness. . . . The striving for law and order, for human decency, for equal opportunity, is a matter of conscience—public and private.

. . . If we continue to progress in the tradition of free men, with adequate safeguards against any invasion of the rights and dignity of the individual, we will ultimately achieve victory over those who defy law and order. . . .

At another hour of grim challenge a full century ago, Abraham Lincoln urged the American people, "Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it." . . .

If we are strong enough, and care enough, and maintain our national integrity . . . with God's help, we will meet the challenge of survival.

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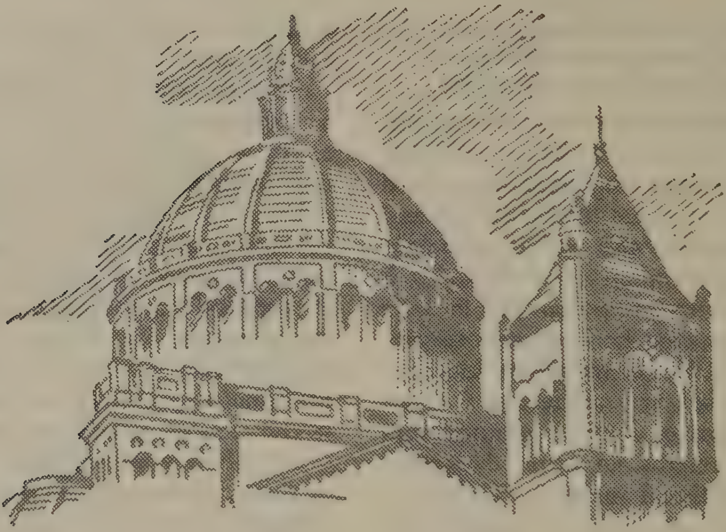

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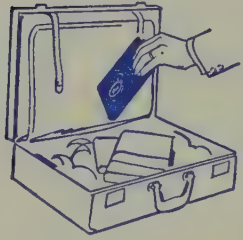

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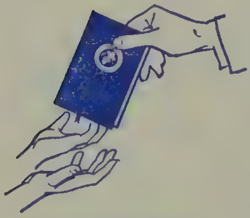

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Christian Science Sentinel

"What I say unto you
I say unto all,
WATCH"
—Jesus

May 19, 1962

VOLUME 64, NUMBER 20

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
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Supply and Spontaneity

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"As the image of God, man forever embodies unlimited, divine spontaneity"

THE spontaneity of Love's infinite provision of good was beautifully described by Isaiah, who wrote (45:8), "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." To understand true spontaneity and to demonstrate it in thought and action bring into human experience evidence of the effortless unfolding of infinite supply.

The word "spontaneity" suggests unlabored action. It brings to thought the exuberance of a child at play, the upward-soaring buoyancy of a bird in flight, or the effortless profusion of a mountain stream. Among dictionary definitions of "spontaneous" is "proceeding from, or acting by, internal impulse, energy, or natural law, without external force." Genuine spontaneity is never dependent on external factors; it springs naturally and harmoniously from within.

Spiritually considered, spontaneity is a divine quality emanating from creative Mind, the source of all that is beautiful and good.

Spontaneity is continuously fresh and vigorous, for it is a quality of Life. It is radiant, blissful, for it proceeds from Soul. As an attribute of Spirit, it includes intuition and inspiration. Spontaneity unfolds with precision, balance, and control because it is a quality of Principle. As the image of God, man forever embodies unlimited, divine spontaneity.

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The student of Christian Science who seeks to demonstrate spontaneity of thought and action must understand his relationship to God. Christian Science teaches that God is the all-knowing Father-Mother, whose loving care nourishes and satisfies His children. He creates and blesses all that is real, substantial, and immortal, for He is infinite Mind, eternal Life, unchanging Love.

Man is in reality spiritual, for he is the child of God, Spirit. Man's relationship to God ensures stability, security, and abundance. The balance between Love's provision of good and man's reflection of good is divinely maintained and regulated. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes in "The First Church of Christ, Scientist, and Miscellany" (p. 5), "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him—God giving all and man having all that God gives."

Man reflects the abundance of good and includes every beautiful, perfect idea. But mankind must grow into a clearer perception of this spiritual fact. No matter how complex the human problem, its solution is never dependent upon external forces; it must always unfold spontaneously from within —from a clearer view of man's perfection as the child of God. The real need is never primarily for more money, possessions, education, or experience. It is always necessary that the right idea appear in consciousness. The precision of spontaneity reveals Christlike ideas in the right way, at the right place, and at the right time.

Christ Jesus proved that universal, impartial Love sustains man. He healed all types of disease, regenerated the sinful, and fed the multitudes, thus showing forth the ever-presence of abundant good. Jesus' demonstrations were spontaneous and conclusive because of his clear understanding of God and of man's relationship to Him.

How can mankind follow the Master in the demonstration of spontaneity and supply? He gave an answer in his own words, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). Christian Science indicates that spontaneity enlivens humble prayer. Mrs. Eddy writes (No and Yes, p. 39): "Prayer begets an awakened desire to be and do good. It makes new and scientific discoveries of God, of His goodness and power. It shows us more clearly than we saw before, what we already have and are; and most of all, it shows us what God is."

True willingness, combined with prayer, makes supply practical. There must be willingness to listen and to wait patiently for Mind's direction. There must be willingness to purify thought by releasing pride, human outlining, and resistance to change. Willingness to welcome the right idea must include willingness to obey. Above all, there must be willingness to bring life practice into conformity with the higher standpoint gained.

Supply is humanly manifested as we express greater unselfishness, nobler life purposes, and a broader usefulness. A higher sense of contentment is invariably accompanied by an abundance of whatever is necessary to meet the human need. Supply is found to be the result of the spiritual truths one is putting into active use. It becomes clear that real business is the circulation of inexhaustible good. As this is understood, one's home and business become virtual centers for the expression of spiritual activity, and one's righteous position is seen to be one's daily opportunity to love and serve mankind. The entire focus of thought shifts from *having* to *sharing* as spiritual accomplishments invigorate every aspect of human experience.

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These truths were proved by a Christian Scientist who had struggled for years with a sense of inadequate income. Finally she determined to prove that spiritual ideas could meet her family's need. She endeavored to set aside selfishness and willfulness and to trust wholeheartedly in God, knowing that "a man can receive nothing, except it be given him from heaven" (John 3:27). She saw more clearly than ever before that true income is not dependent on employer or salary. It is spiritual and originates in God alone. Instead of thinking, when needs arose, "Where shall we get the money?" she learned to ask herself, "What spiritual qualities must I express?"

Spiritual ideas began to well up spontaneously in her thought. When wisdom, self-discipline, patience, stability, joy, beauty, were applied in daily activities, family circumstances began to improve in many ways. Self-control and better management effected savings. Love often met the need through unexpected gifts. Service in her branch church satisfied her longing for activity. Higher education and a professional status unfolded for her husband. Over a period of ten years, the family income quadrupled. But the student recognized that her real demonstration of supply was found in spiritual riches, which included contentment and gratitude.

God has bestowed treasures of infinite beauty and goodness upon His children. Christian Science brings spontaneous unfoldment of abundant supply to enrich every area of human endeavor. Through prayer and proof the kingdom of heaven is found to be within one's consciousness of ever-present good. Christly ideas satisfy the heart's every yearning, for they fulfill Christ Jesus' promise (John 4:14), "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"What shall I do?"

THOMAS O. POYSER

"Only as the material senses are silenced . . . may God's angel messengers be entertained"

A YOUNG man who completes his schooling or returns from military service or considers a change of vocation is frequently faced with the question, "What shall I do?"

If such an individual is a student of Christian Science, he realizes that the real problem to be solved is not so much one of deciding about material place, activity, or occupation as one of demonstrating man's unity with God, eternal good, as His reflection. Therefore the student turns to the Bible and to Science and

Health by Mrs. Eddy. In so doing, he finds the right answer to his questions.

The prophet Isaiah declared (30:21), "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." And Mrs. Eddy assures us (Science and Health, p. 89), "Spirit, God, is heard when the senses are silent."

Sometimes these material senses temptingly argue that the path of least resistance to error makes for more enjoyment, that the path formed by one's following the crowd results in greater popularity, or that the path of personal attraction gives fullest satisfaction. To the alert Christian Scientist these arguments are all strange gods, such as Joshua exhorted the Israelites to discard in favor of following the Lord.

Joshua said (24:15), "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Then when the people replied to Joshua, "The Lord our God will we serve, and his voice will we obey," he made a covenant with them, and he "let the people depart, every man unto his inheritance."

There are still strange gods in the land in these days: self-seeking, material indulgences, personal popularity, profit by any means, timid conservatism, ease in matter, worldly thought, the idolatry of riches, lazy idleness. Whenever one turns away from these gods and turns toward God, the divine Principle of all being, he readies himself for the spiritual inheritance of the children of God: goodness, integrity, spirituality, purity, love, immortality.

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Only as the material senses are silenced by the spiritual desires of the heart may God's angel messengers be entertained. Our Leader defines "angels" in Science and Health (p. 581) as, "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality."

The student knows that whenever he turns away from the false testimony of mortal mind, from material outlining, human opinions, personal conjectures, or false attractions and prayerfully seeks divine guidance, he is opening his thought for the reception of spiritual intuitions, God's angel visitants, that give the correct and satisfying response to the question, "What shall I do?"

Upon his return from military service following World War II, a student of Christian Science learned that he must become willing to refuse to formulate thoughts as if he had an independent mind and let the divine Mind, God, reveal His correct, spiritual thoughts to him. Mrs. Eddy writes (*ibid.*, p. 506), "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear."

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It was necessary that the student secure satisfying employment. He had been offered several opportunities both at home and in distant parts of his country, but he found it difficult to reach a decision, because he was reasoning only from a human and material standpoint. Then one day, he stopped at the edge of a high bluff overlooking a lake whose wide expanse of water seemed joined to the sky by the horizon stretching as far as the eye could see.

Pausing to commune with God, he turned his thinking away from the material arguments that had been confusing him and began to consider the beauty of God's universe: its harmony and order and the ever-presence of good operating in man's behalf. Some words of Samuel Longfellow flooded his consciousness, words which seemed to join the opportunities of "the wide horizon's grander view" with "the larger thought of God." He recognized these words as from a familiar hymn in the Christian Science Hymnal (No. 218) and felt immediately the peace of mind that accompanies spiritual inspiration.

He knew now that the course for him to pursue was the one that would afford him the greatest opportunity to rely upon God, divine Love, and that would reveal to him more readily God's illimitable nature as infinite Spirit. He felt the calmness of spiritual guidance in accepting employment in a distant city. The years since this decision was made have been increasingly rich in opportunities for gaining an ever deeper understanding of God and man and in occasions for proving the divine influence in daily affairs.

As one understandingly affirms the allness of God, good, and the oneness of God and His perfect expression, man, this spiritual activity makes practical and operative in his experience the wisdom, inspiration, and intuition emanating from divine intelligence, God. Harmony, order, and progress therewith ensue in his human experience.

When the Master, Christ Jesus, observed early in his ministry, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14), he did not mean that the righteous would have an arduous time in traveling this way, but that only those who really search for it would find it. To such as these, he later promisingly declared (John 14:6), "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Only as we tread faithfully and expectantly in the way the Master pointed out, shall we find true satisfaction and guidance in choosing a career or a course of conduct.

"The great attainment"

PHYLLIS W. YOUNG

"Attainments are won not through . . . human power but through the love and power of the Christ within us"

HUMAN attainments in such various fields as the scholastic, scientific, literary, and also in the sports world are usually regarded as important and worthwhile. Because of this, it is not always easy for the individual to recognize how the Christian Scientist regards attainment.

In Science and Health, Mrs. Eddy says, "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true" (p. 428). The only true attainment, then, is inward and is spiritual, although this must, of course, have its outward manifestation.

The Christian Scientist who is working to attain distinction in the academic, the professional, or the artistic should guard against the human tendency to allow his thought to become focused on the desired outward result. He should fix his aim on the demonstration of God-bestowed qualities resulting from his spiritual coexistence with God—the source of all power, law, intelligence, knowledge, and creativeness. In the measure that he does this, he will be successful.

By working for the demonstration of spirituality rather than a mere outward accomplishment, the Christian Scientist will avoid wasting his energy and experiencing frustration and disappointment. Instead of using uninspired human effort and self-will, he will let spiritual understanding direct him. This understanding is based on the knowledge that man is not a mortal struggling alone; he is the spiritual reflection of God, omnipotent and omniscient Mind; and as God's reflection, man is perfect, harmonious, and endowed with infinite capacity.

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Mrs. Eddy tells us (*ibid.*, p. 336): "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love."

By seeking the inward and spiritual attainment rather than the outward and material result, one is assured not only of progress and success, but also of true satisfaction and joy. In the Sermon on the Mount, we have this command of Christ Jesus followed by this promise: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Thus when success is achieved as an expression of spiritual understanding, it is valued not only for its own sake, but also for its fulfillment of the Master's promise.

Before becoming a Christian Scientist, I studied for a university diploma and a professional qualification. At that time I was far more concerned with gaining the desired outward results than with demonstrating spirituality. After the diploma and qualification were awarded to me, I was disappointed in the achievement. Something vital was lacking, but I did not then know what it was.

It was not until I studied Christian Science that I realized that these academic attainments had been a disappointment to me for years because I had sought them to satisfy selfish ambition rather than to glorify God and to bless others. I learned that no attainment is satisfying unless it is founded on the Christ, the true idea of divine Love.

To found any and every activity on the Christ is to pursue the way of self-immolation with a willingness to lay down all to prove Truth and to deny error. This indeed is "the great attainment"!

Joyous, satisfying, and exhilarating as is the climbing of this ever-ascending pathway to "the great attainment," there come for each one of us times when the way appears, to human sense, to be rugged and difficult. It is wise for us to prepare ourselves to be ready to meet such situations with courage at the actual time.

The way to do this has been pointed out to us by our Leader from her own experience. On page 426 of Science and Health, she writes: "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her footsteps in endeavoring to reach it. When the destination is desirable, expectation speeds our progress."

We can strengthen our foothold and speed our progress toward the truth of spiritual being by constantly keeping clear in our consciousness the goal of demonstrating the Christ, Truth. It is through the Christ, the divine idea, that we are redeemed from the so-called laws of mortality and are enabled to prove the wonder, power, and beauty of immortality.

As we persist in the denial of matter and the affirmation of the allness of Spirit, we shall rejoice in the new life of Spirit and its fruits of love, joy, meekness, tenderness, peace, patience, and power.

In this rejoicing in the new life and divine power, we must ever remind ourselves that our attainments are won not through any selfish effort or mere human power but through the love and power of the Christ within us and that it is to the Christ that all honor and glory are due. Thus with the Apostle Paul we can declare (Gal. 6:14), "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Which Side Are We Taking?

ALLEN EMBURY HYATT

"To spiritually inspired thought there is but one side: that of God's goodness and allness"

MANKIND seems to live in a world of alternatives. "There are two sides to every question," is a commonplace observation which many make when considering what to do. Assuming there is a "right side," we hear of the "wrong side of the street," the "wrong side of town," or even the "wrong side of the bed."

In Christian Science we find that our choice of the side to take, whether for Truth or error, is most important. In reality we cannot take any position on the side opposite to God, infinite good. Mrs. Eddy says (Science and Health, p. 278): "Spirit, God, is infinite, all. Spirit can have no opposite."

However, to the dualistic human sense there appears to be an opposite of good, termed evil, an opposite of God, Spirit, referred to in Christian Science as matter, or the testimony of the material senses. Mrs. Eddy writes (*ibid.,* p. 216): "Spirituality lays open siege to materialism. On which side are we fighting?"

We need to understand more clearly that God is Spirit alone and that matter is only the seeming opposite of Spirit. Infinite spiritual good is man's heritage as the perfect reflection of infinite Spirit. Christian Science teaches that man, the image and likeness of God, reflects God's wholeness, or holiness. Man is not, then, the victim of a dual existence, living partly in matter and partly in Spirit.

It is wise to make a mental examination frequently to see if our thinking and acting are continuously on the spiritual side. Are we consistently beholding our fellowmen, in the light of Christian Science, as spiritual ideas, made in the image and likeness of God? Are we fighting on the side of spirituality by refusing to criticize destructively or to find fault with someone or to relate anything that lowers one in the estimation of another?

How can we avoid thinking on the side of error? Prayer is one means. Prayer as revealed in Christian Science turns our thought to God and His infinite good and makes us aware of His spiritual universe, in which man dwells harmoniously forever. Prayer tips the scale from the side of matter to Spirit. One grain of spiritual truth effortlessly dispels the mist of error.

Self-examination helps us to recognize error as error in order to destroy it. Merely recognizing and ridding ourselves of a phase of false belief, however, is not enough. Through consistent, thorough prayer and study right thoughts, motives, and actions will replace wrong ones. Selfishness must be replaced with generosity, hatred with love, uncleanness with purity, fear with courage. We need to tread down each temptation to believe that we are sick, sinful, discordant, mortal. This can be done daily, hourly, each moment of each day.

In proportion as we side with God, Truth, in our experience, error will fade away. To side with Truth, we need to obey the words of Paul (Phil. 4:8), "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

At one of the last appearances of Christ Jesus to his disciples, after they had spent a night fishing without success, the Master told them to cast their nets on the right side. To a Christian Scientist this might mean that Jesus was urging his disciples to cast their thinking on the right, the spiritual side, or, in other words, to uplift their thought to know God's allness and ever-presence and His ability to meet the human need.

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Aligning thought with God, or siding with spirituality, is the only way to demonstrate the power of God. His power mightily outweighs human effort and planning. Mrs. Eddy, by means of inspiration and spiritual growth, brought Christian Science into the world and protected the growth of the Christian Science movement by divinely bestowed wisdom, courage, and fortitude.

We need to side with Truth through thick and thin. Many students of Christian Science have found this true. Sometimes when an inharmonious physical condition seems to persist for a long time, a realization of the power of Truth to dissipate even the suggestion of disease will plant us firmly on the right side and bring victory.

As we, through daily prayerful meditation and study, understand better the laws of God and see that man in Truth is His spiritual reflection, pure and perfect, we shall be steadfastly lining up thought, motive, and deed on the side of spirituality. To spiritually inspired thought there is but one side: that of God's goodness and allness. Mrs. Eddy well describes taking this side when she says (Science and Health, p. 201), "Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good."

To Love Is to Live

GENEVIEVE B. ENGEL

"Love overcomes every falsity of mortal limitation"

It is a natural thing to want to live. But to understand the spiritual fact that man's life is immortal and that the demonstration of this truth is dependent on one's expression of love necessitates much more than mere wanting. It requires spiritual devotion and study. When one learns to love wisely, correctly, and universally, he has found a priceless—a living—treasure.

The Christian world generally accepts the fact that a new era began with Jesus' birth and that the Master's teachings about brotherly love and forgiveness are essential to true religion. There is evidence in the New Testament that the Way-shower was a student of the older Scriptures. There is a clear indication also that he expected others to be Bible students if they were to be his followers.

When the Saviour was asked by a certain lawyer (Luke 10: 25), "Master, what shall I do to inherit eternal life?" he was quick to turn his inquirer to the Scriptures by asking, "What is written in the law? how readest thou?"

And the answer followed,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

Jesus approved the answer and said, "This do, and thou shalt live."

Jesus' instruction to the lawyer may be summed up thus: to love is to live. There could hardly be a shorter and more direct command revealing the way of immortality. If we would live, we must love.

Referring to the command, which the lawyer quoted, Mrs. Eddy writes in Science and Health (p. 9): "This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master, and material sense and human will have no place."

Jesus' life, his words, and his works exemplified the fact that the "Science of Life" is Love reflected. In Christian Science we learn that the words "Love" and "Life," when capitalized, are synonyms for God and that the real man is the expression of God, His image and likeness. Since this man is at one with his divine source, he manifests eternally all the attributes of infinite Love.

No discord exists for God's man, who dwells consciously in the ever-present perfection of the infinite light and harmony of God. The consciousness of perfection is seen in Science as the evidence of Life eternal, where the true man is satisfied, whole, complete, and forever free.

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As we utilize what we understand of the great truth of being, more of the light of divine Life and Love appears, and with each unfoldment comes added ability to meet every adverse circumstance masterfully. Constant recognition and demonstration of Christlike goodness operate to nullify the opposite tendencies to indifference, annoyance, envy, hate, jealousy, revenge, and similar falsities. And we find in Science that this is the way to destroy the effects of error, such as sickness, sin, and death.

How often when in need of physical healing or when longing for mental peace and assurance, one induces a sense of limitation by falsely admitting that the good he seems to need is separate from him or beyond his reach or control! But in Christian Science, separation from good is not possible. Such separation exists only as a false belief. The good, the life, the love, we need, we actually already include through spiritual reflection of divine Love, God.

When one learns through spiritual understanding that divine Life and Love are expressed in true living and true loving, he begins to feel satisfied and sure of the spiritual reality of his true being. He is secure and confident because he knows himself to be in reality governed only by the law of Love at all times and under all circumstances.

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The writer often pondered the Apostle John's words (I John 4:20), "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It seemed easy enough to love God, good, but she believed there were some persons whom it was impossible to love. This deficiency of human affection was seen and felt in both lack of funds and lack of health.

She ultimately handled and corrected the lack by distinguishing between good and evil, by loving the one and by casting the other out of thought. It was clearly seen that one must declare at once that God's manifestation, man, made in Love's image, is lovely and lovable in every respect. Whatever seems to express evil is a mortal illusion, or error, the opposite of Life.

No one is expected to love that which does not exist, that which is not true of oneself or one's neighbor. When one can really say, "I do love my neighbor, God's immortal idea, as myself," he will enjoy a sense of health and well-being as a result; and this was my experience.

Paul wrote, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8). We all must learn the great lesson that to love is to live! This way of love overcomes every falsity of mortal limitation. On page 598 of Science and Health, Mrs. Eddy says: "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown."

God Was There First

RUTH T. KNIGHT

"Whatever the evil portent, God and His Christ are ever on the scene first"

THE Bible establishes God's supreme position as the first and only cause of all existence, and Christians the world over sing with the Psalmist these words: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2). And when the children of Israel wandered into evil ways, the prophet Isaiah exhorted them with this persuasive declaration to turn again to the one and only God (44:6): "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."

The study of Christian Science brings us a sense of closeness to this great First Cause through the illuminating definition which Mrs. Eddy gives of God in Science and Health (p. 587), "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." These synonymous terms indicate not only the omnipotence and omnipresence of God but also His antecedence and eternality. St. John points up the qualities of firstness and absoluteness in his apocalyptical vision. He says (Rev. 21:5, 6), "He that sat upon the throne said, . . . I am Alpha and Omega, the beginning and the end."

Considering God as Mind, Mrs. Eddy writes (Science and Health, p. 143): "Mind is the grand creator, and there can be no power except that which is derived from Mind. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name."

To understand God as divine Mind, as Spirit, is to understand better His creation of the universe, including man in His image and likeness. It is to recognize Him as the progenitor of all life and virtue, of all true knowledge and wisdom, of all harmonious action, and as "the beginning and the end." This understanding of God's absoluteness is the great neutralizer of error. It is the most effective treatment for all discord, including sin and disease.

In the material world today the mad race to be first—to get there before the other fellow—is receiving unproportionate attention in our national and international affairs. Actually, the balance of power belongs to the nation nearest right. Christian Science has come to the world to reassure people everywhere that, whatever the evil portent, God and His Christ are ever on the scene first and that His benign influence owns the past, the present, and the future.

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Is it to an international conference that men must go? God, divine Mind, is already there to impart infinite wisdom. Does one face strange lands and new complexities? God, divine Principle, is there, ready to guide and direct. Is the international picture foreboding? God, infinite Love, was present long before men made geographical boundaries, long before hate and intrigue separated men's interests. Does the human mind argue for heavy burdens? God's loving arm is ready to uphold and sustain. Do sin and suffering enfeeble our bodies? God, who knows only perfection, will never abdicate in favor of that which is devoid of reality.

If God "was first chronologically, is first potentially, and must be first eternally," then let us render proper allegiance to Him by giving Him our first consideration in our everyday living, for it is God's prerogative to command this allegiance. As students of Christian Science let us dignify and bless our day by turning to Him first each morning when we awake and by feeding upon His Word as prepared for us in the Lesson-Sermon for the week, outlined in the *Christian Science Quarterly*. Then we shall be prepared to solve the problems of our day, for in the thought convinced that God is "the beginning and the end," sin or suffering can find no abiding place.

Thus deep within our heart we feel the hope and assurance of our Leader's words in "The First Church of Christ, Scientist, and Miscellany" (pp. 149, 150), "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee."

Editorials

Improved Beliefs

No one questions that great changes are taking place in the world. Surely we cannot impute these to sheer materialism. Improved methods of communication and transportation achieved through technological advancement, benefits brought about by increase in the productiveness of machines, agricultural developments, a more humane and efficient economy, political and social enlightenment—all can be interpreted in Christian Science as improved beliefs. They show the effect of Truth acting upon human consciousness and breaking down mortal limitations.

According to Christian Science, everything material indicates a limited state of thought. Matter, then, is not external to human consciousness but a concept within it; it is human belief, and belief must gradually give way to spiritual concepts in order that God's infinite creation may appear. In this process improved beliefs imply the gradual disappearance of matter, and this will continue until every limitation vanishes in the light of revealed Spirit and its universe of unlimited spiritual concepts.

In this swiftly evolving era, we should learn to adjust ourselves to changes and to accept improved beliefs as proof of the upward transformation of human consciousness. Even though Mary Baker Eddy knew well that the realm of Spirit is the only reality, she did not brush aside human material advancement as having no value. She says in "Science and Health with Key to the Scriptures" (p. 296), "An improved belief is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science."

Our work as Christian Scientists is not only to penetrate more and more into the realm of Spirit, where no finite concept exists, but to participate in the changes that remove limitations imposed by traditional beliefs about God's creation. There need be no deepening of materialism in us by our acceptance of changes in human life developed through wholesome enlightenment.

We have proof that time and space and other material limits are losing ground right in our own consciousness as we utilize modern inventions to transport ourselves or to communicate ideas, participate in a more equitable distribution of the world's goods than before, and become better acquainted with our hitherto remote fellowmen.

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Mrs. Eddy says (*ibid.,* p. 95), "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality."

Improved beliefs bring added responsibilities, and the Christian Scientist knows that this involves an adjustment which he cannot ignore. The same divine influence that impels the enlightenment which destroys ignorance impels the expansion of his affections to include all mankind in an effort to take Christ, the divine ideal, to the whole world.

One responsibility of the Scientist is to help lead humanity to refrain from being terrorized by the destructive threats of evil as atheistic materialism rises in rebellion against the scientific revelation of God and man, substance, space, and power. The "beast" prophesied in Revelation (Chapter 13) is reacting against the appearing of divine Science.

It is the way of the beast, or so-called mortal mind, to pervert whatever benefit the Christ-idea achieves through the effect of Truth upon human beliefs. The Scientist has recourse to prayerful metaphysical work that stops evil's intentions in their mental stage, and he should use his capabilities conscientiously.

Even if such prayers do not at once abolish wars, they help sustain and advance the improved belief that armaments should be maintained only as a means for preventing wars. Eventually this improved belief will develop under the influence of Christ, Truth, into the total abolishment of war. Negotiation will then improve until the scientific truth of universal peace is fully established.

All that Christ Jesus accomplished during his brief ministry shows that improved beliefs must precede the full revelation of God's absolute, spiritual concepts. The Master taught that the regeneration of human thought unfolds the kingdom of heaven within man. Adjusting our thinking to the absolute facts of being—one infinite Mind and its creation of spiritual ideas—we find the claims of sin and matter, time and space, weakening in their demands.

Improved beliefs are evidence that salvation from all mortality is drawing near. The promise of the master Scientist is better understood (John 10:10), "I am come that they might have life, and that they might have it more abundantly."

HELEN WOOD BAUMAN

Who's Doing It?

IN the realm of Truth all is truth. Truth does all. In the supposed realm of the absence of Truth, all is error. Error does all. But since the absence of Truth is only a supposition, because Truth is All-in-all, error is really nothing.

Truth's expression, or image, is the real man. He is true and perfect. Error's image can express nothing but the absence of Truth. It is, therefore, not man at all. It manifests nothing but a false supposition.

This false supposition, or error, which we call mortal mind, has no manifestation, no man. It cannot make something out of nothing; so it presents a distorted view of Truth's image and calls it mortal man, and it says God, Truth, created him. On page 295 of Science and Health, Mrs. Eddy says, "Mortals are not like immortals, created in God's own image; but infinite Spirit being all, mortal consciousness will at last yield to the scientific fact and disappear, and the real sense of being, perfect and forever intact, will appear."

All of us are in reality perfect ideas of Truth. Mortal mind's claim that we are mortals is untrue. We may prove this by denying the error in our view of man, replacing it with the truth of God's image. As we do so, Truth proves itself to be true; and error is proved to be nothing, for it disappears.

The seeming mixture of truth and error, health and disease, immortality and age, limitlessness and limitation, perfection and imperfection—a mixture which appears only in false belief—yields to Truth. Then there is no longer a mixture. Disease, mortality, age, limitation, imperfection, are no longer in evidence. Only the good remains.

In presenting a conversation between evil and good entitled "A Colloquy," Mrs. Eddy writes (Unity of Good, p. 21): "If we observe our mental processes, we shall find that we are perpetually arguing with ourselves; yet each mortal is not two personalities, but one. In like manner good and evil talk to one another; yet they are not two but one, for evil is naught, and good only is reality."

* * *

As we deny the illusion of the absence of Truth, we find ourselves not two but one, "and good only is reality." On page 25 of this same article, we read: "This denial enlarges the human intellect by removing its evidence from sense to Soul, and from finiteness into infinity. It honors conscious human individuality by showing God as its source."

Christ is Truth acting upon error in human consciousness, as light acts upon darkness in a room. Christian Science is the revelation of Truth to human consciousness. Having received and accepted the revelation, we may put it into practice.

Christian Science is practiced, a treatment is given, by a conscious individual. In the treatment he applies the Science of Christ. As he does so, denying error and affirming truth, the absence of Truth, called error, sin, disease, discord, disappears in his individual human consciousness. That in his consciousness which seemed to need healing is healed.

Healing is not needed in the realm of Truth; it is needed only in the realm of false belief, or error, the belief of the coexistence of good and evil. God, Truth, is the inspiration as well as the substance of a Christian Science treatment. In Him all is perfect; there is nothing needing to be treated.

The individual faced with the false belief that there are both good and evil needs to apply the Science of Truth, the understanding of the allness of God, good, and the nothingness of evil, to the belief appearing in individual human consciousness. In fact, Truth is the Spirit which moves him to apply it and the power which enables the individual to give a treatment either to himself or to another. The treatment denies the error and "honors conscious human individuality by showing God as its source."

Of Christ Jesus' healing of the palsied man, Matthew records (9:8), "When the multitudes saw it, they marvelled, and glorified God, which had given such power unto men." Although Jesus disclaimed personal possession of the power to heal, saying (John 14:10), "The Father that dwelleth in me, he doeth the works," he showed that the power to demonstrate the Father's healing presence was indeed given unto men.

Any individual who understands Jesus' mission finds that Jesus' whole life on earth was a denial of error and a demonstration of Truth honoring "conscious human individuality by showing God as its source." As we accept the Science he taught and demonstrated, the Science revealed to us by Mrs. Eddy, we shall treat the sick as Jesus did and heal them with the power of divine Truth, which illumines individual consciousness.

If disease presents itself, the Christian Scientist does not merely stand aside and let God heal the condition; he goes to work denying error, affirming truth, destroying false beliefs, restoring a healthy sense of being, renouncing evil's claims, honoring reality.

To stand aside and say that there is nothing to do because God will do it is a grave error. The Christian Scientist must do all that needs to be done. He must give each case all the attention it needs to heal it and must continue giving this attention until the case is healed. It is *his* duty, not God's.

God, Truth, has already made man perfect. It is our privilege to demonstrate this, and with God's power we can.

CARL J. WELZ

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

Church Dedications

HARVEY, ILLINOIS (First Church).

First Church of Christ, Scientist, Harvey, will dedicate its church edifice at 155th st. and Myrtle ave. on Sunday according to an announcement from the church's executive board. Two services will be held, the first beginning at 10.45 a.m. and the second at 4 p.m.

The history of the Harvey Christian Science church dates back to 1908 when a small group of students interested in Christian Science began meeting in their homes. The group was recognized as a Christian Science Society [by] The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., Feb. 21, 1909, and in March of that year the society began holding regular Sunday services and Wednesday evening meetings in the Land Association building at 15432 Park ave. A Reading Room was established at the same location. . . .

As Sunday School and church attendance grew, the group looked ahead and, in June, 1914, established a building fund. By the end of 1914 the need for larger quarters was apparent. The telephone building at 15430 Center ave. was rented. In 1916 larger quarters were again required and this time the society leased the first floor of the Masonic temple, 154th and Turlington ave. In the same year a lot was purchased at 15303 Center ave. Plans were drawn and by the end of 1916, a store-type building had been completed at this site.

In 1920 the society began to consider a permanent home. Two lots were purchased at the corner of 155th st. and Myrtle ave. In 1926 the society was recognized as . . . First Church of Christ, Scientist, Harvey. . . .

By the end of the year 1955 plans for the new edifice had been approved. On February 28, 1957, the board of directors was authorized to sell the church and property at 15303 Center ave., and on Mon., May 20, 1957, ground was broken for the present edifice. The first Sunday service in the new church was held on January 5, 1958.

Through donations of church members and friends and with the help of [a] fund, a 10-year loan obtained from a local bank was repaid in less than four years.

Christian Science churches are dedicated only when free of debt.—*The Harvey Tribune* (January 4, 1962).

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

Lecture Notice

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the date of a lecture in order to ensure publication in the *Sentinel.* Information regarding lectures in other countries must reach the department *ten to thirteen weeks* before the date of a lecture. When lectures are to be radiocast, it should be so stated, station and frequency in kilocycles being included.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within a reasonable time, a duplicate notice should be forwarded.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

ENGLAND

DERBYSHIRE — Derby: Lela May Aultman, Central Hall, Exchange St., 7.30 p.m., Fri., June 15.

LANCASHIRE — Rochdale: Lela May Aultman, Town Hall, 7.30 p.m., Fri., June 8.

UNITED STATES AND CANADA

(From May 27 to June 2, and some earlier dates)

CANADA

BRITISH COLUMBIA — Abbotsford: Hazel R. Harrison, Park Hotel, 8 p.m., Mon., May 28.

ONTARIO — Niagara Falls: Gertrude E. Velguth, Collegiate Auditorium, Epworth Circle, 3.15 p.m., Sun., May 27.

St. Catharines: Hazel R. Harrison, Collegiate Auditorium, 8.15 p.m., Fri., June 1.

Sarnia: Howard H. Irwin, Public Library, Christina and Wellington Sts., 8.15 p.m., Tues., May 29.

QUEBEC—Montreal: Charles M. Carr, Westhill High School, 5851 Somerled Ave., 8.15 p.m., Tues., May 29.

Sherbrooke: Georgina Tennant, Church, 530 Montreal St., 3.15 p.m., Sun., May 27.

UNITED STATES

CALIFORNIA—Laguna Beach: Francis William Cousins, Church, 635 High Dr., 8 p.m., Mon., May 28.

Long Beach (Sixth Church): Francis William Cousins, Millikan High School, 2800 Snowden Ave., 8 p.m., Tues., May 29.

Pleasant Hill: Francis William Cousins, Hillcrest Congregational Church, 404 Gregory Lane, 3 p.m., Sun., May 27.

CONNECTICUT — Derby (auspices First Church, Ansonia): Charles Louis Reilly, First Congregational Church, 137 Derby Ave., 8 p.m., Fri., June 1.

Manchester: Otto G. Ziegenhagen, High School, 134 Middle Turnpike East, 3.15 p.m., Sun., May 27.

Meriden: Otto G. Ziegenhagen, Church, Bradley Park, 8.15 p.m., Mon., May 28.

ILLINOIS—Monmouth: Charles Louis Reilly, Church, 8 p.m., May 21.

MAINE—Bath: Mary Wellington Gale, Church, 57 North St., 8 p.m., Tues., May 29.

Camden: Elbert R. Slaughter, Church, 3.30 p.m., Sun., May 27.

Houlton: Geith A. Plimmer, Church, 2 High St., 3.30 p.m., Sun., May 27.

Portland: John D. Pickett, Church, 61 Neal St., 3.30 p.m., Sun., May 27.

MARYLAND — Cumberland: Jules Cern, Church, 28 Washington St., 3.15 p.m., Sun., May 27.

Salisbury: Charles M. Carr, Church, South Blvd. and Smith St., 8 p.m., Fri., June 1.

MASSACHUSETTS — Braintree: Gordon F. Campbell, Town Hall, Washington St., 8 p.m., Thurs., May 31.

Concord: Geith A. Plimmer, Church, 8 p.m., Thurs., May 31.

MASSACHUSETTS (continued)

East Longmeadow (auspices Second Church, Springfield): Ralph W. Cessna, First Congregational Church, 7 Somers Rd., 8.15 p.m., Tues., May 29.

Fitchburg: Gordon H. Smith, Church, 60 Oliver St., 8.15 p.m., Fri., June 1.

Holyoke: Paul K. Wavro, H. B. Lawrence School, Cabot and Maple Sts., 8.15 p.m., Fri., June 1.

Longmeadow: Gordon H. Smith, High School, Grassy Gutter Rd., 8.15 p.m., Thurs., May 31.

New Bedford: Geith A. Plimmer, North Congregational Church, Purchase and Elm Sts., 8 p.m., Tues., May 29.

Pittsfield: Wilson M. Riley, North Junior High School, North St., 8.15 p.m., Fri., June 1.

South Yarmouth (auspices First Church, Hyannis): Otto G. Ziegenhagen, Dennis-Yarmouth Regional High School, Station Ave., 8 p.m., Fri., June 1.

Weston: Francis William Cousins, Church, 439 Boston Post Rd., 8.15 p.m., Fri., June 1.

Winchendon: Geith A. Plimmer, Unitarian Church, Central St., 8 p.m., Fri., June 1.

Winchester: Neil H. Bowles, Church, 114 Church St., 8 p.m., Thurs., May 31.

Worcester (Second Church): Otto G. Ziegenhagen, Bancroft School, Shore Dr., 8.15 p.m., Tues., May 29.

NEW HAMPSHIRE — Berlin: Elbert R. Slaughter, Brown School, Main, Eighth, and Norway Sts., 8 p.m., Mon., May 28.

Keene: Mary Wellington Gale, Masonic Hall, 91 West St., 8 p.m., Thurs., May 31.

Milford: Howard H. Irwin, Unitarian Church, Elm St., 8 p.m., May 31.

NEW JERSEY—Atlantic City: Gordon F. Campbell, High School, S. Albany Ave., 8 p.m., Mon., May 28.

Bayonne: Paul K. Wavro, Church, 36 Ave. B, 8.15 p.m., Thurs., May 31.

Bridgeton: Paul K. Wavro, Civic Club Home, Fayette St. and University Ave., 8 p.m., Tues., May 29.

Dover: Elbert R. Slaughter, Church, 360 W. Blackwell St., 8.30 p.m., Fri., June 1.

Dumont: Martin Broones, Church, 203 Washington Ave., 8.30 p.m., Fri., May 25.

Montclair: Martin Broones, George Inness Junior High School, 141 Park St., 8.30 p.m., Tues., May 29.

Oradell: Charles Louis Reilly, Oradell Public School, 8.30 p.m., Tues., May 29.

Pompton Lakes: Charles M. Carr, Church, 3.30 p.m., Sun., May 27.

Ridgefield Park: Charles M. Carr, Church, 310 Main St., 8.30 p.m., Mon., May 28.

NEW YORK—Bay Shore: Howard H. Irwin, Church, Lawrence Lane and and W. Main St., 3.30 p.m., Sun., May 27.

Bronxville: John D. Pickett, Church, 10 Tanglewylde Ave., 8.15 p.m., Tues., May 29.

Brooklyn (First Church): Charles Louis Reilly, Church, New York Ave. and Dean St., 3 p.m., Sun., May 27.

Gouverneur: Gertrude E. Velguth, Church, 8.15 p.m., Tues., May 29.

Gowanda: Arch Bailey, Hollywood Theater, 39 Main St., 3.15 p.m., Sun., May 27.

Hamburg: Gertrude E. Velguth, Community Center, 107 Prospect Ave., 8.15 p.m., Mon., May 28.

Hudson: Howard H. Irwin, Church, 64 Green St., 8.15 p.m., Mon., May 28.

Katonah: Martin Broones, Methodist Church, 7 Bedford Rd., 8.30 p.m., Mon., May 28.

Mamaroneck: Neil H. Bowles, Church, 155 Fenimore Rd., 8.15 p.m., Tues., May 29.

Medina: Arch Bailey, Church, 229 W. Center St., 8 p.m., Mon., May 28.

Millerton: Gertrude E. Velguth, First Presbyterian Church, 8 p.m., Fri., June 1.

New York (Fifteenth Church): Martin Broones, Church, 1949 Cross Bronx Expressway, 3 p.m., Sun., May 27.

Norwich: Gordon H. Smith, Church. Woods Corners, 8.15 p.m., Mon., May 28.

NEW YORK (continued)

Port Jefferson Station: John D. Pickett, Church, Patchogue and Terryville Rds., 8 p.m., Mon., May 28.

Port Washington: Elbert R. Slaughter, Church, 8.30 p.m., Thurs., May 31.

Potsdam: Gertrude E. Velguth, Church, 28 Elm St., 8.15 p.m., Thurs., May 31.

Poughkeepsie: Ralph W. Cessna, Hedding Methodist Church, Washington St., 3 p.m., Sun., May 27.

Queens Village, L. I.: Paul K. Wavro, Church, 8.15 p.m., Mon., May 28.

Richmond Hill: Martin Broones, Church, 8.15 p.m., Thurs., May 31.

Rockville Centre: Charles Louis Reilly, Church, 285 Morris Ave., 8.30 p.m., Mon., May 28.

Saranac Lake: Georgina Tennant, Church, 43 Church St., 8 p.m., Tues., May 29.

Scarsdale: Jules Cern, Church, 8.15 p.m., Mon., May 28.

Schenectady: Gordon H. Smith, Church, 1215 Union St., 8.15 p.m., Tues., May 29.

Smithtown: Ella H. Hay, Church, Hauppauge Rd. (Route 111), 8.30 p.m., Fri., June 1.

Utica: Paul K. Wavro, Church, 1608 Genesee St., 3.15 p.m., Sun., May 27.

NORTH CAROLINA — **Greensboro:** Ella H. Hay, Library Lecture Hall, Woman's College, U. N. C., 3.30 p.m., Sun., May 27.

OHIO—**Painesville:** Wilson M. Riley, Riverside High School, 585 Riverside Dr., Route 84, 8 p.m., Tues., May 29.

PENNSYLVANIA—**Chester:** John D. Pickett, New Century Club, 15th and Upland Sts., 8.15 p.m., Thurs., May 31.

Norristown: Gordon F. Campbell, Church, 122 Haws Ave., 8.15 p.m., Tues., May 29.

Pittsburgh (Second Church): Neil H. Bowles, The Grotto, 107 E. Montgomery Ave., North Side, 3.15 p.m., Sun., May 27.

Pottsville: Wilson M. Riley, Jewish Community Center, 23d and Mahantongo St., 8.15 p.m., Thurs., May 31.

RHODE ISLAND—**Newport:** Otto G. Ziegenhagen, Church, 100 Touro St., 8 p.m., Thurs., May 31.

Providence (Second Church): Mary Wellington Gale, Elementary School, 1450 Broad St., 3 p.m., Sun., May 27.

Westerly: Arch Bailey, State Street School, 8 p.m., Thurs., May 31.

VERMONT—**Brattleboro:** Gordon H. Smith, Church, Putney Rd., 3 p.m., Sun., May 27.

Newport: Georgina Tennant, Church, E. Main St., 8 p.m., Mon., May 28.

WISCONSIN — **Milwaukee** (Second Church): Wilson M. Riley, Church, 2722 W. Highland Blvd., 3 p.m., Sun., May 27.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

Visitors Welcome

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to

4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

For Faster Service on Your Address Change

You can receive faster, more efficient service if at least three weeks before a change of address you will give ALL the following information:

(1) Full name, former address, *name of each periodical subscribed for,* and if on the Convenient Payment Plan.

(2) New address (street, city, postal zone, state)

It has been found that changes of address are not practical under one week for *The Christian Science Monitor* and under one month for the other Christian Science periodicals.

The Bible Speaks to You

RADIO PROGRAM No. 6

Is More Leisure Time the Answer?

HOST: More people have more leisure time today than ever before. Whole towns of retired folk have grown up; and many other people have leisure time too. It's something many want, and the working week is growing steadily shorter.

But there's another side to the subject. *The New York Times* told of a man who quit his job after 44 years. Three years of retirement, and this is what he said: "When I was 45, the thought of moving to Florida and sitting in the sun was a beautiful dream. . . . Ten years later, it still seemed like a good idea, but I had begun to wonder whether I'd really enjoy loafing all day long. When I reached 65, I was almost sure I'd be bored to death, but I was willing to try. Now I'd work for $10 a week if I could get a job."

Now a comment like that raises some questions. What about leisure time? Does it bring more happiness?

SPEAKER: I'd say it depends entirely on your approach. Leisure time can be wonderful, or it can be an awful bore. Retirement can bring new opportunities, greater happiness, or it can be a will-o'-the-wisp, leading to disappointment and stagnation.

Your motives make the difference. If you set about to find new talents within yourself—new ways to be useful, new ways to bring happiness to others—then leisure can be wonderful, an opportunity for progress. Good will flow into your life in proportion to the good you do to others. But if leisure breeds selfish ease or idleness, in which you think only of yourself and your own amusement, there isn't much giving in that approach. That's an attitude of withholding. And it dries up the streams of happiness.

As we see it in Christian Science there's a spiritual law underlying this. It's natural for a person to express good unselfishly, because man's real reason for existing is to express the nature of God, who is infinite good. I'm talking about

[The above is substantially the text of the program released for broadcast the weekend of May 11–13 in the radio series, "The Bible Speaks to You," heard internationally over more than 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

your real identity, or consciousness, which is spiritual, immortal, the man God made in His own image. God is the source of your intelligence, your talents, your abilities, your capacities, and your real function in life is to express these.

A parable of our Master, Christ Jesus, the parable of the talents, illustrates what I've been saying. Maybe you haven't thought of it in connection with leisure time, but it has a bearing on it:

> "The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents. . . . His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant. . . . Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath" (Matt. 25:14–29).

Our heavenly Father, divine Mind, gives man intelligence, spiritual energies, capacities, talents. In Christian Science to express these God-given qualities is to fulfill your true purpose.

Perhaps that's what the Master was talking about in those words: "Unto every one that hath shall be given, and he shall have abundance." We might take this to mean, Unto him who recognizes his God-given talents and strives to use them unselfishly, to that man shall flow abundance of good: opportunity, fruitful activity, companionship, love, joy in life.

"From him that hath not shall be taken away even that which he hath." This may mean that the one who is asleep to his God-given abilities or who buries them in selfishness, idleness, discouragement, will find his resources of good withering away through lack of use.

These points are brought out in the writings of Mary Baker Eddy, the Discoverer and Founder of Christian Science. She says in "Science and Health with Key to the Scriptures" (p. 323), "If 'faithful over a few things,' we shall be made rulers over many; but the one unused talent decays and is lost."

She also writes (p. 258), "The human capacities are enlarged and perfected in proportion as humanity gains the true conception of man and God." Now these truths can be proved. I wish you would read us the experience of a man in Texas who wrote to us.

HOST: I'll be glad to. He says:

"Some years ago, I reached what most people refer to as retirement age. I lacked sufficient income for our normal living expenses, and prospects for finding employment were rather doubtful.

"As a student of Christian Science, I asked a Christian Science practitioner for help in securing some form of productive activity. We held prayerfully to these words of Mrs. Eddy found in her book 'Miscellaneous Writings' (p. 307): 'God gives you His spiritual ideas, and in turn, they give you daily supplies.'

"I had done a lot of scribbling now and then, but up to that time my writing efforts had never brought me a dime. Eventually the thought came that a newspaper column covering the problems of the old people would be useful. The editor of one of our newspapers agreed to try out such a column on Sunday. But it paid only $10 a week. After praying for divine guidance, it seemed right for me to accept this offer.

"Previously I had had some experience with the Social Security program. As we continued to pray, the opportunity came for me to expand my column to a five weekday and Sunday feature on the subject of Social Security, with a substantial increase in pay.

"A few months later I went to New York, on borrowed money, for the purpose of having my column syndicated. There is no doubt but what it was from the results of earnest prayer that I was directed to call at the right place at the right time and was granted an interview with the right person, with the results that my Social Security column was soon appearing in some of the largest newspapers in the country. Since that time, our income has been more than sufficient to meet our daily needs.

"It was a wonderful feeling to know that through the developing of this unused talent, not only was the solution of my own problem revealed, but in addition was added the opportunity to help others."

SPEAKER: The Bible speaks to you:

> "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).
>
> "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

Our Sunday Schools

Pupils Bring Good to the Community

A community is greatly blessed by having a Christian Science Sunday School in its midst, and, in turn, the Sunday School is blessed by receiving as pupils the children from the community who are eager to know more of God and of His healing power. Reports indicate that an increased number of children are being enrolled in the Sunday Schools who have had no previous connection with Christian Science.

What better representatives of Christian Science can possibly be sent forth into the community than well-taught Sunday School pupils? Their good behavior, their knowledge of and trust in God as the only power, and their demonstrations of the Christ, Truth, should make a favorable impression on other children as well as adults.

Article XX of the Manual of The Mother Church by Mary Baker Eddy provides that the Sunday School children shall be taught the Scriptures. In Section 3 we read: "The first lessons of the children should be the Ten Commandments (Exodus 20:3–17), the Lord's Prayer (Matt. 6:9–13), and its Spiritual Interpretation by Mary Baker Eddy, Sermon on the Mount (Matt. 5:3–12)."

The life of our Master, Christ Jesus, and the experiences of prophets and disciples may be used as illustrations. In this way the whole Bible is available to the teacher in developing the Sunday School lessons in a way to meet the need of his class. In conformity with these provisions the pupils are instructed in basic moral and spiritual laws and are shown the importance of being obedient to these laws. As they progress in the Sunday School, they continue to find a broader and ever-widening application of Christian essentials.

The younger pupils, as well as the older ones, find in the Lord's Prayer with its spiritual interpretation an ever-available source to draw upon in time of need. The spiritual and moral strength they gain by applying these first lessons enables the pupils to become good citizens in the community at an early age. They learn to stand for right actions at school, at home, and at play.

To illustrate, in a public school several pairs of scissors were being used by the children of an art class. When the scissors were collected at the close of the session, one pair was missing. Because one little boy, who was a pupil in the Christian Science Sunday School, was sitting with his eyes closed, the teacher asked him if he knew where the scissors were. He replied, "Yes, in the wastebasket." When asked if he had put them there, he said, "No"; but the teacher continued to question him.

Finally another little boy said he knew that Johnny had not put the scissors there, because he had put them there. The teacher commended the boy for admitting his guilt, but the boy said, "I think Johnny should get the praise because his prayers made me tell the truth."

Pupils should be taught to be confident of their ability to pray effectively whenever a need arises. The development of this ability is the responsibility of the Sunday School teacher and is brought about through instruction, example, guidance, and encouragement. Thus the children will become active practicing Christian Scientists ready to take their places in the movement through church membership, including all the opportunities membership provides for service to their fellowmen.

A former pupil says she learned to love the Sunday School in early childhood, and the teaching gave her an invaluable foundation for the development of Christian qualities indispensable to a happy human experience. After she was beyond Sunday School age, while working in a highly competitive field, she had an opportunity to prove the truths she had learned. She felt that those with whom she worked were discrediting the moral precepts of the Ten Commandments, and it became necessary for her to take a radical stand for good. As her associates observed her happy pursuit of Christian rules, they ceased their efforts to have her accept their viewpoint. They not only became respectful of her position as a Christian Scientist but were responsible for opportunities for her to obtain more challenging work.

The Sunday School teaching enabled her to experience in a measure the truth of Mrs. Eddy's statement (Science and Health with Key to the Scriptures, p. 128): "A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms."

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on May 27, 1962.]

PHILIPPIANS
(*fi-lip′i-anz*—first *i* as in charity, second and third as in *i*s, *a* as in *a*ccount). The Philippians to whom Paul addressed his letter belonged to the Christian community at Philippi, which had been named for Philip of Macedon, its conqueror, in the fourth century B.C. It lay within the Roman province of Macedonia and was the first city in Europe to receive the Christian gospel. The Philippians were often praised by Paul for their friendliness and their generosity. He wrote to them during a period of imprisonment (see Phil. 1:16) probably at Rome.

ABHOR (Lev. 26:11)
(*ab-hor′*—*a* as in *a*ccount, *o* as in *o*rb). A remarkably strong word, derived from the Latin *ab,* away from, and *horrere,* to bristle, shiver, shudder. It means to shrink with shuddering from; to regard with horror or detestation; to feel excessive repugnance toward; to loathe.

YOUR TURNING OF THINGS UPSIDE DOWN (Isa. 29:16)
The single Hebrew word *haphkekem,* thus translated, is connected with a root which sometimes means "overturn," hence the rendering found in the King James Version; but Skinner points out that the form *haphkekem* can also mean, "O your perversity!" Smith suggests, "O the perversity of you!" and continues, "Is the potter of no more account than the clay?"

TERRESTRIAL
(*te-res′tri-al*—first *e* as in sil*e*nt, second as in *e*nd, *i* as in *i*s, *a* as in *a*ccount). Of or relating to the earth (Latin, *terra*) or its inhabitants; earthly; global. Mundane in scope or character; earthbound; prosaic.

AMBIGUITIES
(*am′bi-gu′i-tiz*—*a* as in *a*dd, first and third *i*'s as in *i*s, second as in char*i*ty, *u* as in c*u*be). "Ambiguity" is defined in part as the condition of admitting of two or more meanings, of being understood in more than one way, or of referring to two or more things at the same time; inconsistency resulting from vacillation between two opposing views.

EARNEST (noun) (II Cor. 5:5)
The Greek *arrabon* (originally a Semitic word) was used in the sense of an advance, or down payment, or, as Souter expresses it, "a large part of the payment, given in advance as a security that the whole will be paid."

TESTIMONIES
of Christian Science Healing

Christian Science came into my life when I was a child and my mother took me to a practitioner. My family were not Scientists, but they decided to turn to God when the doctors were baffled by a physical difficulty I had. I was healed, and the practitioner gave me a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy to keep my interest alive in this great religion. There was no Christian Science church near enough for me to attend Sunday School, but Science has been my only religion through the years since.

It was my sustaining influence in college and in travel in a difficult field of humanitarian endeavor and writing. Fortunately, wherever my work took me, there was always a Christian Science church or a society and a Reading Room for study and meditation.

After my marriage, for various reasons, including my husband's early medical training and later on the travel involved in a government position he held, I became less wholehearted in my study and church attendance. However, my husband finally turned without reserve to Christian Science for the healing of a so-called incurable disease. After his healing, we became members of The Mother Church and of a branch church near where we lived.

About this time my husband came in shortly after I had retired for a rest one day to find me lying motionless upon a bed. According to his training as a doctor, he found the condition to be a deep coma approximating death. His efforts to revive me were fruitless.

Mrs. Eddy writes (Science and Health, p. 427): "Called to the bed of death, what material remedy has man when all such remedies have failed? Spirit is his last resort, but it should have been his first and only resort." My husband suddenly realized that humanly there was no hope

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

of restoring me. In great anxiety he telephoned a Christian Science practitioner.

The practitioner told him he would pray for me at once and asked my husband to call him back in half an hour. He gave him some citations from Science and Health to read to allay the fear he felt. In half an hour my husband said he looked in on me, but there was no apparent change.

He called the practitioner as directed, and this time the practitioner gave him other citations to read aloud to me. They included hymns from the Christian Science Hymnal, passages from Science and Health, and the entire ninety-first Psalm from the Bible. The practitioner said he would continue working until my husband called again.

My husband said that the first signs of life came during one of his readings of the psalm. Then I spoke my first words when he had finished reading it. I asked, "Where am I?" As soon as I could formulate the question, I asked the name of the poem he had been reading. The psalm had sounded to me as it had never sounded before. My recovery after that was quick and complete.

During the two years or so which have followed this experience, many healings have occurred that could be associated with it. It was like a rejuvenating process.

It is a joy to serve in the Christian Science movement, a joy to study the *Christian Science Quarterly* Lesson-Sermons, and a joy to read all the periodicals, including one of our great missionaries, *The Christian Science Monitor.*—(Mrs.) Mildred M. Ward, New York, New York.

* * *

One of the Beatitudes which Jesus gave to us reads, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). As a very young girl, I felt a longing to find and to know God. Frequently, I would go alone into the woods or to the seaside, and I had a feeling I could almost hear God's voice in the wind, in the trees, or in the roar of the waves. Like Job's, my cry was (23:3), "Oh that I knew where I might find him!"

This longing to find and to know God continued throughout the years. After I became a wife and mother, I was in great need of mental and physical healing. Medicine and surgery had failed me repeatedly; then one day, while resting in a hotel lobby, I picked up a copy of the *Sentinel* and read it completely through. After reading it, I was so inspired that I immediately canceled an appointment which had been made with a prominent surgeon for a third abdominal operation.

Shortly after this I attended a Christian Science lecture and then knew that I had found that for which I had been searching—the Christ, Truth, or understanding of God, "who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3). I started attending services in a Christian Science church; I also studied the weekly Lesson-Sermons, given in the *Quarterly*. Soon the testing time came which resulted in my firm stand for God as infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

I had been suffering from an attack of acute neuritis when I asked my husband to call a Christian Science practitioner to help me through prayer. One night I found myself walking the floor in pain, quoting from Job, "Though he slay me, yet will I trust in him" (13:15). This faith in our Father-Mother God to care for His child proved to be the turning point. I continued to study Christian Science, and in two or three weeks every physical evidence of the condition had disappeared. In time, I was also completely healed of the difficulty for which I had been told surgery was necessary.

My husband, our two sons, and I have had many proofs of God's loving care during the years since then, proofs of the omnipotence and the omnipresence of God. Among these have been healings of pneumonia, gangrene, food poisoning, mumps, burns, sick headaches, and a sinus infection.

When one of our sons was a student in high school, he was working in the laboratory one day with some chemicals, and suddenly there was an explosion. His eyes were so painful from the burn that I called a Christian Science practitioner to help him through prayer; within an hour he was calm and asleep. All trace of the redness disappeared the following day.

The other son was healed of a carbuncle within six hours. He was also healed of pneumonia overnight when instead of thinking of him as our son I saw him as God's child, His spiritual idea. The Bible tells us (I John 3:2), "Now are we the sons of God." I knew that our Father-Mother God cares for His own. Reading the ninety-first and the hundredth

Psalms and the chapter on Prayer in Science and Health by Mrs. Eddy destroyed fear in my consciousness. I am deeply grateful also for the divine protection of these sons while they served in the Army Air Corps during World War II and in the Air Force since that time.

Mere words cannot express my gratitude to God for Christ Jesus, who showed mankind the way of salvation through Life, Truth, and Love. I am truly grateful for Christian Science, which I understand to be the Comforter which Jesus promised he would send, and I am grateful for Mrs. Eddy, through whom the Comforter was revealed to this age. —(Mrs.) ELIZABETH HOLLEY, Englewood, Florida.

* * *

MY husband passed on suddenly when we were living in a small town in an eastern state. This experience was very severe. No one who was with me at the time was friendly to Christian Science. When I was not able to get in touch with a practitioner, I reasoned that now was the time to apply what I had been studying of Life, and I turned to God for my help. I knew that since God is Life, and Life is eternal, Life continues. When my mother had passed on a few months after I had learned of Christian Science, a practitioner had made it clear to me that my mother could well be progressing faster spiritually than I was. So then I knew that this could also be true of my husband. With this realization and my knowledge of Life eternal, I was healed of grief.

The year after my husband passed on I had class instruction, and this was a joyous experience. From it and the subsequent association meeting each year, much proof of God's love and power has unfolded to me.

About twelve years ago I had a healing of a rash that covered my body from my neck to my knees. At times it disappeared—or nearly so. Then it became more severe than ever. One morning before I went to work, after a sleepless night, I was walking the floor, with tears pouring from my eyes. I cried out to God to tell me what to do and what was wrong in my thinking.

I had written to the practitioner who was faithfully helping me, saying that I could not understand why I had this difficulty, since my husband had often said I was the most unselfish person he had ever known. When the mail was delivered that morning, I received a letter from the practitioner. She wrote to the effect that I was not looking at myself as an idea or an expression of God, but as a human person and that I needed to awaken to my true selfhood. I was awakened. All pain left me at once, and the healing was complete that day.

Four years ago I had a healing of an injury to one ankle. At first I thought it was only a small scratch. Then it became inflamed, and I grew fearful. But I began to pray earnestly, and the healing came overnight.

A more recent healing was that of my throat, which was very sore on one side. For about three hours it continued to trouble me. Then someone called to tell me of a severe cold that she had. She said that she was afraid she could not go to work the next morning. I began to pour out absolute spiritual truths to her, declaring that she was in reality an expression of the creator, God, and that a sick mortal was not this expression. God created all, and all His creations are good. I felt the power of each statement as I made it, and when I turned away from the telephone, I realized that every vestige of the sore throat was gone.

I am grateful for the friend who saw my need, gave me copies of the *Sentinel*, and took me to Christian Science services more than thirty years ago. I do thank God for the many healings and years of activity I have had since then. I am grateful too for Mrs. Eddy's revelation to the world of Jesus' teaching and for the joy of attending two Annual Meetings in The Mother Church.—(Mrs.) Hattie Hudson Lillard, La Grange, Georgia.

* * *

Christian Science has been the source of many blessings and healings for my family and me. One healing took place when I was serving as Second Reader in the branch church of which I am a member.

One Thursday afternoon, after I had just received disturbing news concerning a loved one whom I was visiting, I attempted to light the oven of the gas stove in her home. My thoughts were somewhat confused, and I carelessly lit the match a few moments after the gas was turned on rather than immediately. An explosion followed, and I was thrown backwards. The wool dress which I was wearing was singed, though it did not catch fire, and my arms, face, and neck were severely burned.

The thought of "quickening" that had been brought out in the Lesson-Sermon from the *Quarterly* that week came to me, and I realized that I must arouse myself from a state of confused thinking to a positive awareness of God. I then began declaring aloud "the scientific statement of being," found on page 468 of Science and Health by Mrs. Eddy, as I somewhat blindly made my way to the telephone to call a Christian Science practitioner. The statement tells us: "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." The practitioner reminded me of the three Hebrews who came out of the furnace unchanged, unsinged, and with not even the smell of smoke on them. She assured me that she would give me Christian Science treatment and that I could go on my way to my own home rejoicing.

It was a six-mile drive home, and though the pain was intense, the thought of rejoicing led me to sing hymns all the way. When I arrived home another call was made to the practitioner, and the truths which she stated destroyed the pain. It completely disappeared, and I did not have another moment of discomfort.

I recognized that my need was not primarily for physical healing but for increased understanding of God and of His love for all His children, including myself and my relative. Though by Saturday my thought was greatly uplifted, my appearance had not improved. When I said to the practitioner that perhaps I should call on the substitute Reader, it was brought out that I must continue rejoicing in the truths that were being unfolded to me and trust God all the way.

On Sunday morning, I was able to serve at my post, and later I learned that no one in the congregation had seen me as other than normally well. Less than a week later the healing was complete.

For the spiritual truths revealed to me at this time, and in every instance when my family or I have turned to God, I am eternally grateful. — (Mrs.) Carol Warstler, Massillon, Ohio.

* * *

It is with joy that I testify to the healing power of God in Christian Science. Six years ago the car in which I was traveling with three other people was involved in a head-on crash with an oncoming car, through no fault of our driver. Both cars were wrecked.

I was a passenger in the front seat and caught the full impact of the crash. After we had been helped out of the car I lost consciousness, but regained it in time to prevent myself from being taken to the hospital in the ambulance which had been called.

At my request I was driven to a telephone where I called a Christian Science practitioner, two hundred and fifty miles away, who immediately began to pray for me. We were then driven home in the early hours of Sunday morning, and sincere gratitude was expressed by all for the protection we had been afforded.

A few hours later, shortly before the morning service was due to start in a branch Church of Christ, Scientist, I decided that nothing should keep me from being in church, and so with help I was able to dress and attend the service. Continuous treatment was given by the practitioner, and three days after the accident I was able to run and to move my legs with freedom. In a very short time I regained complete use of my right arm, which since the accident I had moved only with great difficulty.

Throughout the whole experience I was without pain and was conscious of great mental strength, which enabled me to work for myself in cooperation with the practitioner. Part of Mrs. Eddy's definition of "temple" on page 595 of Science and Health gave me a very clear sense of man's true, spiritual selfhood, which is always perfect and not subject to chance and accident. This definition begins, "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love." A few months after this experience, I had the great joy and privilege of class instruction in Christian Science.

Ours is a religion of joy, peace, and inner happiness. It has given me a happy marriage, a home in which attractive qualities are expressed, a true sense of friendship, and many other constituents of a harmonious life. For these and for the many activities of the movement in which we joyfully participate, I am ever grateful.—(Mrs.) Margaret Noble, Richmond, Surrey, England.

* * *

Three years ago it was my privilege to experience through the application of Christian Science a healing of an injury which I believe would otherwise have required surgery. I severed the tendons at the back of my heel.

Being afraid, I rang up my teacher in Christian Science for help, which was graciously given through prayer. The bleeding stopped at once, and in four days I was able to walk on the foot.

However, I still favored it until one day when I was some distance from the house and the telephone rang. I felt I could not reach it before it stopped ringing. Immediately the thought came: "Run. You can, you know." I did run. The healing then came quickly and completely.

Within the last few years God's loving protection was experienced when one of my hands was caught in the electric wringer of a washing machine. The hand went in to a point over the knuckles, just missing the thumb. The pain was intense; so until the pain eased I held steadfastly to the spiritual truths we are taught in Christian Science. Then I finished the washing.

When I looked at the hand later, there was not a mark on it, nor did I feel the slightest stiffness in it. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

A problem of supply was also adequately solved with the help of a practitioner.

I wish to express my deep appreciation of the unselfed love which Mrs. Eddy expressed in giving us Christian Science, of class instruction, and of all the activities of The Mother Church.—(Mrs.) Dorothy J. Hill, Boggabri, New South Wales, Australia.

* * *

I should like to express my appreciation of Christian Science and of the help and protection enjoyed by my family and me.

I am especially grateful for a healing which has completely changed my approach to daily living. From early childhood I had a great fear of even a normal association with people because of a bad speech impediment. A number of years ago I was told by a friend, who later became my sister-in-law, that I could be healed in Christian Science. I called on a practitioner, but because I did not then grasp the import of this precious truth I soon dropped away from it.

A few years later, after we married, my wife and I both became actively interested in Science. We soon joined The Mother Church and later a branch church.

I became very active in branch church work and dedicated much of my time to its activities. I did not pray primarily about the speech problem, but through a consecrated study of the Bible and of all Mrs. Eddy's writings, it grew less and less real to me. Then the realization came that I had been healed of the fear of talking to people other than the members of my family, and since then with a great sense of gratitude I have been able to accept, and to demonstrate the ability to perform with complete freedom, the duties of Second Reader. Further proof of my healing came when I was called upon to introduce a lecturer and was able to do so without fear or hesitancy.

Some time ago there occurred in our section of the country an outbreak of a virus infection and pneumonia which assumed almost epidemic proportions. Although I was making a sincere effort to do proper protective work through prayer, one morning I was too ill to report for work. A practitioner was called, and soon some improvement was experienced. After being at home for two days I decided to return to my position, although I was far from feeling well. I stayed at my duties for a couple of days, but on the third day I found I was once again unable to leave home.

The practitioner prayed for me with great love; but although I was able to move around the house, I did not make as much progress as I thought I should. Finally one day I realized that I was willfully outlining how soon I should experience healing, instead of getting self out of the way and letting God, divine Mind, operate. Once this error was uncovered, I was able to be more cooperative with the practitioner, and healing came very rapidly. I was soon able to report back to work.

I am humbly grateful for all the avenues open to us whereby we can gain knowledge and understanding of the truth, including the privilege of class instruction. —Gordon L. Baird, North Hollywood, California.

It is with humble and heartfelt gratitude that I verify my husband's testimony. I witnessed with joy the healings which he has related. The happiness and peace which we experience in our home and in all our daily contacts can be directly credited to our adherence to what we are learning in Christian Science.—(Mrs.) Mary E. Baird.

Signs of the Times

Rev. Chester W. Hartman
in *The Call and Orwigsburg News*
Schuylkill Haven, Pennsylvania

Of the many decisions we all must make, one is paramount—God or Mammon; the spiritual versus the material; the noble versus the base. The decision involves whether we shall follow the high road along the sunlit peaks with faces up and forward or the lower levels where men fret out their lives in strife and unhappiness.

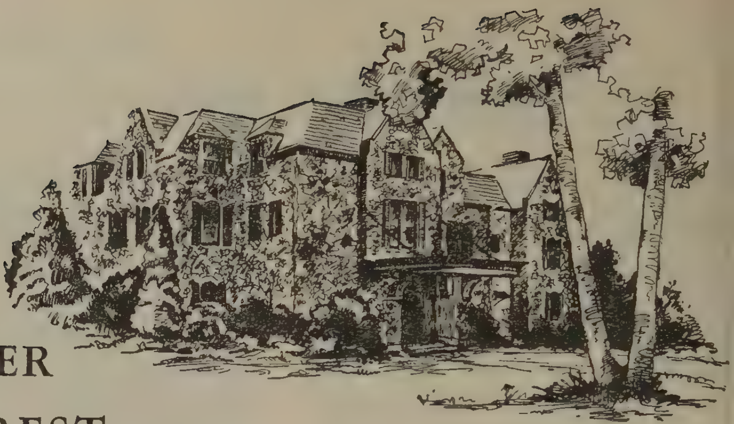
Choosing God is a decision which changes one's life. Thereafter seeking to know and to do the will of God becomes one's major preoccupation. It does not mean that one must desert his trade or profession, for we are called upon to share in the production of wealth. But it changes one's motivation and gives direction and purpose to his life. Having chosen God, one's goals will be different. Selfish gratification, ambition and worldly success will appear less important, while harmonizing one's life to the will of God as revealed to him throughout constant seeking becomes paramount. . . .

If we devote as little as half an hour each day to reading the Scriptures and quietly, meditatively seeking to understand God's purpose, our lives will be completely revolutionized. . . .

In the beginning of our search we may shrink from dedicating ourselves to the will of God for fear it will impose upon us disagreeable duties and require the giving up of gratifications and activities that we enjoy. Increasing understanding, however, of the purpose of God, which comes from devoting time to sharpening our insights, causes spiritual things to take on new interest as physical gratifications lose their attractiveness.

As one sees that the path he is following "shineth more and more unto the perfect day" (Proverbs 4:18), the sordid things of an evil world lose their hold upon him, and the joys and satisfactions he experiences in his endeavor to co-operate with the Creator of the Universe so far exceed any pleasures he has previously known, that his satisfactions in life come to surpass the fondest dreams of his youth.

Successful, triumphant, happy, glorious living is possible for all those who put God at the center of their lives.



OF TENDER INTEREST . . .

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Christian Scientists will find a visit to the former residence of Mary Baker Eddy at 400 Beacon Street, Chestnut Hill, Massachusetts, a valuable and inspiring experience.

It was while in residence here that Mrs. Eddy established *The Christian Science Monitor* and put the finishing touches on the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts.

The downstairs library, parlors, and dining room, as well as Mrs. Eddy's suite of rooms upstairs, are maintained just as they were when she occupied the house.

Of special interest is the second-floor exhibit room which contains documents, photographs, and other items which trace the growth of the Christian Science movement from its earliest days to the present.

This historic house is open to members of The Mother Church or branch churches, and those who are accompanied by members. Visiting hours: daily, except Sundays, 1 to 5 p.m.; December, January, February, March, 12:30 to 4 p.m. Closed all holidays except April 19, May 30, and June 17.

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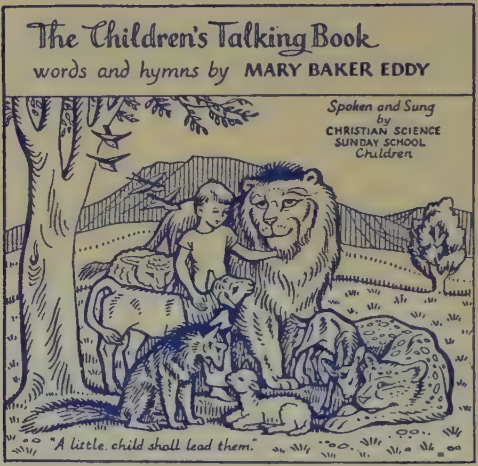
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The album, priced at $2.50, is available at Christian Science Reading Rooms or will be sent postpaid by

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Christian Science Sentinel

"*What I say unto you*
I say unto all,
WATCH"
—Jesus

May 26, 1962
VOLUME 64, NUMBER 21

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Christian Science Sentinel

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"What I say unto you I say unto all, WATCH." Jesus

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May 26, 1962 Vol. 64, No. 21

Do Life and Man Survive the Body?

FLOYD C. SHANK

"Life is not produced by mortal processes, nor can it be destroyed by them"

IN a paragraph titled "Life independent of matter," on page 368 of "Science and Health with Key to the Scriptures," Mary Baker Eddy, the Discoverer and Founder of Christian Science, emphatically declares, "That Life is not contingent on bodily conditions is proved, when we learn that life and man survive this body."

Pondering this startling assertion of fact, Christian Scientists turn to their Way-shower, Christ Jesus. The manner of his birth and the manner of his crucifixion and ascension, as recorded in the Gospels, contradict and prove false the ordinary theories concerning the production and destruction of the mortal body.

Christ Jesus is the Way-shower for all men, showing the way out of bondage to a mortal body into the full consciousness of immaterial life and being. He ran the gamut of mortal existence—tested and proved every point in the age-long question, How is it possible for one to continue to live without the physical processes of a mortal body?

The author of the Book of Hebrews makes this pertinent allusion to the Master's purpose to lead the way for his fellow beings (2:14, 15): "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

* * *

When after the crucifixion the body of Jesus was placed in the tomb, to all appearances Jesus and his life were ended. There was no evidence perceptible to the physical senses that anything unusual was to take place. Yet three days later Jesus was found walking and talking with his disciples and other friends; thus he proved that his life had been uninterrupted by his experience. He proved that his union with divine Life, the source of his being, had been unsevered. His ability to utilize divine authority over matter, or the body, had been untouched. He proved for himself and for the human race that life is not produced by mortal processes, nor can it be destroyed by them.

Mrs. Eddy says, "In Science, Mind neither produces matter nor does matter produce mind" (Science and Health, p. 544). Mind does not produce a material body in which man resides and upon which man's life depends. Neither does material body or brain produce the power to think or to be conscious. Therefore life as produced by God, the infinite Life, or Mind, is not contingent upon and is not derived from what mortals call matter or physique. This scientific statement was proved by the Exemplar of Christianity, from whom we learn that life and man not only survive this body, but exist continuously independent of it.

The understanding of this great scientific fact in Christian Science heals disease. Why? Because disease is predicated on the supposition that life is produced by physical processes and is therefore susceptible to disruption through disarrangement or disturbance of the normal functioning of the physical body. Hence healing follows the discovery that this claim of the physical senses is an illusion and that man's life or existence is the reflection of the one divine incorporeal Life, which is indestructible and eternal.

Another proof of the perpetuity of life and man may be found in the record in the eleventh chapter of John's Gospel of Jesus' raising of Lazarus after Lazarus had been dead several days. How could Lazarus have heard and responded to Jesus' call, "Lazarus, come forth," if Lazarus had not survived his body? His obedience to the law of Christ expressed in Jesus' command made it apparent that his coexistence with Life, God, had continued without cessation through the experience of bodily death and burial and was therefore neither dependent upon nor at the mercy of a matter body, so called.

Dorcas too must have continued to exist although her body had been abandoned as dead, for she heard Peter's call and obeyed his direction to arise. According to the account in the ninth chapter of Acts: "When she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive."

These and other instances recorded in the Bible prove scientifically the survival of life and man through dire mental and bodily trials. Assurance is thus given through Christian Science, which explains the spiritual import of Jesus' teachings, that individual life and being are eternal, not temporal; spiritual, not bodily. These great spiritual facts can be comprehended and utilized as we prove unreal the human errors called sin, disease, and death, which human theories falsely teach can destroy life.

Spiritual understanding thus gained through the searching of the Scriptures in the light of Christian Science, and proved in daily experience, will open thought to rejoice in the following prophecy recorded on page 426 of Science and Health: "When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence."

* * *

"Now is the accepted time"

LA VERNE TAYLOR

"One reaches the summit of spirituality not by dying . . . but through the understanding of God as Life"

A PERSON was heard to remark, "I wish I could go to sleep and never wake up." When asked how that was going to help, the reply was, "At last, I could get some rest."

We learn in Christian Science that one must grow spiritually both in this present world and on the next plane of existence until spiritualization has taken place in consciousness. Paul emphasizes this where he writes (II Cor. 6: 2), "Behold, now is the accepted time; behold, now is the day of salvation." Through the experience of death, we do not escape working out our own salvation, but must continue our endeavors until all errors of belief have been erased. Knowing this, we should not fail to take advantage right now of the opportunities at hand.

To consecrated students of Christian Science, the greatest and most effective aid for spiritual growth is to be found in the Bible and in the Christian Science textbook, Science and Health, and the other writings by Mrs. Eddy, as well as in the authorized literature published by The Christian Science Publishing Society.

In the Bible we read, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). As we turn to the only true God, divine Mind, and seek through Mind the understanding of God's ever-presence and all-power and of man, made in His own likeness, we come nearer and nearer to the summit of this revealed perfection.

We must not be disturbed by the appearances of the material senses, but we must cultivate patience to let unchanging, harmonious, eternal, and ever-present Life unfold through Christian Science in God's own way. Then we shall abandon the erroneous theory that when dead, one will be thoroughly at rest.

To obtain rest, peace, and harmony in this present world, one must attain the recognition of real being and learn that one reaches the summit of spirituality not by dying, not by another's efforts, not by words without deeds, but through the understanding of God as Life.

We do not attain this summit in one day or by some short cut, but we progress through the continuous study and application of the truths we learn. When we understand that man is never for an instant separated from God, his creator and protector, we gain the sense of the nowness of all things. On page 196 of "Miscellaneous Writings," Mrs. Eddy points out that "the sweet, sacred sense and permanence of man's unity with his Maker, in Science, illumines our present existence with the ever-presence and power of God, good."

Dying never overcomes our difficulties. It only proves to us that death cannot destroy consciousness and that it has no reality. A student of Christian Science learned this truth when thought had carried her close to the experience called death. The physical condition was not diagnosed, but it was apparently of a malignant nature. The help of a Christian Science practitioner was sought and given steadfastly and effectively, although the complete healing came slowly. The student read and studied Christian Science all one summer and fall, often all day and all night long. In addition to studying the Bible, she read during this time Mrs. Eddy's complete works, the different biographies, and other authorized literature, much of it over and over again.

One night, when the condition seemed more aggressive than usual, she almost consented to death. Then it was remembered that Paul had said (I Cor. 15:26), "The last enemy that shall be destroyed is death." As she thought about this statement, it suddenly occurred to her that death was to be overcome and that not until she understood the nothingness of death could she understand the allness and eternality of Life.

* * *

Immediately she thoughtfully began to say aloud "the scientific statement of being" from page 468 of the Christian Science textbook, a statement which carries healing in every sentence. One of them is, "All is infinite Mind and its infinite manifestation, for God is All-in-all." As she was thinking of what it actually means for God to be All-in-all, she found she had no voice. Since error sometimes screams the loudest before it lets go, she knew it made no difference whether or not she could say this statement aloud, for the fact could not be altered that right then God was All-in-all.

Immediately her voice returned. She knew at that moment that the healing was at hand, even though the discordant effects still seemed to be evident. She gave thanks to God that she had come forth from the tomb of darkness into the light of the ever-presence of Life.

Within thirty days from that night the effects of the disease completely disappeared, the full time involved in the healing being approximately six months. This was a time of great progress for the student, and she learned that neither circumstances nor time can in any way change the truth that there was and always will be only now.

This present world is not pointless, as would be indicated in one's wishing to go to sleep and never to awaken. To experience true joy in this present world and to find harmony, rest, and peace, we must learn the truth of our Leader's words on pages 519 and 520 of Science and Health, "The highest and sweetest rest, even from a human standpoint, is in holy work."

GOD'S LOVE

God loves me! Can I sink
in sorrow as I think
of His dear love for me?
Can I know sin that He
will not remove? Or feel
disease He cannot heal?

From fears He gives me peace—
from pains, a sweet release!
And death is driven hence
by His omnipotence!
God loves me! What more bliss
can heaven hold than this?

Althea Brooks Hollenbeck

Keeping Above the Human Level

STREATFIELD H. COX, JR.

"Spiritual emptiness . . . can be filled only through consecrated, self-forgetful prayer and study"

Some years ago the writer had an article returned by the Editors of the Christian Science periodicals with the comment that on the whole it seemed written from a rather human point of view. He has often pondered this comment and gained much help from it, especially in regard to his own living of Christian Science. Perhaps more than upon any other thing, our progress in Christian Science depends upon our living consistently above the human level of thought and activity.

Christian Science presents to mankind the absolute truth of God and His creation. It presents the fact of the completely spiritual nature, perfection, and immortality of true being. It reveals the transitory nature of things and thoughts material and shows them to be illusively mental rather than physical. Consequently the student of Christian Science is constantly presented with this challenge: to protect his thoughts and to keep them from dropping to the materialistic level of existence suggested to him by the physical senses.

The Biblical record of the earthly life of Christ Jesus brings out clearly that he was always conscious of himself as the Son of God. He never allowed his point of view to shift from the divine to the human; and if we would follow in his footsteps, we too must be alert to keep our thinking consistently above the human standpoint.

Although we should be careful in our conversation not to use statements of absolute Truth which will not be understood at least in part by those who hear us, this does not mean that we should not keep these statements foremost in our own thought. In fact, it is essential that we do so if we are not to succumb to the materialistic point of view presented on almost all sides by many associates and by much of the press, radio, and television.

Christ Jesus said (Matt. 6:33), "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And Mrs. Eddy writes (Science and Health, p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

* * *

The individual with a materialistic viewpoint is largely concerned with getting—getting supply, getting an education, getting business and friends, getting his own way, getting ahead, and even getting an understanding of God for mere personal gain. The student of Christian Science, holding the spiritual point of view, seeks to express divine qualities in his own living—qualities such as love, gratitude, joy, purity, integrity—so that he becomes more concerned with his right thinking and with what he is seeing as true of his fellowmen than with getting or keeping something material.

Instead of being concerned about getting money, customers, workers, or buildings for his business, the spiritually-minded student endeavors to see that as he expresses genuine loving-kindness and friendliness, as well as wisdom and good business sense, his business will fulfill a definite need for service and will be a force for betterment in the community.

Instead of striving to gain companionship, marriage, a home, and children, he concerns himself more with loving than with being loved, with doing good than with having good done to him, with comforting than with being comforted, with following God's direction than with catering to personal desires.

Christian Scientists need to be especially alert to see that the human viewpoint does not limit the effectiveness of their church activities. Sometimes thought or conversation about a branch Church of Christ, Scientist, drops to the human plane of trying to gain more church members, to get Readers and other workers more to one's personal liking, to have more impressive or comfortable edifices, to have more healings to talk about, and so forth.

A truly progressive church naturally grows, builds an edifice in due time, and proves itself in healing works; but these added things are the fruitage of the church members' genuine unselfed desire to serve the community rather than to convert it, of their love and gratitude for the good already received, of their persistent consecrated study and prayer. Jesus' rebuke to Peter, "What is that to thee? follow thou me" (John 21:22), might also be considered a rebuke to the overly personal view of church problems.

Mrs. Eddy writes in "The First Church of Christ, Scientist, and Miscellany" (p. 210): "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort."

In order to gain and maintain the spiritual point of view, one must be aware of and destroy the traits that indicate that one's thought has descended to the material view of things. Irritability, sensitiveness, discouragement, weariness, envy, argumentativeness, sensuality, a desire for material possessions or pleasures, fear, human will, and so on, are danger signals to alert one to the fact that his thought is beginning to stray from the divine standard.

A fuel gauge indicates to the automobile driver when his gasoline tank is becoming empty; in similar manner the expression of negative qualities should indicate spiritual emptiness to the Christian Scientist. This seeming emptiness can be filled only through consecrated, self-forgetful prayer and study. Simply knowing that one should not have wrong thoughts is not enough; one's mind must be kept filled with goodness so that evil cannot enter.

* * *

If one has struggled long and hard and yet has apparently made little progress, perhaps he has been looking to see how the difficulty is getting along rather than examining the quality of his thought and seeking to express more spirituality. If so, then let him ask himself: Is my thought steadily rising above the human sense of things? Am I really gaining the spiritual point of view, consistently expressing ever more love, gratitude, harmony, and seeing everyone in the true light?

Mrs. Eddy says (Miscellaneous Writings, p. 352): "There is not sufficient spiritual power in the human thought to heal the sick or the sinful. Through the divine energies alone one must either get out of himself and into God so far that his consciousness is the reflection of the divine, or he must, through argument and the human consciousness of both evil and good, overcome evil."

The world today seems to be confronted with many problems, and it is becoming more and more evident that these cannot be solved through mere human planning and invention. Although much of humanity seems to operate on the human level of thought, there are many encouraging signs that a more spiritual outlook is slowly but consistently being attained. Let us do our part by elevating our own concepts ever nearer and nearer to the spiritual realm of being until the mortal concept forever disappears.

God Preserves Us

RAYMOND MANSBRIDGE BROCK

"A sense of God's love and care for man obliterates any claim of mortal sense to the contrary"

A YOUNG boy, while at school, had experiences of being preserved from harm in various circumstances. Feeling ill one day when standing in morning assembly, he made a decision to decline the invitation of the teacher to leave the hall. He remembered something of the instruction given him in the Christian Science Sunday School. He affirmed to himself that in reality he was God's perfect image and likeness and was free from any liability to sickness. In a few moments he was well.

This was the first time he had put to the test for himself what he had learned in the Sunday School: that the understanding of man's everlasting relationship to God as His reflection, image, and likeness is always available to preserve and free one from harmful experiences.

Throughout his earthly career Christ Jesus was preserved by God. His life illustrates the opening verse of the ninety-first Psalm, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Jesus walked with God; he was guided, guarded, governed in every step he took by the ever-presence of God, the all-knowing Spirit. His understanding of his oneness with God was continuously shown in his actions of healing the sick, raising the dead, walking on the water, moving in safety through crowds. Furthermore there is no record of his ever having been sick. And he said that those who believed on him should do the works he did. He was the Way-shower for us.

How do we qualify to experience this preservation? The answer is, By truly obeying the First Commandment, having no other gods but God in our thinking and actions. Christian Science shows that conditions which are inconsistent with the nature of God, who is Love, Spirit, Mind—all-powerful, all-knowing, ever present—and who is all good, can have no reality.

The experience of Christ Jesus was not a violation but a fulfillment of God's unchangeable law of good, which is available to all of us here and now. On page 151 of Science and Health, Mrs. Eddy writes: "The divine Mind that made man maintains His own image and likeness. The human mind is opposed to God and must be put off, as St. Paul declares. All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal."

When confronted by any suggestion of disorder or any untoward occurrence, we learn in Christian Science to adhere steadfastly to the truth that every function and faculty of Mind, God, of whom man is the perfect spiritual expression, is always active, is always perfect and harmonious. The understanding of this truth, together with a sense of God's love and care for man, obliterates any claim of mortal sense to the contrary. This understanding is our armor, in which God completely enfolds us. As Paul said (Acts 17:28), "For in [God] we live, and move, and have our being."

* * *

The foregoing statements of man's real being are equally provable in moments of external dangers. In each case it is essential to bear in mind Mrs. Eddy's injunction on page 167 of Science and Health: "It is not wise to take a halting and half-way position or to expect to work equally with Spirit and matter, Truth and error. There is but one way—namely, God and His idea—which leads to spiritual being."

The writer experienced this preservation in the First World War, in France, when he was completely protected from harm during periods of heavy shelling, and he was similarly protected in Britain during bombing in World War II.

In "Measure for Measure" Shakespeare has one of his characters say:

> Our doubts are traitors
> And make us lose the good we oft might win
> By fearing to attempt.

We cannot fail to receive the protection of the Most High if we understand that yesterday, today, and forever man is the express image of God. The Psalmist sang, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot" (Ps. 16:5). God does indeed maintain our lot always, a truth so beautifully expressed in Mrs. Eddy's verse in one of her poems (Poems, p. 4),

> Love is our refuge; only with mine eye
> Can I behold the snare, the pit, the fall:
> His habitation high is here, and nigh,
> His arm encircles me, and mine, and all.

Nearer to Life, Not Death

HILDA MADELINE SCHURR

"Christ Jesus proved that Life is supreme over the belief of death and the fear of it"

How deeply grateful we are to Mrs. Eddy for sharing with us her divine revelation that God, Spirit, Life, is All and that therefore death and the fear of death are without law, presence, or power!

In Science and Health, Mrs. Eddy writes (p. 426): "When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence."

Christian Science teaches that God is the only Life and that this Life is man's as His reflection. God, Life, is eternal, immortal, and man, the idea of God, coexists with and can never be separated from Him. This being the fact, we may prove for ourselves this at-one-ment with, and this inseparability from, our creator, divine Life.

Mortal mind claims that death is inevitable; so it tries to impose upon us a cruel law that each day is bringing us nearer to death and the grave. In Christian Science we learn that this is a lie, for spiritual man, the only real God-created man, does not exist in a matter body, nor does he die out of it. As a perfect spiritual idea, he lives only in divine Mind and is immortal.

Have we not heard someone say, "What, I wonder, will tomorrow bring"? The very question suggests doubt and fear. Perhaps we have also heard this: "Another day, with just the same old work." The voice is joyless, expressing discontent and frustration. How different is the daily joyous outlook of an earnest student of Christian Science who awakes each day to the expectation of the unfoldment of Life!

Mrs. Eddy writes in Miscellany (p. 174): "To-day my soul can only sing and soar. An increasing sense of God's love, omnipresence, and omnipotence enfolds me. Each day I know Him nearer, love Him more, and humbly pray to serve Him better."

Life is Love; therefore as we express Love we are expressing Life. This expression of Love includes our seeing all God's ideas as ageless, painless, diseaseless, deathless. Each time we think a loving thought or perform a loving deed, we are expressing Life.

The Bible tells us (Rom. 8:6), "To be carnally minded is death; but to be spiritually minded is life and peace." Let us challenge and reject the aggressive mental suggestion of death wherever we see it, whether in descriptions of accidents, epidemics, so-called incurable diseases, or war.

In his triumphant resurrection Christ Jesus proved that Life is supreme over the belief of death and the fear of it. Each one of our victories over evil is proof of our gradual resurrection from carnal-mindedness and brings us nearer to God, Life.

* * *

In the Bible we read (Ps. 23:4), "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." I had an opportunity to prove that Life, God, is supreme over the fear of death. After an accident I seemed to draw nearer to death each day. When I felt I could not hold on to life much longer, I asked to have my little son sent in to me.

We repeated the Lord's Prayer, together with its spiritual interpretation by Mrs. Eddy. When we came to the part which says (Science and Health, p. 17), "*And*

God leadeth us not into temptation, but delivereth us from sin, disease, and death," I felt my strength return, and in a short time I was healed.

Let us begin each day with heartfelt gratitude for the fact that God, Spirit, is omnipotent and omnipresent. Let us go forward to accept the unfoldment of good in God's day and to challenge the belief in the inevitability of death, knowing that God, Life, is forever near.

"THE TRUTH SHALL MAKE YOU FREE"

John 8:32

"Ye shall know the truth," Christ Jesus said,
"And the truth shall make you free."
What comfort does this promise shed
For all humanity!

Has selfishness in any guise
Enslaved the human mind?
Then unselfed Love will break the ties
And help to free mankind.

Is one imprisoned in the tomb
Of discord, pain, or fear?
Let Christ remove the stone—make room
For Truth and Love right here.

Does envy, pride, or human will
Bind thought with chains of steel?
The loosening power of Love will still
The perfect man reveal.

Whatever the claim that error makes,
Whatever its bonds may be,
Remember that it only takes
The truth to make us free.

Doreen Bowden

"No fleshly heredity"

HELEN MC INTYRE

"Deformities will disappear when their unreality is realized"

In the Bible (Gen. 1:26–31) we read: "God said, Let us make man in our image, after our likeness. . . . In the image of God created he him. . . . And God saw every thing that he had made, and, behold, it was very good."

Christian Science teaches that God is perfect Mind, Spirit. It is plain, then, that man, made in God's image and likeness, is not structural or organic but spiritual; nor is he deformed or imperfect in any way, for all God's formations are perfect. God could not create an idea that included anything less than perfection and wholeness.

Christian Science brings out the fact that the so-called mortal, or carnal, mind forms its own material concepts of body and its conditions and that these formations have neither substance nor reality. Physical deformity or malformation often seems to result from the mistaken belief that one has inherited disease or deformity from his human forebears. This false claim is nullified when one realizes that the real man has no such ancestry.

Man was never born into matter, nor does he die out of matter. He is God's offspring, the spiritual image and likeness of God, his Father-Mother. What seems to be a deformed mortal is but a false material concept of the real, perfect man of God's creating; and mortal discords, diseases, and deformities disappear as thought is held steadfastly and understandingly to this true spiritual concept.

Mrs. Eddy states in Science and Health (p. 71): "Nothing is real and eternal,—nothing is Spirit,—but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense." And in the next paragraph she adds, "The identity, or idea, of all reality continues forever; but Spirit, or the divine Principle of all, is not *in* Spirit's formations."

When discouragement presents itself because of the belief in heredity, we can face this assumption and know the truth, namely that our true status is that of a perfect child of God. We can declare that God, our Father-Mother, is the only creator, that He fashions man perfectly, and that He so maintains him. Jesus said (Matt. 5:48), "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Deformities will disappear when their unreality is realized. Under the marginal heading "No fleshly heredity," Mrs. Eddy writes (Science and Health, p. 228), "Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear."

The mother of a little girl was very fearful because her daughter at birth was found to be malformed. She was particularly disturbed because two members of her family had experienced the same condition with fatal results, and the belief of heredity seemed strong. She talked with a Christian Science practitioner, who assured her that God alone was the child's Father-Mother and that He created only perfection; that this truth would act as a law of recovery from the false claims of the carnal mind and as a law of restoration to a normal human experience.

The mother's attention was called to Mrs. Eddy's statement in "Miscellaneous Writings" (p. 277), "No evidence before the material senses can close my eyes to the scientific proof that God, good, is supreme." She was urged to pray and to hold firmly to this truth, to see the nothingness of the suggestions of the carnal mind, and to know that because these suggestions were lies and had no power, she had nothing to fear.

The mother was obedient and prayed consecratedly; in a short time she was free from fear, and the child was completely healed. Now in her teens, she is a happy, normal girl.

Paul wrote in his Epistle to the Romans (8:16, 17), "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Editorials

Man's Undying Existence

It is quite natural that we should desire to keep alive the memory of those who are no longer with us. Our gratitude for what they have done—their influence and accomplishments—may lie hidden in the depths of our own thinking, but it is nonetheless genuine.

It is also natural that we should keep reminding ourselves that the qualities which endear individuals to one another are immortal. These qualities are derived from immortal Mind; they reflect the nature of Soul. It follows, then, that the individual manifesting these qualities must continue to do so in accord with the law of immortal, or deathless, Life.

The conclusions we draw from our personal senses and experiences are unable to take in the glorious realities of man's eternal existence. This, however, does not deprive us of the assurance that the one who has passed on continues to live. Man's life in reality reflects Life, God, which knows neither beginning nor ending.

Human perception is so limited that at times we turn away from what we behold through the eye and depend upon something more substantial. People have done this for ages. "We walk by faith, not by sight," declared Paul in his second letter to the Corinthians (5:7). We have to depend upon faith when "we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," as Paul said in the preceding chapter (verse 18).

This does not mean having faith in the unknown; it means having faith in the unseen—in that which Truth reveals to human thought even though it is not apparent to the physical senses.

Faith, to be dependable, must be based upon fact. Mere human faith, based upon the evidence of the finite physical senses, is no more dependable than is human reason based upon such evidence.

But faith in God, immortal Life, as the source and substance of man's undying existence rests upon revealed Truth. It is "the substance of things hoped for, the evidence of things not seen" (Hebr. 11:1).

* * *

Christian Science teaches that the human being survives death for the reason that the true spiritual selfhood of each one of us never dies. Mary Baker Eddy writes in "Science and Health with Key to the Scriptures" (p. 426), "When it is learned that disease cannot destroy life, and that mortals are not saved from sin or sickness by death, this understanding will quicken into newness of life." Then she adds, "It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence."

If we identify an individual corporeally, we believe that he lives and dies in a physical body. Then when we bury the body, we assume that we have buried the individual. But that is not so. We have buried only our concept of him. We could not bury his concept of himself. Our belief that he died and was buried puts us in an entirely different mental state from his, just as two people asleep in the same room are unable to communicate unless they both waken.

A helpful illustration of what we are considering is the difference between the experience of Jesus and the experience of others at the time of the passing of Lazarus, as recorded in the eleventh chapter of John. Those who accepted the mortal sense of life believed that Lazarus was dead. So they placed him in a grave. But what Jesus accepted regarding the nature of man enabled him to raise Lazarus from the grave.

Mrs. Eddy explains the situation in these words (Science and Health, p. 75): "Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again." Then she continues, "Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it."

We submit to the belief that a friend is dead only because of a material sense of existence and because we do not have spiritual understanding that enables us to deny and rebuke this false sense of existence as an impostor. Not so with Jesus. His spiritual sense of existence made him superior to the false evidence of material sense. And we too shall be superior to this false sense when, through divine Science, we are able to discern the spiritual facts of being.

When spiritual sense enables us to replace the illusions of material sense with the facts of Soul, we shall awaken from the mesmeric sleep of materialism, and be aware of what Science unfolds concerning man's undying existence. Step by step our thought will be enlightened to the point where we no longer doubt the possibilities of overcoming death, and we shall prove the truth of the Master's statement (John 8:51), "If a man keep my saying, he shall never see death."

Ralph E. Wagers

Ageless Health

All conditions of the body are conditions of thought. When thought proceeds from divine Mind, the conditions manifested are Godlike. When thought comes from mortal mind, the conditions are mortal. The word "mortal" implies being subject to death, and the passage of time in mortal thought shows effects on the body known as growing older. In the degree that human consciousness is freed from mortal thought and includes only thoughts emanating from Mind, the effects on the body illustrate ageless being.

In reality health is a quality of God. It is an absolute quality. It cannot be affected by anything, because it exists without relationship to anything but its absolute source, Mind. Time cannot affect it. The false concept of health, which is affected by time and by food, atmosphere, hereditary and environmental factors, is part of the false mentality, mortal mind, and must be surrendered if we are to demonstrate true health, which is ageless. We surrender this mentality as we learn the truth of the one immortal Mind and consciously reflect its qualities.

The problem seems to be one of attaining a genuine desire to demonstrate agelessness. Upon reaching a certain state of maturity, we seem eager to stay young or to look younger. But Christian Science does not help us to accomplish either objective. It helps us to realize and demonstrate ageless being.

On page 258 of Science and Health, Mrs. Eddy writes: "Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate."

* * *

We seem to be happy to accept the "never dying," but reluctant to think of ourselves as "never born." Yet both these facts of the real man must be accepted, and we must strive to apply them to ourselves if we are to demonstrate ageless health.

Many sicknesses have their basis in the belief of having been born and of moving steadily on toward a point of termination. Self-pity, frustration, and other forms of discontent are often constructed of longings for times gone by.

Such mortal concepts deny the spiritual man's infinite range of thought, or they deny that man is spiritual. They deny the man to whom "belongs eternal Life." And they result in a phenomenon we call growing old.

Some of these false longings, of course, look the other way. They are constantly yearning for a day in the future when things will be better. These are the same errors in reverse. The answer is the truth, the real man as Mind's image, ageless, eternal, living now in the joy of Mind's immortal qualities. These qualities include perfect health.

Self-pity must be replaced with the realization of true selfhood as Mind's image. Frustration must be replaced by the realization and enjoyment of the ever-present goodness of Mind. Discontent must be replaced by conscious usefulness in Mind's Life-expressing activity. We need not wait to accomplish any of these replacements. The truth of spiritual selfhood, divine goodness, and limitless activity is always available. We may accept this truth, and we may make the replacements whenever we choose.

When Lot and his wife were leaving the wicked city of Sodom, "his wife looked back from behind him, and she became a pillar of salt" (Gen. 19:26). When Christ Jesus was describing "the day when the Son of man is revealed"

(Luke 17:30), he said: "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife."

Christian Science teaches that the day in which the Christ, Truth, is revealed is now. As we find our way out of mortal belief, which is surely the habitation to be destroyed by Truth, we must not run back to fetch and take with us the items of personal sense left behind.

Jesus continued (verse 33), "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." We may find ourselves preserved in ageless health, and we may find diseases healed as we turn away from the limited, material sense of being to immortal manhood. Mrs. Eddy writes in Miscellany (p. 267), "Here let us remember that God is not the Alpha and Omega of man and the universe; He is supreme, infinite, the great forever, the eternal Mind that hath no beginning and no end, no Alpha and no Omega."

In Truth we reflect God's agelessness.

CARL J. WELZ

Notes from the Publishing Society

New Leaflet

A new leaflet entitled "God's Orbits" is now available at 10 cents a copy. This article first appeared in *The Christian Science Journal* of May, 1959.

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

Services at Vacation Resorts

Christian Science Sunday services and Wednesday evening testimony meetings will be held at vacation resorts as follows:

*Blowing Rock, North Carolina, in Christian Science edifice
(June 3 through September 30)

Chautauqua, New York, in Christian Science edifice, 12 Center Avenue
(July 1 through August 26)

*Estes Park, Colorado, in Recreation Building, Voelkel's Glacier Lodge, 3 miles west on Highway 262
(June 10 through September 9)

Highlands, North Carolina, in Christian Science edifice, Third and Spring Streets
(May 20 through October 14)

Nantucket, Massachusetts, in Christian Science edifice, 8 Gardner Street
(June 17 through September 16)

Provincetown, Massachusetts, in Christian Science edifice, Commercial Street
(July 1 through September 2)

San Bernardino National Forest, Lake Arrowhead, California, in Christian Science edifice
(May 6 through September 30)

*Sequoia National Park, California, in Giant Forest Amphitheatre
(July 1 through September 2)

*Yellowstone National Park, Wyoming, in Old Faithful Lodge Recreation Hall
(July 1 through August 26)

Yosemite National Park, California, in Church Bowl
(June 3 through September 2)

The hours of services can be ascertained locally.

*Sunday services only.

Testimony Meetings

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal.*

Church Dedications

HELENSBURGH, DUNBARTONSHIRE, SCOTLAND (First Church).

The dedication on Sunday of their attractive-looking church in West Princes Street was a very happy day for the small congregation of First Church of Christ, Scientist, Helensburgh. . . . Two years ago . . . their church was completed and brought into use [but] it could not be dedicated until it was free of debt. . . . There were full attendances at both services on Sunday to take part in the simple dedication service. This was performed by the First Reader . . . who, after giving a historical outline of their local history and recalling the definition of "Church" as given by their Founder, Mary Baker Eddy, declared the church dedicated to God and to the service of mankind. . . .

This bright, cosy little church, with members living as far out as Dumbarton, the Vale of Leven, and around Garelochside, has been constructed with excellent but simple taste, and with a view to future extension should that become necessary. . . .

The first step towards organising a church in Helensburgh, it was stated by the Reader on Sunday, took place in 1910 when three Christian Scientists agreed to meet every Sunday morning at the home of one of their number in the town for the purpose of holding services. Others interested subsequently joined the group and visitors to the town also took advantage of the services. The outbreak of war in 1914 caused an interruption, and the services were discontinued until in 1924 two local residents commenced holding services, and they were soon joined by others. From this the movement spread until it became necessary to hold services in the Masonic Hall in West Princes Street, and in 1932 the organisation was recognised by The Mother Church as Christian Science Society, Helensburgh. Five years later it became First Church of Christ, Scientist, Helensburgh.

In 1946 a plot of ground in West Princes Street was purchased while a building fund already in existence grew steadily by contributions from members and friends and a monthly collection. There were certain legacies, and finally a generous grant from the Selina B. Cornish Fund in the U.S.A. was received after the building had been started in 1958. The church was completed in April, 1959, and the first service was held on Sunday, 3rd May.—*Helensburgh and Gareloch Times* (January 10, 1962).

Attention, Members of the Armed Services and Their Families

Christian Science Activities for the Armed Services, which include arrangements for regular Christian Science services, treatment, and other assistance for men and women in the Armed Forces, extend throughout the United States, Canada, and many overseas areas. Information regarding these activities and lists of overseas Ministers and Representatives will be furnished upon request.

Service personnel or members of their families are asked to send names and addresses of Christian Scientists in the Armed Forces to CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES, 107 Falmouth Street, Boston 15, Massachusetts. To enable this department to be of the greatest service, changes of military address should be reported promptly.

Christian Scientists are encouraged to register as such, rather than under the general term "Protestant." In the Armed Forces of the United States, Great Britain, and Canada they may have the words "Christian Science" or a meaningful abbreviation thereof stamped on their identification tags or discs.

The Mother Church continues to furnish Ministers for forts, camps, bases, and stations, as well as for Veterans Hospitals. Information regarding Christian Science activities in these installations and hospitals may be obtained from the chaplain's office at each installation and hospital, or by writing direct to the CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES.

Instructions to Librarians

ORDERS FOR MRS. EDDY'S WRITINGS: All orders for the writings of Mary Baker Eddy, and remittances therefor, should be sent to CHARLES HENRY GABRIEL, Publishers' Agent, One Norway Street, Boston 15, Massachusetts, U. S. A.

ALL OTHER ORDERS: All orders for the Christian Science periodicals, Bibles, biographies, Hymnals, and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.

Submitting Testimonies

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

Testimonies should be addressed to Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston 15, Massachusetts.

Notice to Correspondents

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested *to place their addresses on their letters and to write their signatures plainly.* Women are requested to use the title "Miss" or "Mrs.," as the fact may be, and to use their Christian names. The cooperation of correspondents is solicited.

How You Can Help

When you send a remittance to the Publishing Society, do you always send with your check or money order something to tell us what it is for? The "something" may be a periodical renewal notice, or the part of our bill on which your name and address are typed, or a brief note to tell us how you wish to have the payment used. We shall be grateful for your help in this way.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

ENGLAND

CHESHIRE — Sandbach: Lela May Aultman, Town Hall, 7.30 p.m., Mon., June 18.

HEREFORDSHIRE — Hereford: Lela May Aultman, Whitecross County Secondary School, Whitecross, 7.30 p.m., Fri., June 22.

SUFFOLK—Ipswich: Richard L. Glendon, Manor House Ballroom, St. Margaret's Green, 3 p.m., Sun., May 27.

WESTMORLAND—Kendal: Lela May Aultman, Kendal Town Hall, 7 p.m., Tues., June 19.

YORKSHIRE—Huddersfield: Lela May Aultman, Town Hall, 3 p.m., Sun., June 17.

WALES

GLAMORGANSHIRE—Swansea: Lela May Aultman, Central Hall, Dynevor School, De la Beche St., 7.30 p.m., Thurs., June 21.

UNITED STATES AND CANADA

(From June 3 to 9, and some earlier dates)

CANADA

QUEBEC — Westmount: Gertrude E. Velguth, New Westmount High School, 4350 St. Catherine St., W., 8.15 p.m., Thurs., June 7.

UNITED STATES

CONNECTICUT — Mystic: Elbert R. Slaughter, Church, 5 Gravel St., 8 p.m., Thurs., June 7.

Newtown (auspices First Church, Danbury): Charles M. Carr, Edmond Town Hall Theater, 45 Main St., 3.30 p.m., Sun., June 3.

MASSACHUSETTS—Belmont: Elbert R. Slaughter, Town Hall, 455 Concord Ave., 3.30 p.m., Sun., June 3.

Boston (Second Church): Arnold H. Exo, Church, 33 Elm Hill Ave., Roxbury, 3.30 p.m., Sun., June 3.

Chatham: Howard H. Irwin, Church, Main Street, 3.30 p.m., Sunday, June 3.

Dedham: Gordon H. Smith, Church, 619 High St., 3.30 p.m., Sun., June 3.

Lynn (First Church, Lynn-Swampscott): Martin Broones, Church, 153 Lynn Shore Dr., 3.30 p.m., Sun., June 3.

Marblehead: Herbert E. Rieke, Junior High School, Village St., 3.30 p.m., Sun., June 3.

Marlboro: Paul K. Wavro, Church, W. Main and Winthrop Sts., 3.30 p.m., Sun., June 3.

Medford: Otto G. Ziegenhagen, Church, 154 High St., 8 p.m., Sat., June 2.

Melrose: Ella H. Hay, Memorial Hall, Main St., 3.30 p.m., Sun., June 3.

Quincy: Otto G. Ziegenhagen, Church, 20 Greenleaf St., 3.30 p.m., Sun., June 3.

Shelburne Falls (auspices First Church, Greenfield): Ralph W. Cessna, Cowell Gymnasium, Severance St., 8.15 p.m., Sat., June 9.

Waltham: Wilson M. Riley, 3 p.m., Sun., June 3.

MASSACHUSETTS (continued)

Ware: Charles Louis Reilly, Ware High School, Palmer Rd., 8.15 p.m., Fri., June 8.

Woburn: Gertrude E. Velguth, First Baptist Church, Main and Winn Sts., 8 p.m., Fri., June 8.

NEW HAMPSHIRE — Wolfeboro: Charles Louis Reilly, Church, Main and Green Sts., 3.30 p.m., Sun., June 3.

NEW JERSEY—Point Pleasant Beach: Charles M. Carr, G. Harold Antrim Elementary School, Niblick St., 8.30 p.m., May 31.

NEW YORK — Brooklyn (Fourth Church): Paul K. Wavro, Church, 156 Sterling Pl., 8.30 p.m., Fri., June 8. Radio WNTA, 970kc.

New York (Tenth Church): Hazel R. Harrison, Art Theater, 36 E. Eighth St., 10 a.m., Sat., June 9.

New York (Twelfth Church): Gordon H. Smith, Church, 147 W. 123d St., 3 p.m., Sat., June 9.

Westbury, L. I.: Ella H. Hay, Church, 3.30 p.m., Sat., June 9.

VERMONT—Bennington: Charles M. Carr, Church, 3.30 p.m., Sat., June 9.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

The Bible Speaks to You

RADIO PROGRAM No. 7

Don't "Label" Yourself or Others

HOST: How often we tend to label the other fellow according to his national or economic background or his personal characteristics! Such attitudes are like barbed-wire barriers of misunderstanding, dividing people—and even nations—from one another!

Sometimes we even label ourselves. We've all heard people say: "I never can remember a thing," or, "My disposition is always bad in the morning." By accepting such thoughts about ourselves, we build up limitations that fence us in.

I came across an article in the magazine *Think,* which described such labels as "stereotypes." It spoke of the labels people sometimes attach to mothers-in-law or teen-agers or women drivers, and then it said: "Stereotypes, in other words, are a kind of gossip about the world, a gossip that makes us prejudge people before we ever lay eyes on them. Hence it is not surprising that stereotypes have something to do with the dark world of prejudice. Explore most prejudices (note that the word means prejudgment) and you will find a cruel stereotype at its core."

So our question today is, How can we get rid of cruel labels that divide us from one another and cause us to pigeonhole ourselves? Does the Bible speak to us on this problem?

SPEAKER: Fortunately it does. Even in a world divided by misunderstandings and prejudices, people really want to understand one another better and to be understood. Every one of us would break loose from limitations and be himself if he knew how. The Bible points to the answer. Listen to what the Master, Christ Jesus, said:

> "Judge not according to the appearance, but judge righteous judgment" (John 7:24).
>
> "Be ye therefore merciful, as your Father also is merciful. . . . Condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. . . . For with the same measure that ye mete withal it

[The above is substantially the text of the program released for broadcast the weekend of May 18–20 in the radio series, "The Bible Speaks to You," heard internationally over more than 700 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

> shall be measured to you again" (Luke 6:36–38).

And the Apostle Paul wrote:

> "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way" (Rom. 14:13).

> "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

HOST: Those verses certainly bring out the Christian standard of brotherly kindness and mercy, of not judging one another unfairly, or condemning. But many may feel it's natural or even necessary to judge other people and themselves too. How can such a standard be made practical?

SPEAKER: Those Bible verses deal with one's basic attitude toward oneself and others. And, in turn, that gets back to one's concept of God and man. Are we going to judge ourselves and others on the basis of preconceived notions, prejudice, or gossip, negative mortal views of the nature of man? Or are we going to judge from the standpoint of what man really is? One viewpoint limits our outlook. The other sets it free.

Suppose I use an illustration. A majestic mountain peak is sometimes completely hidden by a heavy mist. Until the sun melts the mist, you can't see the full beauty of the mountain. But it's still there.

If we're seeing man as mortal, sinful, separated from God, the mist of materialism is hiding the right view of man. We're judging according to outward appearance. As a result our thoughts are apt to be filled with prejudice and hostility. But the Master said, "Judge righteous judgment." To do that we have to look deeper than the outward appearance. We need to pierce the mist—see the true man of God's creating. This man is a model of goodness, love, integrity, because he's the image and likeness of God. This is the real self of each one of us. The Bible teaches this, and Christian Science enables us to prove it step by step.

What's needed to pierce the mist is spiritual discernment, spiritual insight. This spiritual awakening can begin right here and now. In Christian Science we understand God to be perfect Mind, supreme intelligence that knows no limits and no evil. It is the real source of man's nature and character.

You can't label the man of God's creating with negative traits which would pigeonhole him in narrow limits of material thinking. You can't stereotype him. This selfhood of man is spiritual and perfect, not physical and mortal.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, says in her book "No and Yes" (p. 25), "Man outlives finite mortal definitions of himself, according to a law of 'the survival of the fittest.'" And again, "Man is the image and likeness of God, coexistent and coeternal with Him."

As these truths become clear to us, the barriers of prejudice and hostility begin to melt away and so do the limiting labels we pin on ourselves.

Let's hear an actual example. Would you please read the account of the woman from New York?

HOST: She speaks of the wonderful sense of freedom that has come to her, and then she gives the background in these words:

"I belong to a minority group. I was confronted not with one label, but a confusion of labels. My maternal grandmother was Scots-Irish. She married a mulatto. My grandmother on my father's side was a Cherokee Indian. She also married a mulatto. As a result of this mixed background, there were feelings of pressure and insecurity. I felt I had no particular niche, not knowing what group I really belonged to.

"Some members of the family living in the South are very fair. I'm brown. They're on one side; we're on another. This can produce little hurts and resentments.

"I'd gone to an all-white school in Michigan, and my playmates were all Dutch. My family accepted a white standard. But then I ran into barriers. I wanted to be a doctor, and so I took a premedical course. But when I applied for medical school, I found there were limitations on the number of women accepted. Also I learned there was a flat ban on Negroes. So that door was shut. I found similar barriers in the business world, though fortunately there were good opportunities for progress.

"But then in an hour of great need, I began to study Christian Science. Gradually I began to emerge from the mental turmoil. My whole viewpoint on life began to change. Humanly speaking, there just wasn't any solution; but through this religion I gained a whole new concept of man, and it brought me a sense of freedom.

"What appealed to me most of all was the explanation Christian Science gives that God is divine Principle, unchanging Love, including all within His care. Also, that man's real self isn't Irish or Indian or colored or white, because man is spiritual, made in the image and likeness of God. I stuck to the wonderful truth that my real self is a spiritual idea of God. I began to see others in this light too.

"This has given me an understanding of my real origin in God instead of in material ancestry, community, or race. I've learned that the real answer is spiritual enlightenment. As a result I'm not only freer—I'm *free.*"

SPEAKER: In our search for freedom from prejudice, the Bible speaks to all of us:

> "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4–6).

Of Good Report

Giving Christian Science Lectures

A Christian Science lecture is one of the ways provided by our Leader, Mary Baker Eddy, for letting our neighbors and friends know of the healing power of Truth. When branch church members look upon our lectures as opportunities to share their religion with others, they are led to prepare for them in the most intelligent and effective manner. The following instances indicate the loving thought and earnest preparation which assure healing results.

Good metaphysical support contributed to the success of the lecture given by a branch in Florida which writes: "We are especially grateful for the spiritual enlightenment and unity of purpose resulting from monthly inspirational meetings and study of assigned topics pertaining to church progress. We feel these helped greatly in preparing for our lecture. We had an overflow crowd that necessitated the providing of many additional seats. It was undoubtedly one of the largest audiences ever gathered to hear a Christian Science lecture in our city. Our greatest joy was to see some of our townspeople attend for the first time."

From a church in San Francisco comes this report: "We have given three lectures during the past year with capacity attendance. We have found that Saturday afternoon lectures bring out many who could not attend evening lectures. For the first time in several years we gave a lecture in our local theater using publicity based upon new advertising information from The Mother Church. The advertisements did not appear until the night before and the morning of the lecture. We placed large notices in two of the leading daily newspapers. The audience filled the theater to overflowing, and we have evidence that people came from some distance outside the city."

A church in Oklahoma writes: "When giving lectures we have concentrated more and more on our particular area rather than the entire city. Committees have been enlarged, and individual and specific study of the Manual of

The Mother Church by Mrs. Eddy has enabled these committees to operate more effectively. There has been noticeable growth in the thinking of our members, especially with regard to expressing more love for mankind."

Personal invitations are always appreciated. One branch in Los Angeles says: "The last three lectures have been very well attended. We invited our neighbors by going from house to house on nearby streets, offering lecture announcements with a cordial, brief invitation to attend. A woman said she had lived there for two years, and no one had invited her anywhere before. One couple said that their daughter attended a Christian Science church in a nearby city and that they would like to come to the lecture. Many of our neighbors were so gracious and enthusiastic, as if they had been waiting for an invitation to visit our church."

The time of year is not so important as the devotion of earnest thought and right expectation of good results. This was proved by another church in Oklahoma which writes: "Our first summer lecture was given last July on a Sunday afternoon and was attended by an overflow crowd. Every seat was taken, and some people stood. Our air conditioning, which had recently been installed, added to the comfort of those who attended this lecture."

Many blessings resulted from the lecture a branch in New Mexico writes about:

"Our second lecture for the year was very well attended and proved inspiring. The one introducing the lecturer had never before felt so free in speaking before a large crowd.

"A member who helped to distribute the lecture cards took some to a new motel quite a distance from town. The management agreed to put the cards in the lobby and said they would also like to have a box for our literature as they had many inquiries about Christian Science literature from travelers.

"An attendant at the lecture said that for the first time she could read without prejudice 'Science and Health with Key to the Scriptures' by Mrs. Eddy.

"In Matthew (13:23), our Master said: 'He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.' "

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on June 3, 1962.]

Diviners (Jer. 29:8)
The Hebrew word comes from a root which means literally to cut or divide; and then to draw lots, to divine, to conjure up. Diviners are those who turn to divination, the art or practice that seeks to foresee or foretell future events or discover hidden knowledge, usually by means of augury or by making use of a psychical condition of the diviner in which supernatural powers are assumed to cooperate.

One that travelleth (Prov. 6:11)
In the Hebrew this phrase may also be used of "one tramping, formidable"; while Gesenius, Ewald, and others contend that the term as employed here describes "a highwayman." Hence the Revised Version has, "So shall thy poverty come as a robber."

The wicked (Eph. 6:16)
The Greek phrase thus translated is in the singular, not in the plural; leading several modern translators to render it "the wicked one."

By the coming of our Lord (II Thess. 2:1)
The Greek preposition *huper* (by) has various meanings. The one now most generally accepted by scholars in this context is "concerning; with regard to." It may be added that the second "by" found in this verse, "by our gathering together," is not found in the original Greek and need not be supplied in English if the rendering suggested above is approved.

By letter as from us (II Thess. 2:2)
The term *hos,* here rendered "as," can also mean "as if," the implication in that case being that the letter in question was falsely purported to have come from the apostle, but was in no way authorized by him. In view of this, Paul calls attention to his signature as found on every genuine epistle which he wrote (see II Thess. 3:17).

Jannes . . . Jambres (II Tim. 3:8)
(*jan'ez—a* as in add, *e* as in eve; *jam'brez—a* as in add, *e* as in eve). This is the only Biblical verse in which these names occur. They were legendary Egyptian wizards who competed with Moses in performing miracles (compare Ex. 7:11). They are mentioned in the Jerusalem Targum, or paraphrase, to Exodus 12:2, and there are many later legends concerning them.

Aaron (Ex. 7:10)
(*ar'un—a* as in care, *u* as in circus). Moses' brother; the first Jewish high priest.

TESTIMONIES
of Christian Science Healing

I SHOULD like to express my gratitude for the blessings that Christian Science has brought to me and particularly for the cure of a very bad stutter which developed when I first learned to talk. The condition was so bad that I could seldom say one sentence without stammering, and I suffered greatly while at school. I was not able to stand up in class to read or recite aloud, and I even had difficulty in answering questions.

At the outbreak of the Second World War, I joined the Armed Forces and after two years of active service was taken prisoner. I remained in a prison camp for three years. I had in my possession a Bible and a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and I studied these for many hours each day, reading them from cover to cover many times.

Gradually, as I gained more understanding of Christian Science, my speech became clearer, until after several years the impediment disappeared altogether. That was about fourteen years ago, and ever since then I have been able to speak naturally, even when addressing a large gathering.

I am very grateful to God for this healing and for many others, as well as for membership in The Mother Church and a branch church, and the privilege of class instruction. I am very grateful too for Christ Jesus and for Mrs. Eddy, who gave us Christian Science. — WILLIAM HUGH PHILIP, Salisbury, Southern Rhodesia.

* * *

I SHALL always be grateful to the dear sister who introduced Christian Science to me about thirty years ago by giving to me an extra copy she had of Science and Health by Mrs. Eddy. In those days I was frustrated and emotionally upset most of the time. Although I knew nothing of Science and did not become really

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

familiar with the book my sister had given to me, I found comfort and release when I read from it during periods of stress.

A few years later I became afflicted with severe rheumatism. At this time I enrolled our two children in a Christian Science Sunday School, and the superintendent, seeing my distress, lovingly offered to help me. She came to our home when my need was greatest, and she continued to help me during the whole experience. She showed me how to study the Lesson-Sermon from the *Christian Science Quarterly* and referred me to helpful passages in Science and Health.

The way was not easy, and one day, when my study seemed of no avail and I was desperate, mortal mind whispered, "What's the use?" I decided to give up my study and laid down Science and Health with the intention of reading no more. But when I stopped studying, the symptoms became more intense, and I knew without a doubt that my study had been relieving them; so I quickly picked the book up again and continued studying avidly.

At one point, about two months later, my husband advised me to see a physician; but my answer, in Mrs. Eddy's words from page 231 of Science and Health, was immediate. I quoted, "'What God cannot do, man need not attempt.'" A few days later I received from my sister in the mail a copy of *The Christian Science Journal*. After reading an article in it, which seemed to have been written especially for me, I fell asleep. When I awakened I was healed! Joyous and grateful for this healing as I was, I rejoiced even more over the spiritual truths I had learned during the trial and over the improvement which had taken place in my character.

There have been many healings during the years for me and for our children also. Once, while walking down a steep path, I stepped on a clod of dirt, turning one ankle completely under. The pain was so severe that I fell down in a sitting position. I immediately declared, silently but vehemently: "No! No! No!" I lifted my thoughts completely above a material body and knew that God is ever present. I declared that man is, in truth, His image and likeness and cannot be hurt. Helpful passages from Science and Health came to me, and in less than ten minutes I was completely free from all sensation of pain in the ankle. I stood up and continued walking down the path. Later in the day I walked up the hill and down again with absolutely no discomfort of any kind.

However, when I removed my slacks upon retiring that evening, I was surprised to see that the ankle was very much swollen. I instantly denied that in his real being man can experience inharmony. The condition continued for about two months, although at no time was there any discomfort. When I could not avoid seeing the ankle during bathing and dressing, I held to these words (Science and Health, p. 393): "Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation." The complete healing eventually came about, and there is now no evidence of the experience.

My study of Christian Science has made the Bible more understandable to me. It has also made me more patient, loving, and kind, with the result that my marriage has become extremely harmonious. I owe all I am today to this wonderful religion, or way of Life, which is the Comforter promised by Christ Jesus. I am intensely grateful for Christian Science and for the understanding it gives us of God, for class instruction, for membership in The Mother Church and a branch church, for the Lesson-Sermons, provided for our study, and for the periodicals, with their helpful articles and testimonies. My sincere desire is to be a good Christian Scientist.
—(Mrs.) ESTHER PEDERSEN, Berkeley, California.

* * *

A DILIGENT effort to understand God through the teachings of Christian Science transformed my human experience into one that has been full and joyous, and I wish to express my sincere gratitude.

Class instruction was such a wonderful inspiration that I felt a deep urge to know more and more of God. On the way home from class, I turned to these words in "Christian Healing" by Mrs. Eddy (p. 19): "Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour."

The words "tireless Being" gave me such an expansive thought about God that I decided to begin to list all the names for God that I could find in the Bible and in Mrs. Eddy's writings. From then on, each time I found a new one, I would jot it down, and I found over sixty. Often I found a new term when I was having a problem of some sort to be solved, and I would become so joyous that the difficulty would then dissolve.

For example, one time I thought I had received unfair treatment in the office where I worked. In the endeavor to clear my thought, I began leafing through the pages of "Unity of Good" (also by Mrs. Eddy) and noticed on page 30 the words "divine Arbiter." I was so elated to find a new name for God and to realize that God is the only judge and does not know unfairness but is the giver of infinite good to man that I was completely released from the sense of injustice.

Shortly after this I went to Japan for a period of two years as a civilian employee of the Army. This experience was happy and fruitful, and I am thankful that during this period spent overseas, I was able to attend my association meetings and have attended each year since having class instruction. The first year I was in Japan I held to the truth that "with God all things are possible" (Matt. 19:26), and when association time came, the money was available; I was granted twenty days' leave and was able to fly home and back again.

The second year I had very little money, certainly not enough to pay my way to the United States and back to Japan; but again I maintained that all things are possible to God, and I realized that this problem had been solved once and it was not necessary to do prayerful work over again. What I had to do was to maintain the spiritual position I had attained the previous year. When the time came, I was granted two months' leave and was able to cross the Pacific on a government ship and to return to Japan, also by ship, for nominal fares.

One morning when I was living on a military reservation, I awakened with an abscessed tooth, which caused one side of my face to be swollen. Since everyone who knew me was aware that I was a Christian Scientist, I was concerned about the remarks that might be made about my religion or my ability to apply it. Then I realized that personal sense had to be put out and that this was an opportunity for all to witness the healing power of Truth, as it can be proved in Christian Science.

All day, at each opportunity, I worked prayerfully to realize the truth of man's perfect being as the expression of God. That evening the swelling had gone down, and I was able to be at my post as Reader at the service held by the group of Scientists meeting informally on the reservation. When

I reached home the abscess drained, and the healing was complete.

Christian Science has revealed God to me as our great Physician when physical difficulties have arisen, our Minister when comfort has been required, and our Shepherd when I have sought guidance. I am grateful indeed for Mrs. Eddy and for her revelation of Truth, which enables us to understand to some degree our true being in the great Forever.—(Mrs.) FLORENCE S. VOELLMECKE, Boston, Massachusetts.

* * *

I ALWAYS loved the Bible and the early religious teaching I received which established my faith, although it did not give me an understanding of God. In 1932 a copy of the *Sentinel* was given to me by a dear friend. In it I read this quotation from the textbook, Science and Health by Mrs. Eddy (p. 113): "There is no pain in Truth, and no truth in pain."

Shortly after this I experienced severe pain and the symptoms of food poisoning. The thought came to me, "Christian Science heals," and I remembered the above statement by Mrs. Eddy. So I reasoned that since man actually lives in Truth and there is no pain there, he cannot have any. The healing was instantaneous. From then on, I studied Christian Science. I obtained the textbook, started to attend a branch church, and enrolled my four children in the Sunday School.

I am grateful for many subsequent healings in Science, including those of a sprained ankle, a sprained thumb, cuts, colds, and burns. I have experienced protection in accidents and the healing of grief at the passing on of loved ones.

Mrs. Eddy's well-loved poem, "'Feed My Sheep'" (Poems, p. 14), has been a source of comfort, help, and guidance ever since the first time I read it. The last two lines read,

> White as wool, ere they depart,
> Shepherd, wash them clean.

The words "white as wool" give a beautiful thought of purity, of warmth, and of comfort. A prayerful consideration of the poem has resulted in healings for my children and grandchildren of chicken pox, measles, mumps, other so-called children's diseases, and warts.

I am grateful for our Leader, Mrs. Eddy, who gave to a spiritually hungry world her discovery of Christian Science, the demonstrable Comforter. I am grateful too for membership in The Mother Church and a branch church and for class instruction. —(Mrs.) FLORRIE MOORE, Transcona, Manitoba, Canada.

* * *

"THE evidence of divine Mind's healing power and absolute control is to me as certain as the evidence of my own existence" (Science and Health by Mrs. Eddy, p. 177). I have been a Christian Scientist for as long as I can remember, for Christian Science was presented to my mother in a time of need, and I started to attend the Sunday School at the age of two. Every need in my experience has been met through the application of the teachings of Science, and I can certainly echo Mrs. Eddy's words above.

However, I feel that the greatest spiritual unfoldment came to me through class instruction. The teacher's conviction, spirituality, and clear presentation of Truth gave me an assurance and understanding I shall never forget. We owe a debt of gratitude for Mrs. Eddy's provision for class instruction. It is truly a holy experience and has been the highlight of my life. It has been of immeasurable help in every daily experience in the rearing of a family.

Our son, then aged seven, came home from school one day complaining that one of his feet hurt. He was in pain, and we stayed up with him during the night. From the remarks he made about getting off the bus, we thought he had sprained his ankle; but later he complained that the other foot hurt; then his arms and other parts of his body began to hurt too. We stood steadfastly for man's perfection as the spiritual offspring of God and had prayerful help from a practitioner, whose love and understanding gave us much encouragement and assurance.

The child was brave, and whenever the pain became worse he asked that we read Bible stories to him, as well as articles from the *Sentinel* specially written for children. Although he could not walk or move very much, his condition began to improve. He learned to understand the meaning of and to use the statement, "I have dominion," and eventually he was able to attempt walking again.

The healing was complete in about three weeks. The period during which he was learning to walk again was the most trying, as I had to guard against the wave of human sympathy. The continued love and help of the practitioner gave me the calm and courage needed during this trial.

After referring to Lazarus' restoration to life by Jesus, our Leader asks (*ibid.*, pp. 493, 494), "Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man's entire action?" These words were of the greatest help to me.

Our three children have had numerous other healings. Among them were a quick recovery from whooping cough and healings of chicken pox and earaches.

My gratitude is unbounded for all the activities of the Christian Science movement and for the joy of serving our Cause through membership in a branch church. —(Mrs.) MARY F. MARKHAM, Massapequa, New York.

* * *

I SHOULD like to bear witness to the effectiveness of Christian Science healing, which was demonstrated when a bone in one of my fingers was apparently broken.

The injury occurred when I was hurrying out of the house one day and struck the knuckles of one hand with great force on the steel edge of our kitchen cabinets. For a little time the pain was great, but a firm holding to the spiritual facts that God's child, His spiritual offspring, which man actually is, is never for a moment outside His tender care and that matter is neither substantial nor intelligent brought gradual relief from discomfort. Within twenty-four hours the incident had been forgotten, and I was using the hand normally.

However, a day or so later, while washing my hands, I noticed that a part of one finger was very tender, and when I touched it, I could feel a bone sliding under the skin in an abnormal fashion.

Some years before, I had received a convincing healing of a broken bone through the application of Christian Science treatment alone, and I therefore felt perfect confidence that the persistent application of spiritual truths would bring about a complete healing in this instance.

During several weeks that followed, I was able to use my hand fairly normally for housework, gardening, and driving; but the condition was not entirely healed, for from time to time I could feel the bone slip out of place. In Science and Health, Mrs. Eddy writes (p. 423), "Bones have only the substance of thought which forms them." Accordingly I tried to watch my thought to see that only true substance permeated it, and I prayed to know what in my consciousness needed correcting.

The turning point came with the reading of a testimony which was published in the *Journal* concerning the healing of a broken kneecap.

I was aroused to a more vigorous realization that man is not in a mortal body, consisting in part of bones held together by sinews and muscles. I was reminded anew and with fresh enlightenment that I am not matter; I am, in truth, a spiritual idea of God. Mrs. Eddy writes, "Adhesion, cohesion, and attraction are properties of Mind" (*ibid.*, p. 124). I saw that these "properties of Mind," not flesh in any form, were holding every element of my true being in harmonious and normal relationship.

I understood all this so clearly that I knew my thought about the experience was completely healed. Bodily evidence followed soon. The abnormal movement of the bone in my finger occurred less frequently, and one day I realized that it had ceased entirely.

Along with gratitude for this healing, I feel a special appreciation of our periodicals. They never fail to bring us healing messages when we love them enough to read them and to make the good in them our own.—(Miss) GERTRUDE P. LANCASTER, Stockton Springs, Maine.

◆

IT is with a heart which is grateful for the teachings of Christian Science that I submit this testimony. I have experienced numerous physical healings, and I am grateful to God for them all and for the solution of many problems either through my own understanding and application of the truth or through the help of Christian Science practitioners.

About forty-five years ago I knew nothing of Science and was in a hospital. Several weeks after the birth of our daughter, I had become ill with peritonitis, and an immediate operation was performed. After the operation the doctors believed that my condition was such that I would not recover.

Then on the recommendation of a friend, not a Christian Scientist, who was visiting at the home of a relative, my husband called a practitioner for help. I was not being given any further medical treatment, and the practitioner began to pray for me. A sister-in-law came to visit me in the hospital and read to me from Science and Health by Mrs. Eddy.

The power of scientific prayer was soon proved. In two months I left the hospital and was taken to the home of my parents, and within a short time I returned to our own home, where I took complete care of our daughter. Three and a half years later a second daughter was born with no ill effects to me whatever.

I knew that Christian Science was what I wanted, because it is a practical religion, and I have since relied wholly on it for every need. I purchased copies of the Bible and Science and Health and began the daily study of the Bible Lessons, to be found in the *Quarterly*. At an early age the children were enrolled in the Sunday School, and now our grandchildren attend it. Members of the family who had witnessed my healing soon became interested in Science. I became a member of The Mother Church and of a branch church, and later I had class instruction.

When I was at the home of a daughter a few years ago, I fell in the kitchen. I was unable to put my weight on either foot because of the pain. I was taken home, and I called a practitioner for help. The First Commandment came to me, "Thou shalt have no other gods before me" (Ex. 20:3). No thought of breakage or dislocation was allowed to enter my thinking. I was helped into bed, and I fell asleep singing aloud the poems written by Mrs. Eddy which have been set to music in the Christian Science Hymnal.

The first and second verses of Hymn No. 253 were very helpful. They read:

O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain,

And wake a white-winged angel throng
Of thoughts, illumed
By faith, and breathed in raptured song,
With love perfumed.

The accident happened on a Thursday evening, and by Sunday morning all pain, discoloration, and swelling had disappeared.

"I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Ps. 91:2).—(Mrs.) LAURA FAKLER, Winona, Minnesota.

Signs of the Times

The Right Reverend Chandu Ray
Bishop of the Pakistan Anglican Church
in the American *Bible Society Record*
New York, New York

Before I became a Christian, I spent a night with a friend in a Christian hospital in India. One of his eyes was to be removed the following morning to save the sight of the other eye. In the evening he said to me, "Take my Bible and read to me the fourteenth chapter of John before I lose my sight completely."

As I read the stirring words of Jesus to him, suddenly I put the Bible down and exclaimed, "You are not going to go blind! And what's more, I am even now receiving my own spiritual sight. I am beginning to see the Light!"

We spent the rest of the night in devotion and prayer, with the result that at dawn I surrendered my life to Christ.

At nine o'clock in the morning the surgeon entered, looked at my friend's eye through his magnifying glass and excitedly called to his assistant, "Quick, get me the other lens!" The assistant brought the more powerful lens. Examining the eye further, the surgeon said in absolute amazement, "Something has happened here. Tell me, were you conscious of anything happening in the night?"

The patient told him how two men had read God's Word and prayed through the night hours, and how he had introduced me to the Master.

"But — were there any tears shed?" the surgeon demanded curiously.

"Yes, doctor. There were many tears shed," came the reply after a few moments.

"That explains it," said the surgeon. "It must have been the tears. Something has happened to dissolve the center of tension. I am going to postpone the operation."

That operation never took place. Today the patient can see with both eyes as clearly as most of us.

When we pray and study God's Word like this, then unity of fellowship becomes so real that the world can see in us the transforming power of Christ's Gospel.

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"What I say unto you
I say unto all,
WATCH"
—Jesus

June 2, 1962

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

June 2, 1962 Vol. 64, No. 22

Have You Enlisted?

FRANCES ELMINA BROWN

"To be willing to fight the illusive claim that God is not supreme is our task"

TODAY Christian Science calls to arms every thinking individual who professes to follow the Christ. In "Science and Health with Key to the Scriptures," Mary Baker Eddy, the Discoverer and Founder of Christian Science, says, "The Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (p. 450).

One day the writer pondered the above statement of Mrs. Eddy and asked herself what she was doing about its demands. She saw that one who enlists offers his services to fight a known enemy. The enemy that Christian Science is engaged in overcoming is the belief in the reality of evil, disease, and death. We lessen and conquer this belief at the point of individual demonstration. Our weapons are the understanding and power of Truth and Love.

She further saw that to lessen evil, disease, and death and to know their nothingness, she must discern what evil would do, and she must know that it cannot accomplish its intent through ignorantly or maliciously producing discord between nations or individuals. To do her part, she needed to be fortified with spiritual facts in order to see to it that the belief of the anti-Christ cannot culminate in destruction, enslavement, or the end of liberty and freedom.

* * *

During the period when she was studying this subject, the writer had a conversation with a sincere student of Christian Science who expressed a wish that some constructive weapon could be found to counter the H-bomb. He felt that self-will, fear, and ignorance were the aggressive forces which claimed to mesmerize people and cause them to give up their individuality and their God-given ability to be self-governed.

The writer and her friend turned to Science and Health and read the following statement (pp. 109, 110): "The three great verities of Spirit, omnipotence, omnipresence, omniscience, — Spirit possessing all power, filling all space, constituting all Science, —contradict forever the belief that matter can be actual. These eternal verities reveal primeval existence as the radiant reality of God's creation, in which all that He has made is pronounced by His wisdom good."

Omnipotence, omnipresence, omniscience — this was their weapon! "Omnipotence" means "possessing all power." How can mortal mind's claim to identity exert itself as a motivating power called self-will? There is only one will. It is God's will. Effectually to use this understanding of the omnipotence of Spirit, we must realize that nations are not made up of many minds, trying to work and live together in one world, exerting many wills, and embracing various ideologies. Rather, the universe is the evidence of one omnipotent Mind expressing itself in an infinitude of ideas.

The enemy, then, is not the self-will of a particular group of persons, but the belief that there are many persons arguing and acting from a material and selfish standpoint. To pull down this stronghold of the enemy belief, we pray daily as Christ Jesus taught us (Matt. 6:10): "Thy kingdom come. Thy will be done in earth, as it is in heaven."

"Omnipresence" means "filling all space." People fear the future because they do not understand that now is God present. Yesterday is but present thought in retrospect. Tomorrow is but present thought in anticipation or projection. So to be confident of ever-present good is to accept our daily bread.

It has been said that society is divided into two classes—those who have, and those who have not. To the Christian Scientist, who "has enlisted to lessen evil, disease, and death," such a classification is a challenge to reject the suggestion that there is some place where God is not, some time when He is absent. God's law of supply enfolds and encompasses all mankind because the omnipresence of Love fills all space. And John declared (I John 4:18), "There is no fear in love; but perfect love casteth out fear."

"Omniscience" means "constituting all Science." The term "ignorance" implies a state of not knowing. Mrs. Eddy says in Science and Health (p. 381), "Ignorant of our God-given rights, we submit to unjust decrees, and the bias of education enforces this slavery."

What mind is there to be ignorant of God, since man is the very evidence of the all-knowing Mind? The enemy called "ignorance" is but a belief that man does not know himself and that he thinks of himself as a mortal in a material universe, subject to the so-called forces and laws of material environment and heritage. No godless ignorance can influence spiritual consciousness or exercise power over one's God-given freedom to express oneself as an individual idea of Mind.

Man is subject only to the divine influence, the Christ, Truth. To accept this Truth individually and to be willing to fight the illusive claim that God is not supreme is our task as consecrated warriors.

Christian Scientists are enlisted thinkers. The prayer that acknowledges Spirit's omnipotence, feels Love's omnipresence, and acts in the confidence of Mind's omniscience is our mighty weapon.

Have we really enlisted? The battle is before us. The weapons are as available to us as they were to Paul nearly two thousand years ago when he wrote, ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5).

The Test of the Sword

THOMAS R. JOERDER

"There need be no mistaking illusion for reality"

An example of Solomon's proverbial wisdom is recounted in the third chapter of I Kings. Two women appeared before the monarch, each claiming to be the mother of the same child. After listening to their contradictory arguments, Solomon called for a sword and said, "Divide the . . . child in two, and give half to the one, and half to the other." Then one of the women said, "O my lord, give her the . . . child, and in no wise slay it"; but the other answered, "Let it be neither mine nor thine, but divide it."

From these opposite responses it was evident to Solomon which of the two women was the true mother. He based his decision on the realization that only a false claimant would accept a division.

In pondering this story, I saw that Christian Science enables its followers to make a similar decision on a scientific basis. In this Science, the false claimant is understood to be, not a person, but an erroneous suggestion of life, truth, intelligence, or substance in matter, appearing before the tribunal of human consciousness to claim a lesser or greater share of creation. Of course, the error does not identify itself as error, but masquerades as truth, claiming to represent one's best interest and even to originate in one's own thinking.

But there need be no mistaking illusion for reality, or material belief for spiritual consciousness. The nature of every thought that comes to us, its derivation and reliability, can quickly be determined by the test of the sword. We need only ask ourselves: Is it the tendency of this thought to suggest or accept a division; to separate God from man; to divide man into mortals, then to isolate mortals from each other? Does it imply a belief in a dual creation, both good and evil, both mental and material?

If the answer is Yes, we can be sure we are dealing with an erroneous concept of the so-called mortal mind and can handle it as such. On the other hand, if a thought is characterized by pure affection and unselfishness, if it tends to bring us closer in spirit, not only to God and our fellowmen but to our own true selfhood as well, it is to that degree a right idea. Accordingly, it deserves to be entertained and acted upon.

The contrasting tendencies of mortal illusion and spiritual understanding are explained by Christian Science. Since materiality is a false belief of finity, or limitation, it can perpetuate itself only by further divisions of that original belief. This general belief in materialism and duality seems to manifest itself in specific instances of discord and alienation. It acts to separate one from his inherent health, harmony, and abundance. It leads to misunderstandings between parent and child, to irreconcilable differences between husband and wife, to prejudicial barriers between one race or creed and another, to war between nations. Mrs. Eddy says (Science and Health, p. 541), "The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset."

Diametrically opposed to the false premise of mortal existence, with its myriad of consequent errors, is the fact that all is Mind, not matter, and that Mind, God, imparts His divinely mental nature only by reflection, never by self-division. Instead of giving an ever-smaller apportionment of Himself to a multiplicity of mortals, Deity is eternally unfolding the deific character through His own perfect image and likeness. In the words of Mrs. Eddy (*ibid.*, p. 258), "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."

* * *

The spiritual premise of God's oneness, or indivisibility, bases the practice of Christian Science. The Christian Scientist demonstrates this truth not only by maintaining the numerical oneness of Mind, but by expressing the oneness or consistency of Mind's attributes as well. Thus he exercises the same grace at home that he does in society; his thoughts are as kindly as his words; he is uniformly grateful to God no matter what the outward situation seems to be.

In his metaphysical work he does not indulge in the inconsistency of trying to apply spiritual truths to material things. He understands, rather, that his patient is in reality a perfect spiritual idea, already included in the divine Mind. This constant, consistent living of God's oneness and of man's inseparability from his Maker weaves a beautiful thread of unity through the human experience, bringing peace to the home, business, church, and community.

* * *

But what of those occasions when advancing footsteps actually seem to separate us from others? When spiritual progress requires of us this important step, we can be sure it is for the purpose of establishing a higher, more lasting basis for unity. Even the disciples of Christ Jesus had to make this demonstration.

When Peter commented on the extent of the sacrifice demanded of those who follow Truth, the Master lovingly reassured him (Mark 10:29, 30), "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

A Christian Scientist was able to use the test of the sword when error's divisive tendency caused a serious misunderstanding between a business client and himself. The other man, who represented a large corporation, was apparently angered when the Scientist, through no fault of his own, was unable to fulfill an important professional commitment.

The Scientist reasoned approximately as follows: I know that only mortal mind would suggest and accept such a division, since it is not true of the real man. The parenthood of my Father-Mother God is made manifest in the love He bestows upon His own likeness, and He could never accept a division of this likeness into disagreeing elements.

With the help of a practitioner, the student endeavored to include the business client in his own realization of God's loving provision for all His offspring. Soon the client called, and in a few moments the misunderstanding was cleared up with resultant benefits for both.

With our understanding of Christian Science, we can both detect error and replace it with the healing Truth. When confronted by mortal mind's arguments for division and duality, its subtle suggestion that there are two sides to the story of creation, we can reply, "But only one of them is true, the spiritual." As we hold to the truth that Mind, God, is indivisibly one and is inseparable from His own reflection, the evidence of discord will be reversed in our lives, and harmony will be manifested.

"The conscious identity of being"

JAY HOLMES

"Man's true identity includes all that is good and nothing that is unlike the Christ"

Of what am I more conscious? Am I more conscious of man's identity as the reflection of the perfect Father-Mother God, or am I more concerned with the material picture set forth by the five physical senses? These are good questions with which to measure one's spiritual progress.

Our Exemplar, Christ Jesus, was always conscious of his spiritual origin. He declared that he was one with the Father, and at no period or under any circumstances did he forget his reason for being, his mission, or his true identity. Seeing himself as the beloved son of a loving Father, he naturally saw through the mist of mortality and beheld man as the expression of eternal Life, infinite good, all-encompassing divine Love. He did not see a so-called hopeless condition as real.

The teachings of Christian Science which were revealed to Mrs. Eddy after years of prayerful search of the Scriptures came to her when her need seemed to be extreme. Through her pure, spiritual insight she discovered her true identity and saw that the only real man is the image and likeness of Spirit. Throughout her long human experience she demonstrated that God's plan for His beloved child is the comprehension and expression of infinite good.

Through the study and practice of Christian Science, great numbers of individuals have overcome latent fears and superstitions, which are always evidence of ignorance of God. These spiritually enlightened individuals are proving that in the proportion that they put off a false sense of mortal selfhood and put on true identity or selfhood, they express an enlarged sense of dominion over the claims of the flesh. Consequently, the world is blessed by the truth of God and man made practical.

On page 475 of Science and Health, Mrs. Eddy gives an answer to the question, "What is man?" Included in her answer is this statement: "He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal."

* * *

A number of years ago the writer was reduced from happiness and well-being to grief and loneliness, from affluence to dire poverty. And in addition her health was undermined by what was considered an incurable disease. This extremity drove her to a more diligent search for a spiritual understanding of God and man as revealed in Christian Science. The question opening this article came to thought many times, and the description of man on page 475 of Science and Health was earnestly pondered.

During her search for health and happiness, a basement room became a sanctuary filled with inspiration and security; the lack of funds became an opportunity to serve in many ways; the loneliness was exchanged for the consciousness of man's completeness and wholeness as the child of God. Branch church membership, which had not heretofore seemed important, was applied for and gained. She was healed physically. For more than twenty years since, she has experienced continued progress in gaining the true consciousness of being. The expanding view of God and man is being reflected in abounding health, happiness, and supply.

Each moment affords an opportunity to discipline human consciousness and exchange each material suggestion for the spiritual idea it misrepresents. Each moment one can shut out suggestions of limitation, fear, inharmony, and disease and establish in their stead the spiritual consciousness of eternal, immortal, harmonious being. Man's true identity includes all that is good and nothing that is unlike the Christ, the spiritual ideal of Love.

Paul wrote to the Romans (12:2), "Be not conformed to this world: but be ye transformed by the renewing of your mind." Christian Science echoes this call to mankind to be transformed, regenerated, reborn through spiritualized consciousness. This transformation comes individually, not en masse. Each individual must search his own thinking and uncover and cast out whatever is unlike the Christ and behold through spiritual insight his true identity—the beloved child of God. Thoughtful study, prayer, and self-immolation speed this inevitable transformation.

On page 302 of Science and Health, our Leader says: "The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged."

By means of the study and application of Christian Science an increasing segment of humanity is learning to see through the mist of materiality and to discern spiritual selfhood, which is the image and likeness of Mind, Truth, Life, and Love.

While one is conscious of Truth, no error can gain a foothold. While one is contemplating the spiritual identity of himself and his fellowmen, no thought of separation, class-consciousness, or hate can enter. While one is rejoicing over the gift of eternal Life, no evidence of death or of its preliminaries can intrude. Spiritualized consciousness closes the door on beliefs of age, decrepitude, hurt feelings, loneliness, and lack of any kind and reveals true identity.

In "No and Yes," Mrs. Eddy tells us (p. 26): "Man's individual being must reflect the supreme individual Being, to be His image and likeness; and this individuality never originated in molecule, corpuscle, materiality, or mortality. God holds man in the eternal bonds of Science,—in the immutable harmony of divine law."

Heaven is right at hand. To enjoy it, we need to become conscious of our true identity as dwelling in this heavenly realm, completely free from erroneous suggestions and always active in expressing Godlike qualities.

"Loose him, and let him go"

GLORIA MC ELROY READ

> *"Resurrection . . . is a continual and universal process of awakening to Truth through spiritualization"*

In the familiar account of the raising of Jesus' friend Lazarus, who had lain four days in the grave, we read that Jesus commanded (John 11:44), "Loose him, and let him go." Students of Christian Science interpret this injunction to mean vastly more than the literal command to unbind the burial clothing of Lazarus. They believe that in this command Jesus was also urging all mankind for all time to free themselves and others from the false concept of man as material, subject to sin, stagnation, and death.

Is this not what we all need to do, to loose ourselves, our loved ones—all those, in fact, with whom we come in contact—from false concepts? Then we ourselves experience freedom — freedom from anxiety, discord, and a false sense of responsibility—and help to release others from false concepts. In order to do this, however, we must understand that there is a divine law of progress perpetually in operation.

Christian Science makes clear the distinction between the real man, perfect and immortal, and the human individual, who must progress here or hereafter in the demonstration of man's perfection and immortality. Jesus constantly beheld the real man, even in Lazarus, who had passed from mortal sight. But human beings who do not understand God's omnipresent, loving care for all, who are presently unaware that His ideas have no need that is not supplied, and who perhaps feel that their presence is necessary to the advancement of another, are reluctant to trust that God's law of progress applies to all mankind, here and hereafter.

Mrs. Eddy assures us (Science and Health, p. 296): "Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man with his deeds must be put off. Nothing sensual or sinful is immortal."

And in Job (33:26–30) we read of the one who is learning of man's uprightness: "He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness. . . . Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."

It matters not what an individual's past may have been. Christian Science shows the injustice, and indeed the fallacy, of holding another in the mental image with which he may have been regarded in years past. Even the best human judgment cannot take into account all that may have taken place in the innermost realm of another's mind and heart. Christian Science teaches that progress is ever operative. And Mrs. Eddy declares (Science and Health, p. 201): "Truth makes a new creature, in whom old things pass away and 'all things are become new.' Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good."

It is interesting to note that Christ Jesus never referred to the past of his disciples. He knew that looking back to an unhappy or sinful past only binds us to old beliefs. These old beliefs are bridges we must burn behind us. We do this as we eliminate the beliefs from our thinking, seeing them as no part of the man of God's creating. As they are expelled through spiritual understanding, they are forgotten humanly. We read in Isaiah (65:17), "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

* * *

The Apostle Paul is an outstanding example of one who refused to hold on to the past and let it become part of the present. What a loss to mankind it would have been had he allowed his past mistakes to torture him into inaction! Once a steadfast persecutor of Jesus' followers, he reformed, closed the door on the past, refused to succumb to humiliation and self-condemnation, and devoted the remainder of his life to preaching the self-same Truth he had once so bitterly opposed.

Who better than he could advise us thus: "Brethren, I count not myself to have apprehended:

but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you" (Phil. 3:13–15)?

As we learn how to be perfect, we yield material beliefs—the graveclothes that bind us—for spiritual understanding, and thus we experience resurrection, which is a continual and universal process of awakening to Truth through spiritualization. Loosing and letting go, every Christian Scientist may prove in some measure the truth of Mrs. Eddy's statement (Science and Health, p. 323), "The true idea of God gives the true understanding of Life and Love, robs the grave of victory, takes away all sin and the delusion that there are other minds, and destroys mortality."

BE STILL AND KNOW

Be still, O friend, and know that where
Thou standest now is holy ground,
Since God is there.
Remove the sandals from thy feet.
Purge every thought of vain defeat;
Of each least sin, each fear,
Each impulse that dishonors God.
Then shall thy staff become a rod.
Then shall thy blinded eyes behold
The precious blessings that enfold
Thee now, oh, here and now!

Nell Benson Thomas

A Lesson from Columbus

GRACE C. CHEESEWRIGHT

[Of Special Interest to Children]

One day Elaine came to her mother with a problem. She wanted to go to see a Christian Science practitioner about something that was bothering her. She had always gone to the Christian Science Sunday School and knew that the answer to any kind of problem is to be found in the truth that is always discussed there.

Some ugly warts on the fingers of her left hand were bothering her. She was very conscious of them because she was left-handed and saw them whenever she wrote. Also, her friends were beginning to notice them and comment upon them.

She and her parents had had some talks about man's perfection as the child of God and about the beauty of God's creation, but the error seemed to persist. So now Elaine felt she wanted to see a practitioner.

When they went to keep the appointment, Mother stayed in the waiting room while Elaine went in alone. Elaine was surprised when the practitioner started to talk to her about Columbus, who discovered America so long ago. The practitioner asked her what she knew about Columbus.

Elaine knew that Columbus had discovered America in 1492 and that he had three ships called the "Niña," the "Pinta," and the "Santa Maria."

The practitioner told her how certain Columbus was that the world was round. He was certain of it even though the world looked as if it were flat. No matter how many people laughed at him and refused to believe him, Columbus was sure. It was his certainty of the truth that made him able to go ahead and make his plans for the long voyage. It helped him to continue, even when the crews of his ships wanted to go back and threatened to turn against him if he didn't. And how happy he was when as a result of his standing for the truth he sighted land!

Elaine understood now why the practitioner was talking to her about Columbus. The practitioner explained that Elaine could be like Columbus in this experience, in that she could be sure of the truth that man is perfect, made in God's image and likeness. No matter how many people saw warts and believed that they were part of her, she could stand firm and know that God made man perfect, free from anything unlike Himself.

The practitioner asked her to look away from the error and to see only good in herself and others. She also asked her to study two citations, one from the Bible and one from Science and Health by Mrs. Eddy.

The one from the Bible was Genesis 1:31, "And God saw every thing that he had made, and, behold, it was very good."

The reference from Science and Health was on page 259 and reads, "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration."

So, like Columbus, Elaine had something to know and something to do. She could know what is the truth of God's creation, and she could hold fast to that truth, even though something bad or ugly looked as if it were true. She could carry on her daily school activities and refuse to accept the error as part of herself and not let the questions or comments of her playmates upset her. Perhaps by being so unconscious of error herself she could even help others to unsee it.

She and her mother studied the references frequently; and as they realized the perfection of God's creation, they saw how impossible it is for any error to be real or true.

About three days after they had taken up this study, Elaine noticed that all her fingers were perfectly smooth, with not a trace of the warts that had seemed so real. She and the whole family thanked God for another proof that the truth which Jesus taught is with us today and has been given to us by Mrs. Eddy in her wonderful book Science and Health.

As Elaine hung up the telephone after calling to tell the practitioner about the healing, she and her mother agreed that this was a good lesson in standing firm when what one knows is true, in spite of evidence to the contrary.

Editorials

"A grave guardian"

A study of the letters and messages of Mary Baker Eddy to the members of her Church convened in their Annual Meetings shows the importance she attributed to these occasions. In her letter to the members assembled in June, 1899, she wrote (The First Church of Christ, Scientist, and Miscellany, p. 125): "Brethren, our annual meeting is a grave guardian. It requires you to report progress, to refresh memory, to rejuvenate the branches and to vivify the buds, to bend upward the tendrils and to incline the vine towards the parent trunk."

What could better guard the members—keep them safe—than the requirement to report spiritual progress? Divine reality lies about them. Are they becoming increasingly conscious of this realm of Spirit? Do they grasp the laws governing God's kingdom more and more capably, bring them to bear upon their present experience, prove with growing authority the superiority of divine laws over so-called mortal laws of sin, disease, limitation, and death?

Nothing humbles the individual Christian Scientist more than his recognition of the infinite power of Spirit, which is his to demonstrate but which he knows is often obscured by his yet undestroyed materialism. He is guarded from conceit and personal ambition by his need for reporting spiritual progress — dominion over the errors that the understanding of Christian Science alone can destroy.

The progress of The Mother Church rests upon the progress of the individual member in helping to dispel the darkness of material beliefs and bring to light the creation, the government, and the atmosphere of divine Love. For these signify the presence of the universal Church, the Church Triumphant.

By requiring the members to report progress, our "grave guardian" calls for a searching of the heart to find if love for God and mankind is deepening. Christ Jesus defined true affection when he said (John 15:13), "Greater love hath no man than this, that a man lay down his life for his friends." Jesus was our Way-shower, and he gave up the mortal sense of life for the immortal, the material for the spiritual. Our Church can report progress in the measure that each member abandons worldliness for spirituality, personal sense for spiritual sense, matter for true substance, or Spirit.

* * *

The progress of The Mother Church, including its branches, must be measured first by its increase in spirituality. Without this progress, mere increase in membership would mean little more than popularity. But an increase in membership based upon the ability of members "to rejuvenate the branches and to vivify the buds" by spiritual means has its vital place in the progress to be reported at an Annual Meeting of The Mother Church.

In her Message to The Mother Church for 1902, Mrs. Eddy made this observation (p. 5): "As silent night foretells the dawn and din of morn; as the dulness of to-day prophesies renewed energy for to-morrow,—so the pagan philosophies and tribal religions of yesterday but foreshadowed the spiritual dawn of the twentieth century—religion parting with its materiality."

Religious progress through the centuries was crowned with the discovery of Christian Science, which quietly but insistently requires the giving up of worldly modes—ritualism in worship, material rather than purely spiritual means of curing the sick, and satisfaction in a merely material estimate of the advancement of the natural sciences. Religious progress is guarded in Christian Science by the requirement of spiritual goals in worship, in healing, in the gaining of freedom from matter. To depart from these goals is to halt the progress of mankind in its advance toward the discernment of the marvelous realm of Spirit revealed by Christian Science but still unseen by blind materialism.

Included in the progress which has taken place in The Mother Church during the past year are the issuing of a translation in Russian of "Science and Health with Key to the Scriptures" by Mrs. Eddy and the beginning of the publication of two new editions of *The Herald of Christian Science,* Indonesian and Japanese.

There was also a program in support of the *Sentinel,* which increased in the hearts of church members a recognition of the purpose which our Leader intended for this vital magazine, with its healing, powerful messages of scientific Christianity. More recently there has begun a new radio series designed to assure the spiritually hungry world that the Bible, as Christian Science interprets it, provides solutions to all human problems.

We can be grateful that our "grave guardian," the Annual Meeting, requires us to report progress and that there is no question but that this progress is to be spiritually rather than materially understood.

Helen Wood Bauman

Our Annual Meetings

The Annual Meetings of The Mother Church are profound in their simplicity. The reports that are read at these meetings do more than tell of the progress of the Church as an institution. They point to the results, as well as to the needs, of spiritual growth on the part of the followers of Mary Baker Eddy, who, through her writings and example, will ever be the Leader of the movement that God directed her to establish.

To Christian Scientists the original edifice of The Mother Church and its Extension are symbols of the spiritual vision, the moral courage, and inspired leadership of Mrs. Eddy. Into these buildings went the hopes, prayers, and, in many cases, the savings of the early Christian Scientists. They are reminders that our Leader looked forward to the universal acceptance of the Science she had discovered and founded. And they encourage her followers to hope and pray that present and future members will rise spiritually to the point where their demonstrations will equal, if not exceed, those of the earlier period.

There is a definite relationship between the spiritual development of individual Christian Scientists and the growth of the movement itself. It is what goes on within that counts, the degree in which our desires and affections direct our efforts in ways that adequately conform to the demands of this Science. Daily growth in love and obedience, loyalty and discipline, on the part of its members is the only basis upon which such a vital movement can accomplish the work it has to do.

Christ Jesus directed his followers, saying (Matt. 6:33), "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." There is room in our churches for more members and in the world for more churches; but the primary need will always be for better Christian Scientists, those who not only are versed in the letter of Science but are imbued with its spirit.

* * *

We look forward to the time when Christian Science will be universally accepted; when all Christian churches will heal the sick through spiritual means; when sin and disease will be overcome on the basis of their nothingness. But there is a condition that we must fulfill in order that this may be brought about.

Mrs. Eddy states it clearly in these words (Pulpit and Press, p. 22): "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

Fidelity has to do with faithfulness to a trust or vow. One is faithful when he keeps his promise. Every member of a Christian Science church makes a definite promise when he subscribes to the Tenets of The Mother Church. The sixth tenet reads, "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health by Mrs. Eddy, p. 497).

To be faithful, one must be constantly alert. The need of such alertness should have become clear to the Master's close disciples when, at a particularly crucial moment in his ministry, he expected them to watch with him. Instead of doing so, they went to sleep.

"What, could ye not watch with me one hour?" Jesus asked (Matt. 26:40). Then he used those significant words, "Watch and pray," that Mrs. Eddy included in the tenet just mentioned. "Watch and pray," the Master said, "that ye enter not into temptation," adding, "the spirit indeed is willing, but the flesh is weak." Sometime later in a letter to the Galatians, Paul admonished (5:25), "If we live in the Spirit, let us also walk in the Spirit."

If we take to ourselves these statements of Jesus and Paul, we realize that they point to the need of going forward as members of a mighty movement in the strength of Spirit rather than in the weakness of the flesh—inspirationally rather than ritualistically. This is the fidelity to Truth which our Leader sets forth as the preliminary to the acceptance of spiritual healing as an important part of the ministry of other Christian churches.

New members are attracted to a Church of Christ, Scientist, through the lifting up of spiritual-mindedness on the part of the members welcoming them. Such lifting up makes the spiritual animus of such a church felt in the whole community and beyond. An increasing membership requiring additional churches is the natural result of spiritual growth on the part of those who constitute the body of Christian Scientists, those who live and walk in the Spirit. This growth is what our Leader must have expected of us.

Let us watch and pray that such spiritual growth is not restricted in us through our being put to sleep by indulging merely an improved sense of well-being or by the whisperings of the anti-Christ that the goal is too difficult. Then we shall see a constant growth, within and without, and our Annual Meetings will convey to the world the fact that Christian Science is being better understood and more appreciated.

RALPH E. WAGERS

Notice

A full report of the Periodicals Fruitage Meeting, to be held on Tuesday morning, June 5, will be published in the July 14 issue of the *Christian Science Sentinel*.

Church Services and Reading Rooms

A directory of all Churches of Christ, Scientist, and Christian Science Societies, including the hours of their services and information about their Reading Rooms, appears monthly in *The Christian Science Journal.*

THE MOTHER CHURCH

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, is located at Norway, Falmouth, and St. Paul Streets.

SERVICES

Sunday morning at 10.45, Sunday evening at 7.30 (evening service omitted during July and August), and Wednesday evening meeting at 7.30. Sunday School for pupils up to the age of twenty at 10.45.

The Church edifice is open to visitors on Wednesdays and Fridays from 10.00 a.m. until 5.00 p.m.

READING ROOMS

237 Huntington Avenue (adjoining the Church Park). Open weekdays from 8.00 a.m. until 9.00 p.m., Wednesday 8.00 a.m. until 7.00 p.m., and from 8.30 until 9.30 p.m. Open Sunday from 12.00 noon until 7.00 p.m., and holidays from 10.00 a.m. until 9.00 p.m., except on Thanksgiving, when it opens at 12.00 noon.

84 Boylston Street (Little Building, corner of Tremont and Boylston Streets). Open weekdays from 8.00 a.m. until 9.00 p.m., except on Wednesday, when it closes at 6.30 p.m. Open Sunday from 1.30 p.m. until 6.30 p.m., and on holidays from 10.00 a.m. until 9.00 p.m., except on Thanksgiving, when it opens at 2.00 p.m.

(When a holiday falls on Wednesday, the above Reading Rooms close at their regular Wednesday hours.)

8 Milk Street (near Washington Street). Open weekdays from 8.00 a.m. until 5.30 p.m., except on Saturday, when it closes at 3.00 p.m. Closed Sunday and holidays, except the following local holidays: April 19, June 17, and November 11.

Progress in the College Organizations

The month of June signifies the end of the academic year for many Christian Science organizations at colleges and universities in the northern hemisphere; however, for the organizations in the southern hemisphere, activity continues in full because of a different school calendar. The many Christian Science students and faculty in all these organizations work faithfully each year to improve the moral and spiritual culture in their environment. They are mindful of the emphasis placed upon constructive academic study by the Discoverer of Christian Science and the Founder of our Church, Mary Baker Eddy. They also recall her words, "If the Bible and my work Science and Health had their rightful place in schools of learning, they would revolutionize the world by advancing the kingdom of Christ" (No and Yes, p. 33).

Today the varied activities of college organizations are helping to revolutionize world thinking "by advancing the kingdom of Christ" in the halls of learning. Inspiring weekly testimony meetings are conducted on the campus by the students; challenging and thoughtful lectures are sponsored; there is active participation in various interreligious programs; literature is tactfully distributed; lending libraries and study rooms are maintained; and, most important of all, our students are daily demonstrating the efficacy of the Christ, Truth, in their own experiences. A number of new organizations in Europe, South Africa, and North America have been listed in *The Christian Science Journal* in recent months.

This constructive and enlightening work in the schools of learning has been encouraged by The Mother Church through the College Organization Division of the Department of Branches and Practitioners. The College Organization Division continues to conduct workshops and seminars at several hundred different universities in the Field each year; the following excerpts are taken from organization reports received by this office.

A college organization in California writes:

"Our members are grateful for substantial evidences of growth and progress during the past two years. We have learned that gratitude for even the smallest demonstration of divine Truth and Love is essential to progress; we must be grateful for the evidences of God's love at hand in order to be prepared to receive more of His infinite outpouring of good. Such gratitude invariably leads us to some constructive activity on the campus.

"Last year our membership diminished considerably in numbers because of graduations in June. Our bylaws required that only members of The Mother Church could hold office; so it was necessary for six of us to hold all the offices, including the various committee chairmanships. Associate members of the organization, who were not members of The Mother Church, served on committees and in various other ways. Our gratitude for Love's infinite bounty and beauty was undiminished however, and the spirit of cooperation and unity of our small but active group enabled us to go forward with strides of progress. We had needed a study room where our members could quietly study and ponder the daily Lesson-Sermon, given in the *Christian Science Quarterly,* and the other authorized Christian Science books and literature, which bring out the deep things of God; also, we needed a permanent place for our weekly testimony meetings as well as office space for our records and files.

"After some preliminary investigations, a very satisfactory room was found to be available for rental in a building in the campus neighborhood. Our members spent many happy hours preparing the room for use. Meanwhile, our membership began to grow rapidly in numbers, and at our semiannual meeting during which elections were held we discovered that so many members had joined The Mother Church that our officers would no longer need to give double service as committee chairmen even though the new study room and other activities had necessitated the establishment of important new committees.

"Our growth is evident not only in growing numbers and in increased activities but also in the spiritual quality of the testimonies given at our Tuesday meetings. One member testified that he was healed of high blood pressure, thereby permitting him to enter a naval officers training program. Another member was healed of speech difficulty and poor eyesight, both healings being essential to the student's acquiring a teaching credential. We are noting many strangers in attendance at our meetings, lectures, film presentations, and our interreligious programs. As a result of our advertisements in the school newspaper of our textbook, 'Science and Health with Key to the Scriptures' by Mrs. Eddy, copies of the book have been purchased by students previously unacquainted with our religion. The words of a favorite hymn (Christian Science Hymnal, No. 3) best express the thought of our members:

A grateful heart a garden is,
Where there is always room
For every lovely, Godlike grace
To come to perfect bloom."

An organization in the Middle West writes:

"One of our members recently expressed gratitude for the activities of our organization. He is a senior studying journalism, and his extracurricular activities include participation in student government affairs in which he holds a high elective office. There are many demands upon his time, but the activities of our organization stand at the top of his list!

"Recently, someone asked him how Christian Science had helped him during his college experience. His reply was helpful. In substance he said that through the application of the teachings of Christian Science he had been able to complete his education, spend a summer traveling in Europe, overcome limiting personal traits, and grow in his understanding of man's relationship to God.

"Before entering college he had only enough money for expenses and tuition for one quarter of the academic year. He sought a deeper understanding of divine Love's infinite provision, and it became evident to him that God would take him all the way in every right endeavor. His prayerful metaphysical work consisted in putting aside the various limiting mortal beliefs and fears which seemed discouraging. He realized that the work of divine Principle, Love, although constantly unfolding, is perfect and complete. This glimpse of the spiritual fact of being brought satisfaction and peace to him, and he felt led to proceed with his college education. Step by step his needs were met. His understanding of Love's abundant provision and unerring control helped him through many challenging moments as he adjusted to academic life. It became clearer to him that college life offered many new occasions for gaining a deeper recognition of Spirit and spiritual creation, for demonstrating the teachings of Christian Science.

"Prior to his junior year the opportunity came to apply for study abroad. Although the step seemed most timely, once again came the argument of financial lack. Prayerfully he turned his gaze from what seemed to be a good but impossible human idea and sought a deeper understanding of God's will. A summer job opened that permitted him to earn much more than his ordinary needs required, and he had ample funds left over to complete his plans for study abroad!

"During his senior year at college he was asked to decide whether or not he would make himself available for a responsible campus position in the student government. When making such decisions, he had learned by now to turn wholeheartedly to infinite Mind for guidance. He had learned that man, the idea of God, forever expresses completeness and perfection. The understanding of this spiritual fact brought assurance that he could intelligently perform whatever duties the job required. He saw too that his only motive was to serve God. Not only was he elected to the high post, but served in that office with distinction.

"Upon graduating from college, he was asked which experience during the four years of campus life had been the most rewarding. Without hesitation he referred to his work as Reader in the Christian Science organization. When asked what was the most important thing he had learned in college, he replied: 'I found what I needed was not more money, a better personality, or sharper human ability, but a better understanding of the infinite provision and completeness of divine Love and its idea, man. As my understanding of this spiritual fact unfolded, I found that all my human needs were met.'

"This member is one of many in our organization who have grown spiritually during their four years on the campus. All our members agree that the weekly testimony meetings of the organization have been a refuge from the demands and distractions of mortal existence. Spiritually refreshed, we feel ready to accept the challenge of rousing campus thinking from materialistic beliefs to some apprehension of spiritual ideas."

Testimony Meetings

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures,
to which the public is cordially invited.

ENGLAND

DEVONSHIRE — Torquay: Lela May Aultman, The Pavilion, 3 p.m., Sun., June 24.

HERTFORDSHIRE — Letchworth: Lela May Aultman, Grammar School, 7.30 p.m., Mon., June 4.

LANCASHIRE — Bolton: Lela May Aultman, Co-operative Hall, Bridge St., 8 p.m., Thurs., June 14.

Warrington: Lela May Aultman, Church, Winmarleigh St., 7.30 p.m., Thurs., June 28.

SURREY—Richmond: Lela May Aultman, York House, Twickenham, 8 p.m., Fri., June 29.

SUSSEX—Horsham: Lela May Aultman, Capitol Theatre, Carfax, 7.45 p.m., Mon., June 25.

WARWICKSHIRE — Birmingham (Fourth Church): Lela May Aultman, Selly Oak Boys School, Oaktree Lane, 7.30 p.m., Tues., June 12.

WORCESTERSHIRE—Redditch: Lela May Aultman, Kingfisher Hall, Worcester Rd., 7.30 p.m., Tues., June 26.

UNITED STATES AND CANADA

(From June 10 to 16, and some earlier dates)

CANADA

NEW BRUNSWICK—St. John: Gertrude E. Velguth, Church, Queen and Germain Sts., 8 p.m., Thurs., June 14.

NOVA SCOTIA—Halifax: Gertrude E. Velguth, YMCA, 8.15 p.m., Fri., June 15.

ONTARIO—Oakville: John D. Pickett, St. Johns United Church, Dunn St., N., 8.15 p.m., Fri., June 15.

Rouge Hills: John D. Pickett, United Church, 3.15 p.m., Sun., June 10.

UNITED STATES

CALIFORNIA — Orange: Martin Broones, Chapman College, 8 p.m., Fri., June 15.

COLORADO — Denver (Sixth Church): Howard H. Irwin, Thomas Jefferson High School, 3950 S. Holly St., 8 p.m., Fri., June 15.

CONNECTICUT — Bridgeport: Hazel R. Harrison, Church, 2271 North Ave., 8.15 p.m., Mon., June 11.

Essex: Charles M. Carr, Essex Town Hall, 3.30 p.m., Sun., June 10.

Greenwich: Gordon F. Campbell, Church, 11 Park Pl., 4 p.m., Sun., June 10. Radio WSTC, 1400 kc, and WSTC-FM, 96.7mc.

Ridgefield: Elbert R. Slaughter, Veterans Park School, Governor St., 8.30 p.m., Fri., June 8.

Rockville: Neil H. Bowles, High School, Loveland Hill, 3.15 p.m., June 10.

FLORIDA — Jacksonville (First Church): Naomi Price, Church, First and Laura Sts., 8.15 p.m., Tues., June 12.

Miami (Second Church): Naomi Price, Church, 3850 Main Highway, 3 p.m., Sun., June 10.

ILLINOIS—Chicago (Fifth Church): Charles Louis Reilly, Church, 4840 Dorchester Ave., 3.30 p.m., June 10.

ILLINOIS (continued)

Chicago (Seventh Church): Ralph W. Cessna, Church, 5318 Kenmore, 8 p.m., Sat., June 16.

Chicago (Eighth Church): Arch Bailey, Church, Michigan Ave. and E. 44th St., 8 p.m., Thurs., June 14.

Chicago (Twenty-first Church): Gordon F. Campbell, Church, 8400 S. Maryland Ave., 8 p.m., Fri., June 15.

Chillicothe: Elbert R. Slaughter, Little Theater High School, 8.15 p.m., Thurs., June 14.

Elmhurst: Hazel R. Harrison, Church, 271 Prospect St., 8 p.m., Sat., June 16.

Oak Park (First Church): Howard H. Irwin, Church, 200 N. Oak Park Ave., 8 p.m., Tues., June 12.

Park Ridge: Arch Bailey, Church, 330 Touhy Ave., 8 p.m., Fri., June 15.

Riverside: Gordon H. Smith, Church, Addison and Longcommon Rd., 8 p.m., Thurs., June 14.

IOWA — **Davenport:** Charles Louis Reilly, Church, 8 p.m., June 12.

MAINE—**Augusta:** Howard H. Irwin, All Souls Unitarian Church, State and Oak Sts., 8 p.m., Fri., June 1.

Bangor: Gertrude E. Velguth, Church, 183 French St., 8 p.m., Tues., June 12.

Newport: Richard L. Glendon, Peoples Methodist Church, 8 p.m., Fri., June 8.

MARYLAND — **Frederick:** John D. Pickett, North Frederick Elementary School, Molter Ave., 8.15 p.m., Fri., June 1.

MASSACHUSETTS—**Amesbury:** Gertrude E. Velguth, Church, Main and Carpenter Sts., 3.30 p.m., Sun., June 10.

Clinton: Gertrude E. Velguth, First Congregational Church, Walnut St. at the Park, 3 p.m., Sun., June 3.

Falmouth: Paul K. Wavro, Church, Lakeview and Palmer Aves., 8 p.m., Sat., June 2.

Kingston (auspices First Church, Plymouth): Wilson M. Riley, Reed Community Bldg., 3.30 p.m., Sun., June 10.

Salem: Francis William Cousins, Church, 16 Lynde St., 3.30 p.m., Sun., June 3.

Shelburne Falls (auspices First Church, Greenfield): Ralph W. Cessna, Cowell Gymnasium, Maple St., 8.15 p.m., Sat., June 9. (Note change of street address.)

Waltham: Wilson M. Riley, Church, 15 Fiske Ave., 3 p.m., Sun., June 3.

MICHIGAN — **Marquette:** Richard L. Glendon, Church, 223 Blaker St., 8.15 p.m., Fri., June 15.

Petoskey: Richard L. Glendon, Lincoln School, Jackson and Connable Sts., 8.15 p.m., Tues., June 12.

Sault Ste. Marie: Richard L. Glendon, Church, 529 Court St., 8.15 p.m., Thurs., June 14.

MISSISSIPPI — **Jackson:** Geith A. Plimmer, Church, 755 Riverside Dr., 8 p.m., Fri., June 15.

MISSOURI — **Kansas City** (Second Church): Charles Louis Reilly, Church, 1309 Meadow Lake Parkway, 8 p.m., Thurs., June 14.

Trenton: Elbert R. Slaughter, Church, 302 E. Seventh St., 8 p.m., June 15.

MONTANA—**Butte:** Mary Wellington Gale, Church, 229 N. Montana St., 8 p.m., Thurs., June 14.

NEBRASKA — **Lincoln** (Second Church): Martin Broones, Cornhusker Hotel, 13th and M Sts., 12 m., Mon., June 11.

Scottsbluff: Mary Wellington Gale, Church, 8 p.m., Mon., June 11. Radio KOLT, 1320kc.

NEW HAMPSHIRE — **Plymouth:** Richard L. Glendon, Plymouth Congregational Church, 3.30 p.m., Sun., June 10.

NEW JERSEY—**Maplewood:** Hazel R. Harrison, Church, 10 Durand Rd., 8.30 p.m., Thurs., June 14.

Mountain Lakes: Otto G. Ziegenhagen, Church, 155 Boulevard, 8.15 p.m., Thurs., June 14.

Sparta: Arch Bailey, Mohawk Avenue School, 3.15 p.m., Sun., June 10.

Weehawken: Charles M. Carr, Church, 4 Louisa Pl., 8.15 p.m., June 14.

NEW YORK—**Amityville:** Charles M. Carr, Northwest School, County Line Rd., 8.15 p.m., Tues., June 12.

Batavia: Gordon H. Smith, Church, 8.15 p.m., Mon., June 11.

Dunkirk: John D. Pickett, Church, 513 Washington St., 8.15 p.m., Tues., June 12.

East Aurora: John D. Pickett, Aurora Theater, Main St., 8.15 p.m., Thurs., June 14.

Elmira: Ralph W. Cessna, Elmira College Activities Bldg., 8.15 p.m., Mon., June 11.

Geneva: Ella H. Hay, First Methodist Church, 340 Main St., 3.30 p.m., Sun., June 10.

Glen Cove: Otto G. Ziegenhagen, 8.15 p.m., Mon., June 11.

Hempstead: Otto G. Ziegenhagen, Church, 8.30 p.m., Tues., June 12.

Herkimer: Ralph W. Cessna, Masonic Temple, 415 N. Main St., 3.30 p.m., Sun., June 10.

Jamaica, L. I.: Hazel R. Harrison, Church, 8.15 p.m., Tues., June 12.

Jamestown: Ralph W. Cessna, Church, Prendergast and Fourth, 8.15 p.m., Tues., June 12.

Lynbrook: Charles M. Carr, Church, Carpenter Ave. and Union Pl., 8.30 p.m., Mon., June 11.

Newark: Gordon F. Campbell, Church, High and Mason Sts., 8 p.m., Tues., June 12.

New York (Eleventh Church): Hazel R. Harrison, Church, 39 W. 190th St., Bronx, 3 p.m., Sun., June 10.

Port Chester: Wilson M. Riley, Church, Leicester St. and Irving Ave., 8.15 p.m., Tues., June 12.

Port Jervis: Charles Louis Reilly, Church, 20 E. Main St., 8.15 p.m., Thurs., May 31.

Syracuse (First Church): Otto G. Ziegenhagen, Hendricks Chapel, Syracuse University, 8.15 p.m., Fri., June 15.

Wellsville: Ella H. Hay, Church, 332 N. Main St., 8.15 p.m., Mon., June 11.

NORTH CAROLINA—**Charlotte:** Neil H. Bowles, Church, 8 p.m., Thurs., June 14.

Raleigh: Neil H. Bowles, YMCA, 1601 Hillsboro St., 8 p.m., Tues., June 12.

NORTH DAKOTA—**Fargo:** Ella H. Hay, Church, First Ave. and Ninth St., S., 8.15 p.m., Fri., June 15.

OHIO—**Ashland:** Otto G. Ziegenhagen, Taft School, Budd and Smith Rds., 8.15 p.m., Sat., June 16.

Hillsboro: Elbert R. Slaughter, Church, 201 W. Walnut St., 8.15 p.m., Tues., June 12.

Lakewood: Howard H. Irwin, Church, 15422 Detroit Ave., 8 p.m., Mon., June 11.

Toledo (Second Church): Herbert E. Rieke, Church, 2154 Collingwood Blvd., 8 p.m., Mon., June 11.

PENNSYLVANIA — **Butler:** Herbert E. Rieke, YWCA, 120 W. Cunningham St., 3.15 p.m., Sun., June 10.

Overbrook (auspices First Church, Ardmore): Paul K. Wavro, Green Hill Theater, 63d St. and Lancaster Ave., 3 p.m., Sun., June 10.

Sharon: Ralph W. Cessna, Shenango Inn, 1330 Kimberly Rd., 8.15 p.m., Thurs., June 14.

Wilkes-Barre: Elbert R. Slaughter, Church, 185 S. Franklin St., 3.15 p.m., Sun., June 10.

TENNESSEE — **Kingsport:** Paul K. Wavro, Holiday Inn, 700 Lynn Garden Dr., 8 p.m., Tues., June 12.

Knoxville: Geith A. Plimmer, Church, 8 p.m., Tues., June 12.

UTAH—**Salt Lake City** (First Church): Martin Broones, Prudential Federal Savings Auditorium, 33d South and State St., 8 p.m., Tues., June 12.

VIRGINIA — **Oakton** (auspices First Church, Fairfax): Geith A. Plimmer, Oakton Elementary School, Route 123, 3.30 p.m., Sun., June 10.

Richmond: Wilson M. Riley, Church, 2201 Monument Ave., 8.15 p.m., Fri., June 15.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

The Bible Speaks to You

RADIO PROGRAM No. 8

Teen-agers, Parents, and Temptation

HOST: Gather a group of teen-agers together or listen to their parents talking things over among themselves, and you'll find agreement on at least one point—that today's young people are being faced with temptations and basic moral decisions many years earlier than was the case a generation ago.

Surveys show that most young people want to live according to high moral standards. But they're not clear on what such standards are. A recent Gallup report in the *Ladies' Home Journal* showed quite a range of teen-age viewpoints. One said, "If I took part in anything immoral, I'd not be able to live with myself or face others." But another took this view: "It all depends on the individual. Some can be happy with no moral code, others must be straight as an arrow."

Haziness about what is right and what is wrong—and how to stick to what is right—has produced a situation described by Ann Landers in *The Reader's Digest* in these words: "Today there are more boys and girls in trouble, more serious trouble, and at an earlier age, than ever before. And it is not simply because there are more boys and girls." She continues: "No one puts it in so many words, but there is in our viewpoint today the suggestion that we may as well live it up fast because tomorrow may never come. And, among too many teen-agers, living it up fast is expressed in accelerated dating, early smoking and drinking, sexual experimentation, premature marriage, premature divorce."

So, in a nutshell, here's the challenge facing teen-agers and their parents: on the one hand, a genuine desire on the part of most young people to do what's right, but, on the other hand, increased difficulty in knowing what's right and in avoiding trouble. What can parents do to help their boys and girls and to help themselves too?

SPEAKER: Perhaps the first thing that's needed is for our young people and parents alike to have

[*The above is substantially the text of the program released for broadcast the weekend of May 25–27 in the radio series, "The Bible Speaks to You," heard internationally over more than 800 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.*]

the courage and honesty to dust off a word we don't hear often enough these days. It's the word "temptation."

Modern living thrusts more and more temptation upon young people and adults all the time; but there seems to be less and less willingness to label it as temptation. It's as if we'd taken down all the fences and warning signs around high-voltage electric wires and even camouflaged the wires so people couldn't see them clearly!

The Master, Christ Jesus, faced up to temptation and found it to be deception. He must have expected his followers to face up to it too. He felt strongly enough about it to include this line in what we know as the Lord's Prayer: "And lead us not into temptation, but deliver us from evil" (Matt. 6:13). In fact, throughout the Bible we are alerted to the need of detecting temptation and of finding help in overcoming it.

Here are some verses from the Bible that have helped many people. They're from Matthew, from I Corinthians, and from James:

> "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).
>
> "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:12–14).
>
> "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).
>
> "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4:7, 8).

HOST: Now, you've brought us face to face with the word "temptation" and its importance. But I think many young people and many adults want to know where to go from there. What's the yardstick? How can the verses you read help in making decisions about going steady, teen-age marriage, smoking and drinking, moral standards, what movies to see, what magazines to read?

SPEAKER: Let's consider your question, "What's the yardstick?" That's exactly what we need—a yardstick to size up the thoughts that come to us, to see where they come from and where they lead—which ones to accept and which ones to reject. This is a very important point in Christian Science. Thought governs action. The body can't sin of itself. Jesus said that it's the eye, the imagination, the desire, the sensual thought, that needs to be disciplined, or brought under control. He warned us in his Sermon on the Mount, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). He made it clear that lustful thinking impels lustful behavior. So as a first step, let's ask ourselves, Does this relationship, this movie, this habit, encourage wholesome thinking, wholesome actions, self-control, or does it have a downward, sensual drag? Would it meet the standard of the Ten Commandments and of Jesus' warning about impure thinking?

But there's something even more basic than this, and it gets right to the heart of the matter.

It has to do with our own estimate of man. How do we view ourselves and others? We're constantly shaping our concept of man, and of ourselves, by the thoughts we entertain. Every off-color book or movie or conversation tempts us to believe that man is basically an animal, with animal instincts, impulses, and interests. It tempts us to believe that there's pleasure in doing wrong, that it's natural to sin and to enjoy it. This view of man is degrading. It denies the power of good, which is God.

The spiritual message of the Scriptures points out those vital, God-given qualities that distinguish man from the animal. The Bible lifts our concept of man above animal instincts and behavior into the awareness that man is the spiritual image and likeness of God. Through the clear light which Christian Science throws on the spiritual meaning of the Bible, we find a reliable basis for separating right from wrong and for gaining the desire, the ability, and power to walk in the right direction.

For example, the teen-ager who learns to understand that God is divine Love and that his own real nature is the pure expression of this divine Love doesn't give in to the suggestion that if he or she shows kindness, thoughtfulness, affection for a member of the opposite sex, this needs to include sensuality or violating the highest standards of morality.

The young person who acknowledges God as divine Mind knows that God governs His beloved child in perfect order and harmony. He lets God direct his steps. He prays for God's direction which will lead him into opportunities for growth, education, maturity of viewpoint, strength of character. At the right time and in the right way these open the way for the right kind of companionship and for a happy home and family.

What I've just said is summed up in a statement by Mary Baker Eddy in the chapter on Marriage in "Science and Health with Key to the Scriptures." She writes (p. 61): "The good in human affections must have ascendency over the evil and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, and give higher aims to ambition."

Our Reading Rooms

Readiness to Serve

The opportunity to share the knowledge of God's goodness through the teachings of Christ Jesus, as revealed in Christian Science, brings blessings not only to the visitor to a Christian Science Reading Room but also to the librarian. The librarian's position is both challenging and rewarding.

Patience and loving consideration are shown each one who visits a Reading Room. Sometimes it may be just a smile or a "word in season" (Isa. 50:4), other times it may be a brief conversation at the counter. The worker takes advantage of every opportunity to help the guest who expresses a need.

What a privilege it is for a librarian to offer the truth which heals and enlightens! His own demonstration of his true identity as God's child is of paramount importance in filling the office of librarian and in helping the visitor to see himself in the light of man's real relationship to God. The librarian wisely turns the inquirer to the Christian Science textbook, Science and Health, with joy, enthusiasm, and confidence, for he knows that this book provides within its pages the answer to every human need.

The following account illustrates the readiness of a librarian to be helpful. For many days a young woman had been stopping to read the marked passages in a Reading Room window. One day she came into the room to ask if Christian Scientists believed in baptism. The attendant opened Science and Health to page 35 where Mrs. Eddy writes, "Our baptism is a purification from all error." This satisfied the visitor; and after receiving acceptable answers to further questions, she borrowed the textbook. Soon she purchased her own books and began the earnest study of the Lesson-Sermon, found in the *Christian Science Quarterly*. Within a short time she was healed of the smoking habit. Help was then requested from a Christian Science practitioner for a physical problem, which was healed quickly. The young woman is now a regular attendant at church services and has been instrumental in introducing others to Christian Science.

A visit to a Reading Room is never without its blessings to the church member as well as to the stranger. Each member of a branch Church of Christ, Scientist, should honor his privilege and duty to support this important church activity. The following quotation of our Leader is apropos of the welcome which awaits all who visit a Christian Science Reading Room (Science and Health, p. 254): "Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God."

Another worker writes:

"A librarian should maintain an attitude of listening and alertness. Awareness of the ever-presence of Love prohibits material sense from entering one's work in the guise of good. Our Leader, Mary Baker Eddy, writes (Science and Health with Key to the Scriptures, p. 299), 'Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks.' At this stage, we all seem to be traversing the valleys and foothills before reaching higher, larger views; but continual recognition of Love's infinite provision brings good into our experience in proof of God's tender care for His children.

"Divine Love is reflected in mercy, gentleness, kindness, understanding, and loving interest, all of which help to melt away the visitor's problem. Our mission as Reading Room workers is to demonstrate divine Love. Nothing determines the worthiness of a librarian more than the ability really to love and to make that love felt."

A librarian writes: "There should be no hesitancy in serving in a Reading Room. Each one assigned to this important position can claim the aptitude needed, knowing that God alone does the appointing and the anointing. Reading Room attendants, as well as visitors, are daily growing in understanding."

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on June 10, 1962.]

BROKEN CISTERNS (Jer. 2:13)
Many rock-hewn cisterns are still to be seen in Palestine. However, as Thomson has pointed out, "the best cisterns, even those in solid rock, are strangely liable to crack"; and it is doubtless this observed fact Jeremiah had in mind when he referred to "broken cisterns, that can hold no water."

BAAL (I Kings 18:21)
The title "Baal," meaning literally possessor, inhabitant, controller, was given to various so-called deities worshiped by the Canaanites. Many of the prophets explicitly condemned this Baal worship, to which many of the Israelites seem to have been prone. Idolatry and the following of Baal were often regarded as synonymous.

VOLITION
(*vo-lish'un—o* as in *o*ld, *i* as in *i*s, *u* as in circ*u*s). Act of willing or choosing; act of deciding, as on a course of action or an end to be striven for; exercise of the will.

THE EVENING SACRIFICE
(I Kings 18:36)
While the Hebrew word for evening does not occur in this verse, the King James translators may be justified in their assumption that a reference to the evening (or, more strictly, afternoon) sacrifice is implied. Elijah's offering was certainly made later than noon (verse 29); and it was customary among the Jews to hold their so-called evening sacrifice at about three o'clock.

THE LORD IS . . . HOLY
(Ps. 145:17)
The Hebrew adjective which is rendered "holy" in this verse has the more literal meaning of kind or pious and is often used in the Old Testament with reference to men. It is applied to God on only two occasions: in this verse and also in Jeremiah 3:12, where it is translated "merciful." It has been well described as denoting "the active practice of *chesed*," a Hebrew term possessing the deepest significance and including the thoughts of goodness, love, kindness, mercy, et cetera.

SHEWETH (Ps. 147:19)
(*sho'eth—o* as in *o*ld, *e* as in sil*e*nt). While "shew" is sometimes used in Britain in preference to "show," in the United States this spelling is considered as an archaic variant of "show."

ARTIFICE
(*ar'ti-fis—a* as in *a*rm, first *i* as in char*i*ty, second as in *i*s). A wily or artful stratagem; crafty device.

TESTIMONIES
of Christian Science Healing

Many years ago friends of our family told us of Christian Science, but I was not ready to accept it then. At that time I was a pupil in high school, and one of my friends had given me a magazine that contained an article derogatory to the life of Mary Baker Eddy, which prejudiced me against her.

For several years I suffered from neuralgia, and one winter I had a very painful abscess in one ear. Then I asked for help from one of the friends who had spoken to us of Christian Science. After one treatment by prayer the abscess drained, and the neuralgia disappeared with it. That was over fifty years ago, and I have not had neuralgia or an abscess again.

However, I still did not take up the study of Christian Science until some years later when I was down and out. Then I read "Science and Health with Key to the Scriptures" by Mrs. Eddy in earnest, and solely through reading the book I was healed of cancer and some other ailments. I realized that I had been looking all my life for what I was reading. As I continued to read and study the writings of Mrs. Eddy, I began to recognize her greatness and what it must have meant to her to give Christian Science, the Science Christ Jesus demonstrated, to the world. I herewith express my profound gratitude and love for and appreciation of her and her lifework.

Through the years since then, I have been able to solve most of the problems that have come to me, and I am truly grateful for the correction and protection Christian Science is affording me. As I cease to judge, criticize, and condemn, I am progressing spiritually. My mother began to study Christian Science before I did. When she was seventy-two years old, she had an illness from which her own mother had passed on when she was seventy-two. One morning she was quite ill, and I

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

asked her what the trouble was. She said, "My mother had this too."

I said vehemently: "What! Who is your mother? God is your Father-Mother! Does God have it? No! Then you do not have it, because you are actually His image and likeness."

That was the end of the illness. Mother lived to be almost ninety.

Some time ago I tripped over a hose which led from an oil tank over the sidewalk to a house. The man who was delivering the oil helped me up and expressed his belief that I had broken my nose. I had fallen on my face, and my nose was bleeding profusely. A woman came out of the house, and I gave her the telephone number of a friend, a Christian Science practitioner, and asked her to call her.

I tried to realize that there are no accidents in Mind and that man lives, moves, and has his being in Mind, not in matter. I also recalled Mrs. Eddy's words (Science and Health, p. 14), "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints." The practitioner continued praying, and so did I, and by the end of the week the injury was healed.

I am truly grateful for Christian Science, for membership in The Mother Church and in a branch church, in which I have had the privilege of serving on numerous committees, for class instruction, and for the yearly association meeting. — (Miss) EMILY MEINICKE, Milwaukee, Wisconsin.

* * *

MANY years ago I was given up by four prominent doctors when I was suffering from peritonitis in its last stages. My own doctor said I might live from half an hour to two hours.

A girl friend of mine came to the room after the doctor had gone and asked me if I would like to try Christian Science. She said that she did not know anything about it, but she had heard that it healed. I agreed to try it, and she called a practitioner. The practitioner asked that I come to the telephone. My friend explained that I had not been out of bed for more than three weeks. The practitioner still said that she would like to speak to me. So my friend helped me, and I managed to reach the telephone, which was some distance away down a long hallway.

The reward was great. When I left the telephone I was healed.

I did not see the practitioner. I was at once well, and joy and energy returned immediately. It was a surprise to the doctor to see me happy, well, and about my business.

I have had many other healings, including those of burns, the effects of accidents, dispositional traits, impatience, and sensitiveness. Oh, so much yet is to be overcome! But it is being gradually eliminated through my turning wholeheartedly to God, divine Love, for a growing understanding of His nature as man's creator, since all that God is, man reflects in quality.

I am grateful for a clearer realization of God's spiritual creation as perfect. I am grateful too for the dear friend who presented Christian Science to me and for what it is doing for the world.—(Mrs.) Doris L. Broyles, Santa Monica, California.

* * *

I am very grateful to be able to testify to the healing power of Christian Science. About three years ago our eleven-year-old son came to me one day and said he had some growths on his feet which were very painful. They proved to be an infectious form of wart.

Treatment through prayer was begun for the boy by a practitioner, and I gave him all the spiritual support I could too; but the condition did not yield. Then one day I prayed to God to be shown what else I should do, and very quickly these words of Mrs. Eddy came to me from Science and Health (p. 37): "It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness." The emphasis seemed to be on the word "child," and I realized that here was an opportunity for the boy to make his own contribution to a demonstration "of health and holiness."

I repeated all this to him and pointed out that the truths he was learning in Sunday School and from the daily study of the Bible Lessons, given in the *Christian Science Quarterly,* gave him sufficient understanding to solve his problems as they came along, and that here was a challenge to him to make his own demonstration.

The same morning the idea came to me very clearly that the only germ there is, is a germ of Truth growing in our consciousness. I could see very clearly that a germ of Truth is rooted in divine Mind, that it is fed and sustained by this Mind. I knew that a lie cannot be rooted in Truth, that there is nothing in Mind to feed and nourish a germ of disease, and that therefore its roots, its claim to life and growth, must wither and fall away. I passed these thoughts on to the child, who was very much impressed by them. In a short time he came to me and said that he had had a thought, which was that "there is no man in matter and no matter in man." I was very thankful that he had had this inspiration given to him.

Two weeks later he told me that two of the growths had come out in the bath. I then held to the fact that a true demonstration in Christian Science is always complete, never partial, and so it proved to be, for in a few days the rest of the growths dropped out.

I am very thankful for this experience, especially because I feel it has given our son a firm conviction that he can use with success what he is learning through Christian Science.

This is only one of many healings of disease and of undesirable traits of character which we as a family have had the joy of experiencing since we began to study Science some eight years ago.

I am very humbly grateful to be a member of The Mother Church and of one of its branches, and for Mrs. Eddy's great love for and devotion to mankind, which are so clearly shown by her unselfed consecration to the revelation of Christian Science to the world. — (Mrs.) MARJORIE THOMAS, Sheffield, Yorkshire, England.

* * *

FOR the wonderful opportunity to learn of one's true being in Christian Science, I am daily more grateful. To know one can be reached by the tender power of God, divine Love, even in the dream of life in matter, is an amazing thing.

I realize more than ever now, as a wife and the mother of four active children, that the lessons lovingly taught to me in the Sunday School of a branch Church of Christ, Scientist, are of great importance and always will be as I continue to seek the right answers to daily problems. A happy childhood, happy school and social experiences, good friends, graduation from school with honors, and other such blessings led me to believe that I was especially favored of God and had only to snap my fingers and my every wish would come true.

However, within six months of

a lovely wedding and ideal marriage, the War Department sent a telegram which stated that my husband had been killed in action. In my sorrow and bitterness, I believed that somehow God had failed me, and I could not understand why. For five years I made my way step by step, with the help of the Bible and of the textbook, Science and Health by Mrs. Eddy, of Christian Science practitioners, and of many hours of study in Reading Rooms, gradually finding the real and separating it from the unreal. Then I met and married the one who is now my husband.

When my parents suddenly passed on within five days of each other and just before Easter, I was able to face that Easter Sunday with a confidence that I was in the care of God and that those I dearly loved were also receiving His loving care. In turning completely to God for help, I was able to understand the meaning of the words which came to my thought, "I am your Father and your Mother." While I was visiting the cemetery one day, feeling I was a rather forlorn only child, this startling question entered my thought: "Why do you come here? They are not here. I am the only Life." I felt a joy and a sense of release from responsibility for the welfare of my parents as well as of myself and knew that God ever beholds and blesses His creation.

In 1957, on a beautiful June morning, I suddenly felt very fearful. I stopped what I was doing and began to pray to realize only Love's presence; to become aware that in reality man lives, moves, and has his being in God, Spirit; that therefore man is a spiritual idea, loved and cared for constantly by Mind. These words came to me from Mrs. Eddy's poem, "The Mother's Evening Prayer" (Poems, p. 4):

> His habitation high is here, and nigh,
> His arm encircles me, and mine, and all.

I continued my housework, but tried to keep only facts of God's goodness and love in my thinking. This was about ten thirty. At one o'clock a police cruiser stopped at our door, and my husband walked in and said he had been in an accident, and his car was a total loss. Police officers had taken him to the hospital for an examination, and in their opinion the few scratches, which were the only injuries he had sustained, as well as a torn coat sleeve, were evidence of the miracle which had spared his life. I said aloud, "Thank You, God." No one in the three-car accident, which took place about ten thirty, had been hurt.

Many other occasions for gratitude for Christ Jesus and for Christian Science, the Comforter which he promised and which Mrs. Eddy was led to discover, could be told. My thanks go out for the fidelity of our practitioners, for the Christian Science radio and television programs, for all the healings accomplished through the application of our religion, and for membership in The Mother Church. May all mankind grow to understand Mrs. Eddy's words (Science and Health, p. 13), "Love is impartial and universal in its adaptation and bestowals." —(Mrs.) RUTH LOVELL, Westwood, Massachusetts.

* * *

DEAFNESS in one ear was for some years a source of considerable inconvenience to me. However, Mrs. Eddy's reference to "the 'divine ear'" on page 7 of Science and Health was a constant help to me in working out this problem. She writes: "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied."

The fact that what belongs to God now is man's now as God's reflection was impressed upon me. I knew too that "the all-hearing and all-knowing Mind"—"the 'divine ear'"—was the only one with which I needed to concern myself in my prayerful metaphysical work. I also saw how necessary it was to see mortal mind's suggestions as powerless beliefs if I was to be healed.

It was often helpful to reason somewhat along the following lines: Could such an ear as "the all-hearing and all-knowing Mind" be material, the cause of inharmony, blocked, injured, diseased, or lacking anything for its completeness and perfection? No. The substance of "the 'divine ear'" is spiritual, perfect, lacking nothing, and productive of harmony every instant, functioning perfectly in every way under the control of God's law. I saw that I needed to endeavor to prove daily and hourly that the truths of God also apply to man, His expression, and that I must listen to and hear good only at all times.

My hearing now is excellent. I thank God very sincerely for this healing.

Another healing I experienced was that of a type of malnutrition which was becoming alarming. I had been losing weight for some time, and the physical evidence was beginning to be quite apparent. I had accepted the suggestion that one living alone and working long hours cannot always have the proper food he needs.

Through the prayerful help of a practitioner, it was revealed to me that neither a change of food nor a long rest were what I really needed. Man's real spiritual food, consisting of right ideas that come from the Father daily and hourly, must be gratefully accepted and wisely put to use. I saw clearly too the necessity of knowing daily that God feeds man properly, adequately, and constantly, for He imparts thoughts of health, holiness, and immortality. These must certainly be of the right type, quality, and quantity.

Almost immediately I began to manifest better health. Now, four years later, with no change of food of any consequence but blessed by a change of thought about man's food, I continue to be in good health.

A severe attack of lumbago was also healed when, through the help of a practitioner, I realized that because God is All and fills all space, He was present where the pain seemed to be at that moment. Hence there was nothing to be rid of—no pain to go—for God, good, was there that instant. This was a very quick healing.

For the wonderful help of class instruction and the numerous healings I have experienced, I am indeed sincerely grateful.—Wrex Hughes, Auckland, New Zealand.

* * *

During my childhood we had neighbors who were Christian Scientists, and I would sometimes borrow copies of the Christian Science periodicals to read. During my college days I was led to pick up a sample copy of the *Sentinel* which had been placed in a distribution box in a beauty shop where I was getting a permanent wave. Later I subscribed to the periodicals and would read them during my lunch hour at work.

But it was after my marriage that I was really awakened to the necessity of deep and consecrated study of Science. When studying the Lesson-Sermon, to be found in the *Quarterly*, one morning, these words from Proverbs caught my attention (4:13): "Take fast hold of instruction." I immediately got in touch with a teacher of Christian Science, with whom I had class instruction the same year.

A year or so ago, with the help of the prayers of a Christian Science practitioner, I was healed of concussion resulting from an automobile accident. A physical examination required for insurance purposes revealed the concussion, but I informed the doctor I wanted only Christian Science treatment. I was also healed of laryngitis within three days, and on another occasion the healing of influenza, with the help of a practitioner, brought me a sense of inspiration and joy that I had not had before.

When our family took a trip to West Texas, a radio announcer reported a tornado heading directly for the town which was our destination. I realized that there is no mind to predict anything destructive or frightening, because God, good, is the only Mind, and since He is All-in-all there is in fact no element of destruction to be predicted. We met with high winds and rain, but there was no visible damage, and we came safely through the storm. The water from the rain was at some points up to the level of the highway along its route, but the following words from Isaiah came to my thought and were uplifting (43:2): "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

My daughter once became ill at school with a high fever. The authorities were unable to get in touch with me; so she was taken to a doctor, who diagnosed her illness as double pneumonia. She was brought home and received no medical treatment, but was healed completely within ten days through reliance on Truth. The chapter entitled "Physiology" in Science and Health by Mrs. Eddy was a great help at this time.

On another occasion my daughter was healed by my prayers in one day of the injury she received when a rusty nail became stuck in one of her feet.

I was blessed recently with my first attendance at the Annual Meeting of The Mother Church in Boston, Massachusetts, and I am more grateful than words can fully tell for Mrs. Eddy, who founded the Christian Science movement.—(Mrs.) KATHERINE JARNAGIN, Dallas, Texas.

* * *

SOME time ago I awoke in the night, got up, and tried to walk, but I went around in circles. I was very much alarmed and returned to bed, where I repeated "the scientific statement of being" from the textbook by Mrs. Eddy. This reads as follows (p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

I pondered these truths until the fear subsided and I was able to telephone a practitioner. She reassured me with statements of truth, told me to return to bed, and said that she would pray for me at once. I fell asleep and found myself healed in the morning.

At another time an intense pain seized my whole body, and again I was very fearful. A practitioner who promised to work for me asked me to study this passage (*ibid.*, p. 113): "There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter." The condition was relieved in a short time, for which I am very grateful.

For some time I had what appeared to be a head cold; then severe pain developed around and above one eye. A practitioner assured me that matter cannot accumulate, that only ideas can do so. With the aid of the Concordances, I studied references to "idea" in Mrs. Eddy's writings, and the condition cleared up in about two days.

For many years in cold weather the backs of my hands would chap badly. I formerly used hand lotion to ease the discomfort. When this condition appeared two winters ago, I began praying from the basis of Mrs. Eddy's definition of "oil." It reads (*ibid.*, p. 592), "Consecration; charity; gentleness; prayer; heavenly inspiration." As I made a determined effort to express more charity and gentleness, the condition disappeared. Whenever a return of it threatens, I prayerfully consider this definition, and the condition does not develop.

Studying Mrs. Eddy's writings with the aid of the Concordances is rewarding. I am very grateful for growth in spiritual understanding and for the healing of false traits through the study of the Bible, as it is explained in Christian Science.—(Miss) Florence L. Cottrell, Lakewood, Ohio.

Signs of the Times

Winifred M. Merritt
in *The Anglican*
Sydney, New South Wales, Australia

In some of the old churches of Europe there are paintings and stained glass windows in which God is an old gentleman with a beard. . . . It still comes as a kind of shock to come face to face with this presentation of God.

Perhaps we tend to mislead ourselves and each other by saying that God is a "Person" or "Three Persons". A more suitable word would be "personality". . . . We can imagine God as having Personality of a higher order than anything in our earthly experience, without reducing Him to a human level. . . . When we say that God is personal, we mean, among other things, that He is alive. He must be alive, because we are alive. We know we are. . . .

What, then, is meant by saying that man is made "in the image of God", as the Old Testament puts it?

Man . . . is able to rise above the impulses of his physical senses, to subdue them and transform them, to conceive ideals, both moral and intellectual, and to strive towards them. He is able to pass beyond himself. He can distinguish wrong from right. He can hold spiritual communion with God. . . .

Man is made to rise, and the heights to which he is capable of rising, and to which he was destined to rise, are revealed to us in the Incarnation. Man is made for communion with God. He is a spiritual being. . . .

Christians know that God does reveal Himself. He reveals Himself to their minds. . . .

They believe that God is righteous because this supplies a reasonable explanation of the moral law which they find deep inside themselves. . . .

S. John tells us that God is Spirit . . . "and they that worship him must worship him in spirit". In this resides man's real affinity with God. In this he bears the "image" of God.

Brigadier S. H. Kingston
as reported in the *Daily Telegraph*
Sydney, New South Wales, Australia

Brigadier S. H. Kingston said at the Salvation Army Congress Hall [that] doubt was one of man's worst enemies.

"Doubt springs from disbelief and obscures God's love, which imparts spiritual life," he said.

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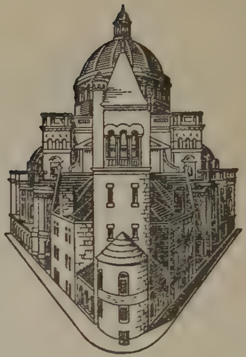

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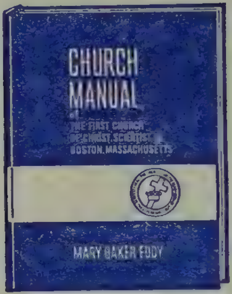

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The First Church of Christ, Scientist in Boston, Massachusetts by

MARY BAKER EDDY

Writing of this important book (in The First Church of Christ, Scientist, and Miscellany, page 230), the Discoverer and Founder of Christian Science, Mary Baker Eddy, tells the student: "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

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Christian Science Sentinel

"What I say unto you
I say unto all,
WATCH"
—Jesus

June 9, 1962

VOLUME 64, NUMBER 23

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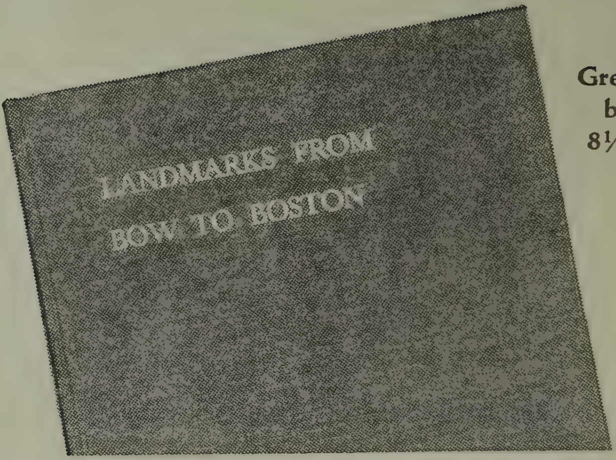

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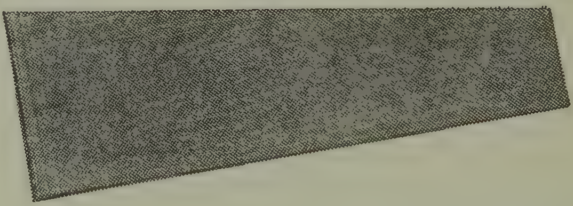

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

June 9, 1962 Vol. 64, No. 23

Seeking First the Kingdom

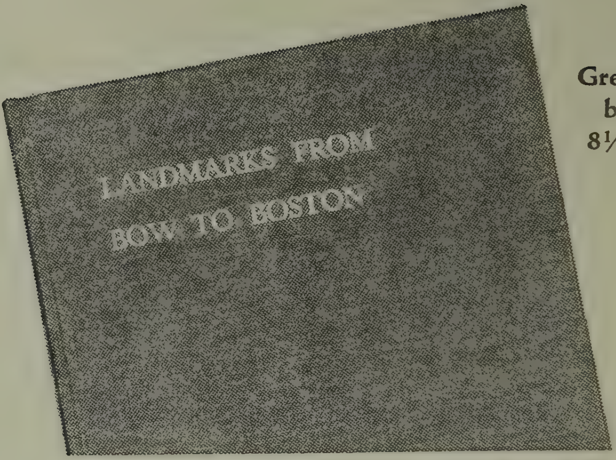
ARTHUR W. WERNER

"The command to seek first the kingdom of God means what it says"

THE healing activity of Spirit is forever present for everyone who seeks God, not merely present to help occasionally but at all times. Christ Jesus counseled (Matt. 6: 33), "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Seeking God and His righteousness requires that we do something. It suggests a great deal more than can be gathered from a quick perusal of the words. "To seek" might imply that something worthy of our attention is available but not necessarily visible. We are compelled to look beyond the physical dimensions of matter into the metaphysical realm of Mind if we are to see and feel the presence of reality, God. It is, therefore, Truth that we are urged to seek.

How grateful we are when we become aware of Truth's nearness! "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord



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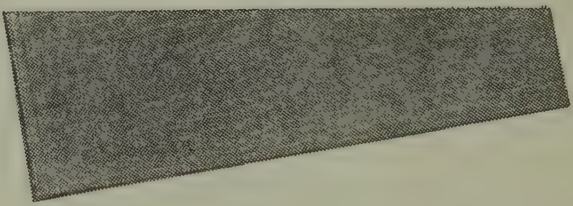

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Seeking God and His righteousness requires that we do something. It suggests a great deal more than can be gathered from a quick perusal of the words. "To seek" might imply that something worthy of our attention is available but not necessarily visible. We are compelled to look beyond the physical dimensions of matter into the metaphysical realm of Mind if we are to see and feel the presence of reality, God. It is, therefore, Truth that we are urged to seek.

How grateful we are when we become aware of Truth's nearness! "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom" (Prov. 2:3–6).

Always this seeking becomes a rewarding task, for we have only to remove the obvious obstacles in consciousness, such as hatred, jealousy, timidity, grouchiness, egotism, lack, as well as the more subtle forms of evil—simulated goodness, for instance—to be wholly conscious of the kingdom. Therefore seeking Truth can be a redemptive and rewarding effort in overcoming fear, attaining Godlike understanding, and establishing our unity, or oneness, with Deity.

* * *

When we seek to demonstrate our spiritual relationship with God, it is comforting to know that evil, with all its various arguments, claimed to be present in Jesus' experience and that he completely overcame it. Through our mental efforts and metaphysical determination we too can prove our at-one-ment with God. Such desire and determination require more than a mere resolution to be good.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, says in "Science and Health with Key to the Scriptures" (p. 9): "Dost thou 'love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'? This command includes much, even the surrender of all merely material sensation, affection, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master, and material sense and human will have no place." This kind of devotion to Spirit reveals its all-power and gives us light and strength to overcome the error that binds us to what appears to be mortality.

The command to seek first the kingdom of God means what it says. Our labors for it should not be set for some future time or determined by the convenience of others but should be entered upon now. There can be no procrastination, no lingering, no ifs and no buts. And if we are sincere in our efforts to seek God's kingdom before all else, we cannot help finding the divine Principle, Truth, which underlies all reality and which causes mortal erroneous beliefs to disappear from our consciousness.

Mrs. Eddy states on pages 322 and 323 of Science and Health: "It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but they will not be able to glean from Christian Science the facts of being without striving for them. This strife consists in the endeavor to forsake error of every kind and to possess no other consciousness but good."

If we are in the process of overcoming a specific problem, we know that a consciousness made spiritually clean and pure is the natural habitat for good. This goodness includes everything one may require to satisfy every human need.

An erroneous concept concerning man's spiritual origin is involved in all mortal discord. Then the belief that there is a mortal mind opposing a divine Mind and that this so-called mortal mind can prevent us from seeking as much of Truth as our daily requirements demand should be eliminated from our consciousness. We know that all action or inaction resulting from a belief in mortal mind is erroneous; whereas the animation inspired by the one and only Mind, God, is true and good, radiating blessing on all who see, feel, and acknowledge the presence of this one omnipotent and omnipresent Mind.

Our purpose must be to seek and find that spiritual concept of man and the universe which elevates our consciousness from the belief in material sensation, and all its attending errors, to the heavenly status where Life is found to be eternal, Truth to be the evidence of all reality, and Love the motive power that produces active peace and equality throughout the world.

FATHER AND SON

John 5:23

God is All-in-all.
There is no fall
Of man from his estate
Of pure reflection—
Thus immaculate;
God's work and its perfection
Still in tune,
Are exquisite,
Untouchable—immune.

Claudine Currey

Spiritual Baptism Is Progressive

GERALDINE A. COLBY

"That baptism may be complete, consciousness must be cleansed of all unlovely inclinations"

THROUGH the study of Christian Science, one learns that baptism is a purification from all error. The purifying process is not the work of a moment, but is the gradual abandonment of sinful qualities. As the student progresses, he finds that there are many forms of sin which must be eradicated.

The writer once thought that because she did not smoke, drink, swear, or steal that she was quite free from sinful qualities. After beginning a serious study of Christian Science, she found that there were many forms of sin from which she was not free. For instance, there were many false qualities pertaining to self, such as self-righteousness, self-pity, self-justification, self-love, and self-will, or such traits as impatience and criticism.

That baptism may be complete, consciousness must be cleansed of all unlovely inclinations. In "Miscellaneous Writings," Mrs. Eddy says, "The purification or baptismals that come from Spirit, develop, step by step, the original likeness of perfect man, and efface the mark of the beast" (p. 18). All materialism is sin—"the mark of the beast."

John baptized with water, but he knew that this baptism must give place to spiritual baptism. He said, "I indeed have baptized you with water: but he [Jesus] shall baptize you with the Holy Ghost" (Mark 1:8). Jesus came to John for baptism and explained his reason for submitting to this baptism of water, saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15). Jesus knew that purification from all error can come only through spiritualization of thought.

To one who has just been introduced to it, Christian Science may seem obscure since its teachings are distinctly different from the well-known theological systems. That Christian Science can be demonstrated in human experience is proof of the truth of it. If one follows its teachings and rules, he experiences a gradual putting off of sinful inclinations and, finally, a complete destruction of sin in his consciousness. When one has begun the process of purification, which constitutes the spiritual baptism, he sees the value of his labors and the necessity of continuing them. He knows that the true way is onward and upward and that God will sustain and forward his purification.

Though mortals would like to believe that there is an easy way to salvation, the only way is through repentance, reformation, and self-abnegation. The progressive participation in spiritual baptism brings wonderful blessings to humankind. By cleansing consciousness of all that is unlike God, the activity of divine Love ushers the kingdom of God into human experience. Purified human thought improves human affairs. It brings God's control to bear upon the ambitions and acts of humanity. Human undertaking is successful as it is imbued with unselfishness and wisdom.

In "Miscellaneous Writings," our Leader speaks of the wonderful results of God's government. She says (pp. 204, 205), "The divine ruling gives prudence and energy; it banishes forever all envy, rivalry, evil thinking, evil speaking and acting; and mortal mind, thus purged, obtains peace and power outside of itself."

Baptismal cleansing reveals the truth of Jesus' pronouncement, "The kingdom of God is within you" (Luke 17:21). Without this cleansing the kingdom of God would remain hidden, obscured by sins. Because baptism, or purification from error, is necessary for the accomplishment of mankind's salvation, let us embark upon this effort now. Jesus said in his Sermon on the Mount, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Only those who have been cleansed of sin are able to understand God and man's inseparable relationship to Him.

* * *

The final step of baptism, which completes the purging of human consciousness, also achieves mankind's liberation from matter. Mrs. Eddy thus explains this truth on page 205 of "Miscellaneous Writings": "Mortal man's repentance and absolute abandonment of sin finally dissolves all supposed material life or physical sensation, and the corporeal or mortal man disappears forever. The encumbering mortal molecules, called man, vanish as a dream; but man born of the great Forever, lives on, God-crowned and blest."

When Thought Is Changed

JACK A. KRIEGER

"One's spiritual perfection is just as near as one's thought of it"

One does not stoop down to pick up a pin or a penny unless thought directs him to do so. One does not lift a finger or blink an eyelash independently of thought. It does not really matter whether one's thinking is what mortals call conscious or unconscious, it still remains in the realm of thought. And it is a fact that all action grows out of thought. Accordingly, therefore, if one is not satisfied with what he is doing or with how he feels, let him change his thought. Altered conduct and altered health must be preceded by altered thought. It is mandatory for one to think differently in order to be reformed, redeemed, and healed.

Christ Jesus told Nicodemus that in order to "see the kingdom of God" it was necessary for him to "be born again" (John 3:3). Paul was equally zealous in his instructions to the Romans when he encouraged them, "Be ye transformed by the renewing of your mind" (12:2). Thus it follows from the very premise of Scriptural teachings that when our thought is changed from a material basis to a spiritual one, we may expect our experience to change also.

The importance of understanding this necessity of a change in thought if we are to apply the healing law of Christian Science is explained by Mrs. Eddy in Science and Health. On page 261 she writes, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

Naturally it is nearer right for humanity to be healthy than to be sickly. To be pure and morally sound also represents a higher standard than does unwholesome and sinful thinking and acting. But let us remember that these opposite states and stages of thought are manifest only in the human scene. For in God's kingdom, and under His infinite influence and care, there is no possibility of man's fluctuating from good to bad and back to good again, or from health to sickness and back to health again.

Man, Christian Science teaches, is always the image and likeness of the changeless, eternal God and reflects and expresses His thoughts. Knowing this the Christian Scientist is able to dispense with sinful and sickly thoughts about himself and others; and the results growing out of such false thinking are thereby obliterated.

The fundamental premise of God's government of man through God's spiritual law precludes the possibility of any effect outside His all-encompassing cause. Thus if a condition or circumstance of sin or sickness is reputed to be the result of action stemming from some material sense of law, it will be powerless to harm one if he understands that since it does not originate in God, Spirit, it has no substance or reality.

Christian Science declares (*ibid.*, p. 207): "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause."

In order to start right in our practice of Christian Science, we must think of creation—man and the universe, as God knows them. A true understanding of what God creates is the direct opposite of the earthly impressionistic sense of creation based upon material law. We must reject this latter sense in order to be receptive to and to know the power and presence of God's thoughts and the superiority of His law over all other supposed law.

* * *

Christ Jesus and his disciples, as well as the prophets of earlier Biblical times, often proved that the so-called effects of material thinking and law can be changed, corrected, and even altogether erased. Through their knowledge of the power and ever-presence of God's law, they healed the sick, cleansed the sinners, and even raised the dead and dying to life and health. Their acts proclaim for eternity that such maladies as they overcame were unreal because they were the absolute reverse of the health and purity which man expresses under the government of God's law. That we too may assert our God-given authority over evil in all its phases is unquestionable and is a matter of progress in spiritual understanding.

For example, an individual sat in the office of a Christian Science practitioner thoughtfully pondering the truths related to him about his status as the child of God. The difference between real, pure thoughts coming to him from God, as opposed to the counterfeit thinking or mesmeric action of so-called mortal mind, was discussed at length.

The practitioner pointed out that counterfeit, or material, thinking can gain a sense of reality only by deceiving one. Consequently it can never really tell one an iota of truth about his relationship to God, but will, if believed in, have a tendency to obscure his ability to behold that relationship. The practitioner emphasized that one could begin to test every thought that came to him and that by rejecting counterfeit thinking, he would end its deception as far as he was concerned.

As the individual left the practitioner's office, he realized that he had been healed of the desire to smoke—a habit of long standing. This healing opened the way for him to enjoy the privileges of membership in a branch Church of Christ, Scientist, and to become an active student of Christian Science.

Christian Science edifies human consciousness. It purges thought of double-mindedness and ambiguity. It rejects, reverses, and replaces as the need may be. It strengthens, restores, and heals; hence one's spiritual perfection is just as near as one's thought of it.

Paul knew this and exhorted the Ephesians as follows: "Be renewed in the spirit of your mind" (4:23). One's thought, however, must be predicated upon and imbued with Spirit in order to be in harmony with God's thoughts, for naught else has any claim to unity with Him.

Emphasizing the need for and the rewards of thought renaissance, our Leader writes in Science and Health (p. 276), "When we learn in Science how to be perfect even as our Father in heaven is perfect, thought is turned into new and healthy channels,—towards the contemplation of things immortal and away from materiality to the Principle of the universe, including harmonious man."

Ease in Matter versus the Truth of Being

FRANCES L. MC WILLIAMS

"Health in matter can fail, and beauty . . . can fade; but true, spiritual beauty . . . radiates real health"

How many, like Job, have cried out in the midst of a trial (21:7), "Wherefore do the wicked live, become old, yea, are mighty in power?" Even Jesus on the cross was heard to cry (Matt. 27:46), "My God, my God, why hast thou forsaken me?"

Mrs. Eddy writes in Science and Health (p. 50), "The last supreme moment of mockery, desertion, torture, added to an overwhelming sense of the magnitude of his work, wrung from Jesus' lips the awful cry, 'My God, why hast Thou forsaken me?'" And she adds: "Had Life, Truth, and Love forsaken him in his highest demonstration? This was a startling question. No! They must abide in him and he in them, or that hour would be shorn of its mighty blessing for the human race."

To realize that the Master took it upon himself to work out the problem of being, even as one is taught to do in Christian Science, may help one struggling with some false belief of ill health, lack, sorrow, or discordant human relationship. As Jesus prayerfully held to the truth of his own inviolate, spiritual being as God's beloved Son, indestructible and free from claims of pain or pleasure in matter, he was able not only to protect the human sense of himself from pain, but also to protect his mission from failure.

On one occasion I was almost overwhelmed by the aggressive argument of a physical ailment, partly because everyone I saw appeared to be enjoying good health and to be quite beautiful, while I, who was trying so hard to live close to God, was bowed down with misery and ugliness. One night, after a particularly trying day, I found myself wondering why these others, without studying Christian Science, seemed to have gained what I sought. Surely, I thought, I had proved often enough that my religion held the key to true being, to health and harmony, even to beauty.

As I pondered this, I saw that

I was being confronted by another aggressive suggestion of evil, namely envy. I saw that I was envying the belief of ease in matter. "Would I," I asked myself, "prefer mere physical comfort and attractiveness to the precious understanding of the truth of being, the recognition of myself as a spiritual idea of God, Mind, and of life as spiritual and eternal?" The answer was an emphatic "No!"

* * *

On page 252 of Science and Health, Mrs. Eddy gives the false testimony of material sense, which includes these statements: "The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal."

Mortal mind would attempt to keep us in subjection to matter; yet we must never forget that all its "fancied joys are fatal." Jesus, enduring the cross that he might prove for us that Life is indeed eternal, clung steadfastly to God and to his own true, spiritual selfhood. When our trials seem very severe, we always have this example of steadfastness to encourage us.

Science and Health says (p. 26), "While we adore Jesus, and the heart overflows with gratitude for what he did for mortals,—treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for us,—yet Jesus spares us not one individual experience, if we follow his commands faithfully; and all have the cup of sorrowful effort to drink in proportion to their demonstration of his love, till all are redeemed through divine Love."

"The cup of sorrowful effort" in my case was the denial of the claim that I was in bondage to a discordant bodily condition. I began to feel compassion for the whole world and in this way to emulate the Master, who looked down from the cross and prayed for his enemies. Thus I began to emerge from the dream of physical disease and was soon healed. It was not surprising when, a month or so later, I went to my annual association meeting that I was greeted often by the remark, "How beautiful you have grown since I last saw you!"

We all must learn that such an experience is but a phase of a dream existence which has nothing to do with man's true life and sonship with God. A transient, material sense of health and beauty is not to be envied. Health in matter can fail, and beauty in matter can fade; but true, spiritual beauty shines through the belief of a physical body and radiates real health, which is spiritual.

The prophet Isaiah said (60: 1), "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Let us accept this as a command to see beyond the material evidence, to be "absent from the body, and to be present with the Lord" (II Cor. 5:8). Then we shall reject a false sense of ease in matter and rejoice in the truth of being, which was demonstrated for us by Christ Jesus in his glorious resurrection and final ascension.

"Blessed are the meek"

VIVIEN BEATRICE OSWELL

[Of Special Interest to Children]

PAUL was chosen to be a mouse in the play which his class in school was going to put on for the spring assembly. The lead in the play was a rabbit with no tail named "Funny Bunny." Later in the play he was given a little white cotton tail; so he jumped with joy and then looked with delight at his reflection in a lake.

Paul was very much disappointed at the thought of being a little gray mouse who just looked on. He wanted very much to be "Funny Bunny." He came home wearing a long face and told his mother about it. The teacher wanted him to lead seven little gray mice onto the stage and circle around by the make-believe lake to watch the fun. But he told his mother he didn't know how to lead and he didn't want to go to school and, above all, he didn't want to be a mouse!

His mother explained quietly that to have the play go well, every member in it was important and very much needed. And then she asked him to go to his room and think about the "Shepherd" hymn he had learned in the Christian Science Sunday School, and she assured him that this would help him to know how to do whatever was asked of him.

Paul had sung these words from Mrs. Eddy's hymn many times in the three years he had attended Sunday School, and he knew what they meant. Now he began again (Poems, p. 14):

> Shepherd, show me how to go
> O'er the hillside steep,
> How to gather, how to sow,—
> How to feed Thy sheep;
> I will listen for Thy voice,
> Lest my footsteps stray;
> I will follow and rejoice
> All the rugged way.

We are all in reality God's beloved children, and when we turn our thoughts to our Father-Mother God, He shows us whatever we need to know. This makes every kind of work happy. Remembering that God loves us helps to make our personal likes and dislikes disappear and helps us to love everyone. And this happened to Paul as he thought about the hymn. When he came out of his room a few minutes later, he was happy.

His mother then repeated to him Jesus' words, "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). She explained that to be willing to be what sometimes seems the least opens the way for us to progress, or go ahead.

On the day of the play Paul went to school eager to do his best to please God and help his teacher.

His mother was in the audience at the assembly, and as the curtain opened, the little mice appeared first. They wore masks, so it was hard to know who each mouse was. But when "Funny Bunny" hopped onto the stage, his little face was just beaming with joy, and much to his mother's surprise, "Funny Bunny" was Paul! Something happened at the last moment, and the boy who had been given the part could not do it. And when the teacher asked if anyone else could, Paul raised his hand. After the play the teacher said that Paul had been a wonderful help.

When they reached home, Paul told his mother that he was happy that he had been willing to be a mouse and that if he hadn't been needed as the bunny, he would have been a real good mouse.

His mother silently rejoiced, because she knew that Paul saw how to use what he was learning in Sunday School. And she knew that whatever was used could never be lost.

Editorials

A Science to Demonstrate

With the discovery of Christian Science by Mary Baker Eddy, a new era for Christianity began, an era in which Christianity is understood to be Science and true Science to be Christianity. This discovery lifts Christian worship above human doctrines and interpretations of the teachings of the master Christian. The Science of Christ demands proof, as any science does, and Christian Science has been proved continuously for nearly a century. Unnumbered cases of sickness and sin have been healed by it. If Science ever seems to fail, this is because it has not been sufficiently understood by earthbound humanity.

One who adopts Christian Science knows that he cannot linger supinely in states of sin, perhaps blaming his repetitions of error upon his forebears or the tyranny of universal beliefs or the contagion of generally accepted personal standards. And workers in Christian Science who endeavor to help mortals out of their difficulties know that scolding a so-called sinner is a poor substitute for the demonstration of the truth. We have a Science to prove, and it is divine. It presents an intelligent method for combating the evils that assail people. No longer can anyone justify a wrong habit or a demoralized state of mind as something he is stuck with.

Speaking of the textbook, "Science and Health with Key to the Scriptures," which she wrote, Mrs. Eddy says, "The earnest student of this book, understanding it, demonstrates in some degree the truth of its statements, and knows that it contains a Science which is demonstrable when understood, and which is fully understood when demonstrated" (The First Church of Christ, Scientist, and Miscellany, p. 112).

No matter how insistently the temptations of immorality have had their way with him, an individual has at hand the demonstrable Science which is certain to heal him if his desire for purity is strong enough.

Every science seeks certain facts that rule out misconceptions. Christian Science reveals mighty spiritual facts that underlie its healings—the allness of Spirit and the sinlessness of man, the power of good, and God's government of His creation. Basic in the application of Science to the overcoming of any type of sin is the separating of the physical senses, and whatever they include, from God's man, His image. For these senses constitute the sinful mortal and are a misconception of man.

* * *

Christ Jesus was evidently teaching the need for this scientific separation when he told his disciples of the disturbance that would follow the spiritualization of human thought through the coming of the Son of man. He said (Matt. 24:40, 41): "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."

Reality survives unreality. But the student must know what he is in Science if he is to survive sin and demonstrate the Science that reveals man as Godlike and free from earthly taint.

Anyone who grasps the vast significance of Christian Science and what it means to him in terms of liberated intelligence and health and dominion over mortality is not rebellious about the uncovering of sin in his thought. Only the personally-minded, the immature, the egotist, makes excuses for unscientific behavior. The honest seeker humbly turns from self-justification and courageously faces his errors. He knows that he has a Science to demonstrate and that it cannot fail.

Instead of personally condemning men as sinners, Jesus healed them; but he spared no aspect of evil. His command was (John 5:14), "Sin no more." His work was effective because he knew that evil is no part of man.

If a rebuke is effective, it cannot be considered unloving even though it may start up a cry of self-justification. Christian Science is relentless in its uncovering and condemnation of the carnal mind, which claims to substitute itself for the true consciousness that is man. But Science proves its Principle to be divine Love when it exercises the power that first makes one uncomfortable in sin and then forces sin to disappear into the nothingness that it has always been.

Mrs. Eddy says in "Miscellaneous Writings" (p. 214), "While Jesus' life was full of Love, and a demonstration of Love, it appeared hate to the carnal mind, or mortal thought, of his time."

Christian Science does not compromise with error, excuse it, condone it, or ignore it. This Science calls upon humanity to face carnality, deceit, fear of exposure, and demoralization honestly and to remove all evil from human thought by cool, deliberate, effective application of the Principle and rules revealed to Mrs. Eddy.

Every follower of Christ, Truth, as it has come to this scientific age, has reality to prove. He knows his responsibility is to demonstrate the power of Christianity as a healing, absolute, effective Science; and he gladly sets about the task that lies before him.

HELEN WOOD BAUMAN

Devotion

HUMAN difficulties evidence a difference between what we believe ourselves to be and what we actually are. They are overcome as we devote ourselves to reality.

The divine Mind is devoted to its own infinite Being. Mind is God, the All-in-all. It is limitless, harmonious, perfect. It is Life expressing aliveness, Love expressing perfection, Spirit manifesting itself in health, and Principle, absolutely pure.

Mind's expression or manifestation, man, reflects the perfect qualities of infinite Mind. In fact, the real man is constituted of these qualities. In Mind's devotion to its own Being, man finds his being, his consciousness, his freedom, his dominion. As St. Paul has written, "In him [Mind] we live, and move, and have our being" (Acts 17:28).

The human mind is harmonious in the degree that it is devoted to Mind's infinite Being. The human mind is inharmonious in the degree that it is devoted to matter and its limited erroneous sense of being. Christ Jesus illustrated the effect of the human mind's yielding entirely to the divine Mind. His every thought was devoted to Mind. There was no room in his thought for devotion to anything less. No business occupied his attention except the business of reflecting divine Mind.

Because of his devotion to Truth, Jesus was able to demonstrate in his human experience the divine Mind's dominion over disease, over a storm at sea, over a limited food supply, and over death. He set for us the standard of devotion. And he said (John 14:6), "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

* * *

All human progress is the yielding of the limited material sense to the limitless spiritual sense of being. Constructive scientific inventions indicate the appearing of a limitless sense of manhood. But to reap the benefits of this appearing there must be a recognition that limitless manhood is not material but spiritual, and an increased devotion to what Jesus showed is real. Freed from drudgery, we have more time to devote to the real. Human difficulties arise as we use the time thus gained for the pursuit of material pleasures rather than for the furtherance of spiritual progress. We are victims of the selfishness and slovenliness and accidental error of mortal mind in the degree that our spiritual devotion lags.

Our human difficulties are corrected as we overcome this lag. Christian Science reveals our God-given capacity for spiritual goodness. Through following the rules set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we may live in consonance with our God-given capabilities. On page 263 of this book we read, "When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven."

This correction does not come through the exercise of human will, but by our yielding to the divine power. Merely telling someone to change his ways is not the way of correction in Christian Science. Discerning the error as a denial of reality and denying the error with the power of Truth is the way that heals. The real man always reflects Mind's devotion to good. Healing comes as we replace the false picture of man as a mortal devoted to error—replace it in consciousness with the truth of man as God's likeness devoted to good.

Whether the problem seems to be one of disease in the body or of trouble in the community or threatened disaster to a nation or a universe, the specific error must be denied. The specific error is not merely the outward appearance, the disease or the trouble or the disaster or the symptoms or elements or forces seemingly involved. The specific error is the belief that there is a mind devoted to evil, that there is a spirit motivating man without Love or without Principle or without Truth; that there is a soul in man which is devoted to the unlovely; that man can live a life which does not bless all. This specific error is a denial of God's nature.

God is All, and He is good. He expresses Himself in perfect man. Man is constituted of God's all-inclusive Being. As we become conscious of the truth of God and man and with that truth deny the error, we shall find our human experience manifesting the qualities of God. The disease will be healed. The trouble in the community will come nearer a solution. And we shall make a genuine contribution to the alleviation of world turmoil.

On page 89 of Science and Health, our Leader writes, "We are all capable of more than we do." In the light of Christian Science, human difficulties may be seen as unimproved opportunities to devote ourselves more fully to God. As we turn away from material sense, which ignores reality, and devote ourselves to the spiritual and eternal, we unite with Mind in its devotion to itself, and difficulties proportionately disappear.

Carl J. Welz

The Requirements for Membership in The Mother Church

Church membership is a rewarding experience. Sometimes a student may wonder, "Am I good enough to become a member of The Mother Church?" The requirements are simple: a deep desire for spiritual progress, regular study of the weekly Lesson-Sermon, outlined in the *Christian Science Quarterly*, and earnest reliance upon Christian Science alone for healing.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science*, or from Gordon V. Comer, Clerk, 107 Falmouth Street, Boston 15, Massachusetts.

An Invitation to Hear the Tuesday Evening Meeting Held in The Mother Church

A loving invitation is extended to each member of The Mother Church and its branches to share, by means of a tape recording, in the Tuesday Evening Meeting, "The Spiritual Mission of Church," held in the Extension of The Mother Church on June 5, 1962.

In addition to the tape recording in English, French and German tape recordings will be available. All recordings present the complete meeting, including the readings and addresses, the organ prelude, hymns, and prayer.

Branch churches and societies may borrow these recordings, without charge, for presentation at a special members' meeting, to which members of other branches and members of The Mother Church may be invited. Manuscript translations in Danish, Dutch, French, German, Portuguese, Spanish, and Swedish will also be available to branches speaking these languages. Informal groups of members of The Mother Church in localities where there is no nearby church or society may arrange to hold such a meeting.

For application cards and other information, please address the Department of Branches and Practitioners, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A. A request for a tape recording or manuscript translation should be accompanied by a tentative list of suitable dates covering a period of at least two months.

Announcing a New Talking Book Including "Rudimental Divine Science" and "No and Yes" by Mary Baker Eddy

The Trustees under the Will of Mary Baker Eddy announce the completion of a new Talking Book including "Rudimental Divine Science" and "No and Yes" by Mrs. Eddy. These two books have been inspiringly read and recorded on five 12-inch records (10 sides, 33⅓ r.p.m.). Packaged together in an attractive box matching the recently published Gift Edition of these two titles, this Talking Book can be purchased at $10.00 ($6.25 to those unable at present to read ink print). Available in complete sets only and in both manual and automatic play at Christian Science Reading Rooms or from CHARLES HENRY GABRIEL, Publishers' Agent, One Norway Street, Boston 15, Massachusetts.

A New Gift Edition of "Rudimental Divine Science" and "No and Yes" by Mary Baker Eddy

A beautiful new Gift Edition of "Rudimental Divine Science" and "No and Yes," both by Mary Baker Eddy, is now made available by the Trustees under her Will. Bound in a white cover, stamped in gold with an all-over design of small trees, with shelfback in brown, this book has been designed to blend with the previously published Gift Editions of "Retrospection and Introspection" and "Unity of Good" also by Mrs. Eddy. Attractively packaged in a cellophane-wrapped slip case, this new Gift Edition is priced at $3.00 and may be purchased in Christian Science Reading Rooms or from CHARLES HENRY GABRIEL, Publishers' Agent, One Norway Street, Boston 15, Massachusetts.

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

Fund for Armed Services Activities

The thousands of Christian Scientists in the armed services, who are serving their respective countries throughout the world, are being helped by The Mother Church through the Fund for Armed Services Activities.

Christian Science Ministers are paid from this Fund. These workers conduct Christian Science services, give treatments, and visit and work with those in Veterans Hospitals who seek and rely wholly on Christian Science for healing. They contact the soldiers, sailors, airmen, and marines who indicate Christian Science as their religious preference, giving them Service Edition sets of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy and, in the case of young recruits, helping them to adjust to their military experience. Quantities of authorized Christian Science literature are distributed among the Armed Forces personnel.

The scope of the work is great, for The Mother Church has Christian Science Ministers and field workers placed in the United States, Canada, Great Britain, France, Germany, Italy, Australia, Japan, Korea, and other countries. During the past year, approximately $300,000 was expended to carry on this work.

Contributions are welcome and should be sent to the Treasurer, Roy Garrett Watson, 107 Falmouth Street, Boston 15, Massachusetts.

Lecture Notice

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the date of a lecture in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to thirteen weeks* before the date of a lecture. When lectures are to be radiocast, it should be so stated, station and frequency in kilocycles being included.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within a reasonable time, a duplicate notice should be forwarded.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

UNITED STATES AND CANADA

(From June 17 to 23, and some earlier dates)

CANADA

ONTARIO — North Bay: John D. Pickett, IOOF Temple, Cassell St., 8 p.m., Mon., June 11.

UNITED STATES

ALABAMA—Decatur: Geith A. Plimmer, Church, 6th Ave. and Johnston St., 8 p.m., Thurs., June 4.

ARIZONA—Scottsdale (auspices First Church, Phoenix): Richard L. Glendon, Arcadia High School, 4705 E. Indian School Rd., 8 p.m., Thurs., June 21.

ARKANSAS — Springdale: John D. Pickett, Lee School, 8 p.m., Tues., June 19.

CALIFORNIA—Carmel: Charles Louis Reilly, Church, 8 p.m., June 21.

La Canada: Charles Louis Reilly, Junior High School, 1100 Foothill Blvd., 8 p.m., Tues., June 19.

Los Angeles (First Church): Martin Broones, Church, 1366 S. Alvarado St., 3 p.m., Sun., June 17.

Los Angeles (Twenty-eighth Church): Charles Louis Reilly, Church, 1018 Hilgard Ave., Westwood Village, 3 p.m., Sun., June 17.

Oakland (Seventh Church): Mary Wellington Gale, Church, 2333 Harrison St., 3 p.m., Sun., June 17.

COLORADO—Montrose: Howard H. Irwin, North Side School, 8 p.m., Sun., June 17.

GEORGIA — Decatur: Naomi Price, Pritchett's Auditorium, 2788 E. Ponce de Leon Ave., 3.30 p.m., Sun., June 17.

Macon: Neil H. Bowles, Church, Georgia Ave. and N. Arlington Pl., 3 p.m., Sun., June 17.

ILLINOIS—Chicago (Ninth Church): Ralph W. Cessna, Lawn Masonic Temple, 3358 W. 62nd Pl., 8 p.m., Sat., June 23.

Chicago (Seventeenth Church): Herbert E. Rieke, Orchestra Hall, 220 S. Michigan Ave., 3.30 p.m., Sun., June 17.

Chicago (Nineteenth Church): Gordon H. Smith, Church, 4115 N. Kedvale Ave., 8 p.m., Sat., June 23.

Chicago (Twentieth Church): Gordon H. Smith, Church, 6320 N. Sacramento Ave., 8 p.m., Thurs., June 21.

Chicago (Twenty-third Church): Hazel R. Harrison, Church, 75 E. 83d St., 3.30 p.m., Sun., June 17.

Highland Park: John D. Pickett, Church, 493 Hazel Ave., 3.30 p.m., Sun., June 17.

Marshall: Gordon F. Campbell, South Side Grade School, S. Sixth St., 3 p.m., Sun., June 17.

Springfield (Second Church): Naomi Price, Centennial Bldg., 8 p.m., Tues., June 19.

IOWA — Webster City: Wilson M. Riley, Universalist Church, 601 Bank St., 8 p.m., Thurs., June 21.

KANSAS—Larned: Elbert R. Slaughter, Church, 3 p.m., Sun., June 17.

KENTUCKY—Lexington: Gertrude E. Velguth, Church, 606 E. Main St., 8 p.m., Fri., June 22.

MICHIGAN—Alma: Otto G. Ziegenhagen, Church, Woodworth and Hastings St., 8.15 p.m., Tues., June 19.

MICHIGAN (continued)
Ludington: Geith A. Plimmer, Church, Filer and Delia Sts., 8 p.m., June 22.
Mt. Clemens: Otto G. Ziegenhagen, Church, North and Hubbard Aves., 8 p.m., Mon., June 18.
Trenton: Ella H. Hay, Church, Van Horn and Fort St., 8 p.m., Thurs., June 21.

MINNESOTA — **Alexandria:** Ella H. Hay, Church, 820 Elm, 3 p.m., Sun., June 17.
Duluth (Second Church): Naomi Price, West Junior High School, 8.15 p.m., Fri., June 22.

MISSOURI—**Jefferson City:** Ralph W. Cessna, Church, 8 p.m., Mon., June 18.
Kansas City (Seventh Church): Wilson M. Riley, Plaza Theater, 4701 Wyandotte, Country Club Plaza, 11 a.m., Sat., June 23.
Maryville: Geith A. Plimmer, Church, 206 S. Main St., 3 p.m., Sun., June 17.
St. Louis (Sixth Church): Ralph W. Cessna, Church, 3736 Natural Bridge Ave., 8 p.m., Tues., June 19.

NEW JERSEY—**Clinton:** Gertrude E. Velguth, Church, 16 Harrison St., 3 p.m., Sun., June 17.
Sparta: Arch Bailey, Mohawk Avenue School, 3.15 p.m., Sun., June 10.

NEW MEXICO — **Raton:** Richard L. Glendon, Church, 100 S. Fourth, 8 p.m., Tues., June 19. Radio KRTN, 1490kc.

NEW YORK—**Binghamton:** Gertrude E. Velguth, Church, 8 p.m., Tues., June 19.
Glen Cove: Otto G. Ziegenhagen, Church, Dosoris Way and Oak Lane, 8.15 p.m., Mon., June 11.
Liberty: Charles M. Carr, Church, Buckley St. and Willey Ave., 3.15 p.m., Sun., June 17.
New York (Eighth Church): Otto G. Ziegenhagen, Church, 103 E. 77th St., 3 p.m., Sun., June 10.
Wellsville: Ella H. Hay, Church, 332 N. Main St., 8.15 p.m., June 11.
Westfield: Wilson M. Riley, Church, 35 Chestnut St., 3.15 p.m., Sun., June 17.

OKLAHOMA — **McAlester:** Elbert R. Slaughter, Church, 8 p.m., Mon., June 18.

PENNSYLVANIA—**Clearfield:** Charles M. Carr, Junior High School East, E. Front St., 8.15 p.m., Tues., June 19.
Oil City: Charles M. Carr, Belles Lettres Club, 405 W. First St., 8.15 p.m., Thurs., June 21.
Uniontown: Charles M. Carr, Church, 144 N. Gallatin Ave., 8.15 p.m., Fri., June 22.

SOUTH CAROLINA — **Saluda:** Paul K. Wavro, Saluda High School, 4 p.m., Sun., June 17.

SOUTH DAKOTA—**Mitchell:** Ella H. Hay, Church, 8 p.m., Mon., June 18.
Rapid City: Ella H. Hay, Church, Seventh and Columbus Sts., 8 p.m., Tues., June 19.

WISCONSIN — **Ashland:** Geith A. Plimmer, Church, 410 W. Front St., 8 p.m., Tues., June 19.
Baraboo: Gordon H. Smith, American Legion Hall, 115 Second St., 3 p.m., Sun., June 17.
Lake Geneva: Wilson M. Riley, Church, Wisconsin and Broad Sts., 8 p.m., Tues., June 19.
Milwaukee (Third Church): Herbert E. Rieke, Church, 2915 N. Sherman Blvd., 8 p.m., Mon., June 18.
Milwaukee (Fourth Church): Hazel R. Harrison, Church, 2519 E. Kenwood Blvd., 8 p.m., Tues., June 19.
Plymouth: Hazel R. Harrison, High School, 8 p.m., Mon., June 18.
Sheboygan: Gordon H. Smith, Church, 609 Niagara Ave., 8 p.m., Tues., June 19.
Whitewater: Naomi Price, W. P. Roseman Elementary School, 225 N. Graham Ave., 8 p.m., Thurs., June 21.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

Contributions

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

Promotion and Extension Fund
Television and Radio Fund
General Fund
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Fund for Armed Services Activities
Charitable Institutions Fund
    (The Christian Science Pleasant View Home
    Christian Science Benevolent Association, Chestnut Hill, Massachusetts
    Christian Science Benevolent Association on Pacific Coast)

Please make all checks payable to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

The Bible Speaks to You

RADIO PROGRAM No. 9

Your Defense from Contagion

HOST: Every day we hear and see vivid descriptions of diseases. There isn't much doubt that this gives rise to fear. And there are many who feel that fear itself is an enemy, opening the door to contagion. Some time ago Dr. J. A. M. Meerloo made this statement in *The New Leader:*

"One of the first symptoms of fear and worry about epidemics is the lowering of man's natural resistance to disease." He goes on, "One can cite many examples to show how mental and physical defense mechanisms in our organism are constantly influenced by our fearful anticipations."

Dr. Meerloo emphasized that we must look beyond the virus as a cause, to the fear that weakens our resistance. But the big question still remains, How can we avoid being afraid if there's an epidemic?

SPEAKER: It's true that the effects of fear on the body, and in spreading contagion, are becoming more widely recognized. But we can't stop there. It isn't enough to tell people, "Don't be afraid!" What's needed is a dependable basis for overcoming fear of contagion—a spiritual basis.

And we couldn't turn to a more helpful source than the Bible, because this great book makes clear that there's a sure defense not only from fear but from contagion as well.

One example is the wonderful ninety-first Psalm, where we find such definite promises of protection. Another is Matthew's Gospel, where Jesus healed the leper.

> "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Ps. 91:1–10).

[*The above is substantially the text of the program released for broadcast the weekend of June 1–3 in the radio series, "The Bible Speaks to You," heard internationally over more than 800 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.*]

> "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed" (Matt. 8:2, 3).

No healing in the Bible shows more clearly than this one Jesus' compassion. It shows how very practical he was too.

HOST: Would you tell us what you mean by that—Jesus was practical?

SPEAKER: He healed the leper without any hesitation, just as he enabled the blind to see and the deaf to hear.

These healings showed the power of the Christ, Truth, which he revealed and practiced. And notice too—he wasn't afraid. He reached right out and touched the leper. Maybe he did this to show the people that no one is at the mercy of a dread disease and fear. But there was more to it than that; his view of those he healed must have been much different from that of others.

Let's put it this way (and this is an important point in Christian Science), Jesus kept in view man's spiritual status as the likeness of a good and loving God even when there was the most obvious evidence of disease or deformity.

This point is explained by Mary Baker Eddy in "Science and Health with Key to the Scriptures," where she writes (p. 476):

"Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

HOST: I'm sure that many people might accept the idea that thinking of man as God's likeness takes away fear. But perhaps they wonder how it can protect the body from contagion.

SPEAKER: Actually the fear *is* the contagion, and here's why: disease appears to be physical, but actually it has a mental origin. It's the outward evidence of fear, conflict, resentment, or other negative thinking. This is becoming more and more widely acknowledged. One example is the development of psychosomatic medicine.

Now what is the way to change the conscious or unconscious mental states that bring forth disease? In Christian Science we start with God as the one supreme intelligence, or Mind. We avail ourselves of the power of this Mind through turning to the Christ, the Truth Jesus demonstrated. We realize that the man of God's creating is free from the influence of any other mind or power besides God.

As we accept these conclusions through prayer, this understanding removes fear, ignorance of God, whatever is ungodlike. It restores harmony, purity, and right action to the body. It wipes out both fear and contagion and eliminates every symptom of disease, revealing man forever safe in God's tender care.

We have a verified experience here which shows how this understanding of God and man overcomes contagion. Won't you read the experience of the woman from Illinois?

HOST: I'll be glad to. Here it is in her own words:

"Our boys were nine and eleven at the time scarlet fever broke out in the grade school. One morning I found that our older son was delirious and had an extremely high fever.

"My husband, who was not a Christian Scientist, immediately called a doctor, who said that it was probably scarlet fever. He also said my husband should leave the house at once. As soon as my husband left, I went into the boy's bedroom and sat down beside him. He was a student in the Christian Science Sunday School; so I declared audibly that as the child of God, he could experience nothing but good. Although he was delirious, and I was not sure that he could understand or hear what I was saying, I continued to declare aloud God's love for all of His children and His closeness to every one of us.

"I repeated many of the Bible verses with which he was familiar. I also read from Science and Health, where Mrs. Eddy writes (p. 494), 'Divine Love always has met and always will meet every human need.' Then I silently realized the safety and security expressed in the ninety-first Psalm; and I prayed fervently that greatest of all prayers, the Lord's Prayer. A great sense of peace came over me as I realized that I was not alone, struggling with disease and fear; that since God's presence fills all space, there is no place for disease, and therefore there is nothing to fear. I realized that I could safely leave my child in God's care.

"The doctor came later in the day and declared that the case was scarlet fever. He said he would have to quarantine the premises. I told him that we would comply with all quarantine requirements, but that he didn't need to leave a prescription. He said he'd never witnessed a Christian Science healing and would like to call occasionally even though he wasn't treating the boy. I told him he'd be welcome.

"After he left I did a great deal more reading of the Bible and Science and Health and more praying. The next morning the boy was much improved and asked for something to eat. His temperature had gone down; his eyes became clear; and from then on his improvement was rapid. The doctor examined him on the third day and said he wished all his cases were improving as quickly as this one. The boy soon was completely well; there were no aftereffects. I knew it was God's power alone that had healed him. Our younger son, who was in the house all the time, did not contract the disease."

The Ever-present Shepherd

[The following Christian Science program of the above title was presented on Sunday, June 3, over the Columbia Broadcasting System "Church of the Air." The speaker was Carl J. Welz.]

How would you like to be free of want—to feel at rest with all needs supplied, with no turmoil, no discord; to feel alive, anticipating each moment in absolute confidence that good alone will come to pass; to walk without fear, even in the face of death; never to feel alone, never in doubt, never uncertain of a single step; to know that you will be cared for even when things seem blackest; to have so much joy that it overflows; to have nothing but good every day of your life; and to have a magnificent house to live in forever?

Is this the dream of an impractical idealist? No. These promises were written by a man who suffered many hardships, who won many victories, a wise man who knew enough to trust God. The man was King David. The promises are found in the twenty-third Psalm: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

God is our Shepherd. He cares for each of us perfectly. We dwell in Him always. Then where does all the trouble come from? Why the diseases, the uncertainties, the tensions, the disasters? How would a sheep get into trouble? Simply by ignoring the shepherd. And how do we get out of trouble? By acknowledging the Shepherd and accepting our status as His sheep.

Christ Jesus set for us the perfect example. He did many wonderful works, but never claimed to be independent of God, his Father. He said (John 5:30, 31): "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true."

Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes in "Science and Health with Key to the Scriptures" (p. 263):

"Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation."

God is Love. He does not create sickness. Anyone who acknowledges his relationship to God—follows divine Love as his Shepherd—finds that he experiences the health which belongs to one of God's children.

While I was serving as a Chaplain in the United States Air Force, a young airman, desperately ill, came into my office. He had symptoms of a severe respiratory condition, was in great pain, and so weak he was barely able to get up the steps of the chapel. He had gotten permission to go to see the Chaplain, and he knew that if he did not show a marked change for the better, he would have to go to the hospital.

Now why did this young man seek the Chaplain at such a time? He was a Christian Scientist, and to him the symptoms of disease were suggestions of separation between himself and his God. This he knew was impossible. Although at this moment the suggestions were convincing, he recognized this occasion as one for prayer, one in which he would renew his understanding of God as his loving Shepherd, as his Life, as Truth, as Love, as the divine Principle of his being.

He arrived at my office just as I was leaving to give some character guidance lectures at one of the other base chapels; so all I could do for the airman was to hand him some books—a Bible and the Christian Science textbook, Science and Health by Mrs. Eddy—and invite him to stay in my office as long as he liked. Then I left him, alone, but not alone. His Shepherd was with him.

Two hours later I returned, and the young man was gone. I heard nothing from him until two nights later at a regular Christian Science midweek service. He was beaming with gratitude and with love for God. In those two hours of study and prayer this young man had learned that he was not separate from God; that he was not a material being, because God is Spirit; that he could not express a lack of health because that would dishonor God; that God would not dishonor Himself, and man cannot of himself do anything. God does all; and it is all good.

The airman was completely healed. He walked back to his squadron headquarters and cheerfully joined his training flight in nine hours of KP; and he said he loved it. One could not look at this young man's face that night without knowing why he had been healed. He had risen above asking for himself. He had protested every symptom of the disease because of his love for God. He had succeeded in his own consciousness in taking his stand for God. He had found God's power working in him, "both to will and to do of his good pleasure," as St. Paul says (Phil. 2:13). He could say as never before, "The Lord is my shepherd; I shall not want."

To be conscious of divine Love as our Shepherd, we must know how to listen for Love's guidance. God is always speaking to each of us. He is pointing out to us the right way in all things, and He is providing for us all that is good, protecting us from evil, enriching our lives, sheltering us, feeding us, giving us reason to be constantly rejoicing in Him. But we infrequently notice the good He has given us. We seldom hear God speaking. And even when we do, we often forget to give thanks. Why is this?

Our trouble is that we simply do not know God. And the reason we do not know Him, and do not recognize when He speaks to us, is that we believe the opposite of God to be powerful and real, and we do not really know when God is speaking and when His opposite, the carnal mind, is speaking.

Another time during my service as a Chaplain, I learned a good lesson concerning the nature of this carnal mind. Sometimes it is difficult to see just where it comes from. I had been called by my commanding officer to talk to a newly arrived group of airmen who were using such foul language that even the old-time training sergeants couldn't stand it. I spoke to a man sitting directly in front of me. "Do you use foul language?" "Yes, sir, I do," was the reply. "Why?" I asked. "Well, sir," he said, "the other fellows expect me to." So I asked the man on his right, "Do you expect this man to use foul language?" "No, sir." "Would you mind if he stopped?" "No, sir." Then I tried the same questions on the man on his left, and got the same reaction except that this time he said, "Sir, I think it would be good if we all stopped."

For a while each was afraid to look at the others for fear of what they might be thinking, but when we got it all talked out they agreed that they had all been fooled by something which actually did not exist—a supposition. Each had supposed that the other would look down on him if he didn't use foul language, but no one actually felt that way. So here was a whole squadron of men doing something none of them wanted to do, for a reason that did not exist. The foul language disappeared.

Now divine Love is our Shepherd. But we cannot possibly hear Love's directing and receive Love's bountiful provision if we are listening at the same time to the carnal mind's suggestions. As long as we believe matter capable of forming man, we are listening to thoughts which seem to come from the brain, and we cannot distinguish them from thoughts coming from the divine Mind. And as long as we believe the physical senses to be the source of happiness, we shall indulge them and find we are listening to "enmity against God" (Rom. 8:7) instead of to divine Love.

We must understand that belief in minds apart from the one Mind, belief in matter as intelligent or possessing life, belief in the senses as capable of giving pleasure or pain—these are false suggestions—something we have falsely expected to be true and have joined others in believing true. When we see that these are but suggestions of the carnal mind, we begin to recognize their falsity and the nothingness of the matter force it suggests, and we begin to purify our concept of Life, of Mind, of Truth, of God. Then we begin to feel Love's guidance.

We may not hear a voice speaking to us, but we shall feel within us the direction of Love telling us this is right. We shall be no longer misled into wrong paths, and we shall find ourselves stepping from glory to glory, from certainty to certainty, making decisions with confidence, solving problems with the unfailing help of divine Love, cared for in the presence of our enemies—suggestions of evil which no longer impress us because we know they are unreal—provided for "in the house of the Lord for ever."

And where is this "house of the Lord"? It is where Love is. It is where Truth is. It is where Principle is. That place is really everywhere. We experience it in the degree that we understand the reality of God, good, and the unreality of mortal, material sense—the carnal mind. We do not find "the house of the Lord" merely by thinking of all the good things we want and then praying for them. We find it by acknowledging God, Spirit, as All and then by living as the sheep of His pasture—living for God, not because it will get us something but because that's all there is to live for. Then we find our needs met, our health restored or maintained, our lives radiant with joy. We do not find "the house of the Lord" by withdrawing from human activity; we find it by learning the truth about human activity. The material, the sensual, the uncertain, the fearful, we put aside as unworthy of our God. The spiritual, the pure, the harmonious, the immortal, we know to be real. We express the real in our lives because we are children of God, and in Him alone we find life. Then we find that "the house of the Lord" is the consciousness of Love, and we are invited to live in it forever.

In conclusion, I shall read from Science and Health (p. 495):

"If sickness is true or the idea of Truth, you cannot destroy sickness, and it would be absurd to try. Then classify sickness and error as our Master did, when he spoke of the sick, 'whom Satan hath bound,' and find a sovereign antidote for error in the life-giving power of Truth acting on human belief, a power which opens the prison doors to such as are bound, and sets the captive free physically and morally.

"When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not."

Activities for the Armed Services

Our beloved Leader, Mary Baker Eddy, encourages her followers to expect progress as a natural result of seeking an understanding of God and His kingdom. In "Science and Health with Key to the Scriptures" (p. 128) she writes: "A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms."

Everywhere and under all conditions people seek advancement. They want to improve themselves and their standing in their communities, businesses, and professions. Christian Scientists in the Armed Forces are not exceptions to this general rule, and the reports of Christian Science Chaplains, Ministers, and Representatives show how the truth helps these people to demonstrate progress in their various activities.

One Minister writes of a sergeant who did not learn of Christian Science until he had spent much time in hospitals, had exhausted the skill of Army doctors, and was not improved. Upon learning that the doctors were preparing to have him discharged from the Army, he decided to look to other means for healing and investigated several, but they did not relieve his chronic headaches. Finally an Army friend introduced him to Christian Science, and with the help of a Christian Science Minister for the Armed Services he was healed.

During the next three years he did not have to report for sick call. However, he found that he was being passed over for promotion because his medical record indicated that he had had a condition diagnosed as psychiatric. Once again the soldier turned unreservedly to Christian Science for help. He did not envy those with fewer years of military service who had been promoted ahead of him, since Christian Science had taught him that man cannot be deprived of that which is rightfully his. The Minister worked to know that the sergeant's healing was complete and that mortal mind could not hide from view God's perfect man.

The serviceman was given new physical and psychiatric examinations, and the results of these disclosed no evidence of the error that had plagued him over an extended period. His record was corrected, and the door was open for him to obtain his promotion.

When an Air Force captain was grounded and hospitalized for a condition medically diagnosed as tuberculosis, he began to study Christian Science seriously. Prior to reaching this extremity, he was lukewarm in his interest in Christian Science and only attended church occasionally. During the three years required to work out his problem, he received great help through some of the field workers of the Armed Services Activities. As a result of his healing, he was restored to full flying status and so was enabled to return to the work to which he had devoted a large portion of his adult life and in which he took great professional interest and enjoyment. Furthermore, he regained the flight pay which he lost when he became ill and was grounded. Thus Christian Science gave him "access to broader and higher realms."

A sergeant called a Christian Science Minister requesting support while he appeared before a Warrant Officers Board for examination. It was necessary for him to receive a high rating to qualify for appointment as a Warrant Officer. Just as he was about to go before the board a technicality relative to his papers arose. This threatened to keep him from being permitted to take the examination, but this obstacle was removed shortly after the sergeant began to apply the truth.

When the examination was over, the sergeant learned that his rating in the examination was one of the highest the board had ever sent to the department of the Army for processing. Thus the way was cleared for progress and a promotion.

* * *

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on June 17, 1962.]

THE MOUNTAINS OF ISRAEL BY THE RIVERS (Ezek. 34:13)
The word translated "rivers" refers properly to channels, stream beds, or ravines, although it sometimes has reference to the rivers which often flow in them. Hence the Revised Version renders, "by the watercourses"; while Moffatt has "on the uplands of Israel, in the valleys."

SANCTION
(*sangk′shun* — *a* as in *a*dd, *u* as in circ*u*s). Solemn or ceremonious ratification; establishment or furtherance of anything by giving authority to it; confirmation.

THERE SHALL NOT BE LEFT ONE STONE UPON ANOTHER
(Mark 13:2)
This prophecy of the Master was carried out to the letter, some forty years later, when in 70 A.D. Jerusalem was captured by the Romans, and the Jewish temple and the various buildings connected with it were razed to the ground.

NOAH . . . CONDEMNED THE WORLD
(Hebr. 11:7)
It can be said that Noah's reverent obedience to God's will virtually did condemn the world's behavior by showing in clearer relief the disobedience and wickedness of the world.

I WILL GIVE YOU REST
(Matt. 11:28)
The Greek verb here rendered "give rest" had often a more active meaning, implying the giving of refreshment.

PROPER (Hebr. 11:23)
The Greek adjective *asteios,* used here, meant literally "belonging to the city"; and from this grew such meanings as witty, clever, elegant, fair, fine, pretty.

MOVED WITH FEAR (Hebr. 11:7)
The Greek participle thus translated suggests by its derivation circumspection or caution, especially as combined with piety and reverence for Deity, and does not imply the thought of "fear" in the sense of "terror."

SAVING HEALTH (Ps. 67:2)
Alternative translations of the word here rendered "saving health" are "salvation, prosperity, deliverance, welfare."

INSTIGATED
(*in′sti-gat′ed*—first *i* as in *i*s, second as in char*i*ty, *a* as in *a*ce, *e* as in sil*e*nt; or *-id*—*i* as in *i*s). Goaded or urged forward; set on; provoked; incited.

ANCIENT OF DAYS
Moffatt suggests the rendering "primeval Being" for this Biblical phrase. (Compare Dan. 7:9, 13, 22.)

TESTIMONIES
of Christian Science Healing

Christian Science was presented to me by friends whom my husband had told of our difficulties. My husband had been out of work for a year and a half, and I had been under medical care for a stomach disorder during a long period. I weighed only ninety-eight pounds and was very frail. A copy of *The Christian Science Journal* was given to me, and in reading it, I was particularly impressed by the content of one of the testimonies of healing.

Pondering it, I immediately got up from the couch and prepared and ate a good lunch, something I had not done for a year. This was not all, for I received such a sense of strength from reading the testimony that I cleaned the apartment the same day. When my husband came home he was amazed to see what had been done and asked how I had been able to do the work. Then I told him of the powerful testimony in the *Journal.*

Not knowing about Christian Science practitioners at that time, I still thought I needed to go to a medical clinic, although I had already thrown out many kinds of pills. One day when my daughter was with me, the doctor said to her, "I don't know what your mother is doing to herself, but she certainly looks wonderful." She told him I had been reading Christian Science literature. He took my hand and shook it several times, saying: "Keep it up! Keep it up!"

But I had more to learn. There was a certain medicine which I still thought was needful, but when I asked the doctor about it he said, "Christian Scientists don't use medicine." So I went to our friends who had brought us the literature, and they lovingly assured me there was nothing to fear. A copy of the *Sentinel* was given me, and in an article was this quotation from "Science and Health with Key to the Scriptures" by Mary Baker Eddy (p. 142): "Which was first, Mind

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

or medicine? If Mind was first and self-existent, then Mind, not matter, must have been the first medicine."

This truth broke the mesmerism, and out went the rest of the medicine. Then our friends brought me a copy of Science and Health, which I read. From then on, there was so much progress that others could see what this spiritual truth was doing for me. I did indeed change, becoming well and strong and regaining my normal weight. This healing occurred twenty years ago and has been permanent.

At that time also my husband found a position in which he remained for ten years. The owner then decided to sell the business and wanted him to buy it. My husband called upon a practitioner for assistance in applying the teachings of Christian Science to the transaction. All the difficulties were overcome, a price adjustment was made, and we established a successful business, which our son is still operating.

For all the good that we have received from a study of Christian Science, I am joyously grateful. There have been physical healings, release from sorrow, protection from danger, and the establishment of financial security. Also I am grateful for what our granddaughter is learning in the Sunday School. I should like to express my gratitude too for Christ Jesus and for our Leader, Mrs. Eddy, who has given us Christian Science to apply in our daily lives. I am indeed grateful to God.
—(Mrs.) JUDITH L. EKSTROM, Evanston, Illinois.

* * *

WHENEVER I hear someone voice concern because a pupil in a Christian Science Sunday School apparently is not yet using Science as much as he might in his daily affairs, I am reminded of my own experience and feel impelled to give a word of reassurance. I know how quickly a seemingly dormant sense of Truth can become active and fruitful when a special need arises.

From early childhood I had the advantage of attending a Christian Science Sunday School. There I learned the basic facts of being: that God is Love, divine Spirit, and that man is His image and likeness. I learned that matter is not real, though it appears to be so to the five so-called physical senses. And that man therefore is not material, but always spiritual because he is the reflection of Spirit, God.

For some reason, however, I

did not really bring these truths to bear upon my own experience, and it was not until I was in my late teens that I awakened to the fact that Christian Science is by its very nature a practical religion, and no student is worthy of the name of Christian Scientist unless he practices what he knows of it. This realization came about through an illuminating experience while I was on a trip with my younger brother.

After going to bed one night I found myself beset with distressing indigestion and nausea. As the illness gained in intensity I realized something must be done at once, and then my thought turned to God. Truths I had learned in Sunday School began pouring into consciousness, and I found myself contemplating the incongruity of a physical body presuming to be the child of God, Spirit. It was suddenly clear to me that the state of wretchedness claiming to be me was not my true being at all; it could not be reconciled to God's idea. I mentally took a determined stand to uphold the truth of myself as God's harmonious son and to resist this lie about me.

The healing was instantaneous. I was so startled by the sudden change from distressing discomfort one moment to complete freedom the next that I lay there for a long time pondering this mighty healing power of God that I had heard so much about in Sunday School and on the few occasions when I had attended Wednesday evening testimony meetings. I was awed by a sense of the all-presence of divine Love that made inharmony impossible and by a realization that this experience had proved the mental nature of what the world calls a physical stomach, physical food, and physical laws.

The incident was a turning point for me. While still a member of the Sunday School I became an earnest student of Christian Science and joined a branch Church of Christ, Scientist, and soon became active in its work. I also joined The Mother Church and later had the privilege of class instruction.

Christian Science has been my only physician for more than thirty-five years, and I have had many proofs of God's harmony-bestowing power, including healings of what appeared to be pneumonia, appendicitis, and a nervous breakdown. Important though these healings have been, I am even more grateful for the spiritualizing effects of this Science on all aspects of the daily lives of those who follow its rules.

I know of no greater privilege

in this age of rapidly changing human thought than to be a student of Christian Science, and I am humbly grateful for Mrs. Eddy, who made this practical truth available to all humanity through her teachings.—JOHN MAYNARD HILL, Williamston, Michigan.

* * *

MY first healing in Christian Science came when I was but three years old. I fell out of a tree and landed on a large rusty nail which pierced one of my feet, causing severe bleeding. Although my mother was a new student of Science, she immediately declared that "blood never gave life and can never take it away." These words are from a sentence in Science and Health by Mrs. Eddy which reads (p. 376), "The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life and can never take it away,—that Life is Spirit, and that there is more life and immortality in one good motive and act, than in all the blood which ever flowed through mortal veins and simulated a corporeal sense of life." Immediately the wound closed, and the foot was completely healed within a few hours.

Our family has experienced protection from so-called contagious diseases, and through the years there have been many instances of overcoming lack. I have experienced painless childbirth and have been healed of pneumonia, laryngitis, and severe burns.

While preparing dinner one evening, my face and arms were drenched with hot cooking oil. The thought came to me that man, who is in reality a spiritual idea in divine Mind, is never in nor of matter and that God is the only cause and creator; so there can be no effect except that which comes from God, good. The pain ceased immediately; and within a very short time new skin was in evidence, and there were never any scars.

While on a tropical island my husband was healed of deafness and a fungus infection of the ear. This healing took place seven years ago and has been permanent. As a result of it, he became an earnest student of Christian Science and soon became a member of The Mother Church.

Our young son has had many healings through reliance on Science. He was healed very quickly of tropical impetigo that completely covered his body. From the first moment the disease appeared, we held to these truths (*ibid.,* p. 162): "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth." The healing took place in about two days, and the condition did not return.

My heart is overflowing with gratitude to God for Christ Jesus, our Way-shower, and for our beloved Leader, who so unselfishly gave her revelation of Christ, Truth, to the world. For membership in The Mother Church, the privilege of serving in a branch church, and the blessing of class instruction, I am indeed thankful.—(Mrs.) MARION ETHELYN MANHART, Buena Park, California.

◆

IN the Christian Science textbook, Science and Health by Mrs. Eddy, we read these words (p. 369): "In proportion as matter loses to human sense all entity as man, in that proportion does man become its master."

A few years ago I had an experience which made me prove the truth of the above words. A small lump appeared on the back of one of my legs. I did not do anything about it at first; but when it began to get larger and to bleed, I became fearful and asked for the help of a practitioner. She lovingly led me along the way to the realization that the condition had neither power nor presence, that God is the only power governing man, and that I must understand these truths. The fear abated, but for quite a while the condition did not improve.

One day the practitioner asked if I should like to change practitioners, and so I spoke to another one about the difficulty. Her first words to me were, "A spiritual idea cannot bleed." This truth impressed me so much that I knew I had reached the turning point in the healing. I went along doing my own prayerful work and occasionally receiving help from the practitioner to whom I first went.

At last I lost all fear of the condition, and it gradually faded away. It took quite a long while, but this period was a time of great growth in my spiritual understanding.

One evening I twisted an ankle very badly. At first I could not get up because the pain was so severe. I immediately knew there can be no accidents, because man cannot be separated from his divine source, God. I was able then to get up and make my way into the house. I did not mention the incident to anyone. The pain had lessened considerably, but the ankle was swollen.

Later that night I was awakened by the return of the pain, which was more severe than it had been before. I knew then that I had to be firm and know the unreality of it all. "The scientific statement of being" (Science and Health, p. 468) came to my thought, and I repeated this until I realized absolutely the truths it contains. One of them is, "Spirit is God, and man is His image and likeness." Eventually all pain ceased, and I fell asleep. I awakened the next morning to find the ankle normal, and that was the end of the trouble.

My gratitude for these experiences is very great, and I can never express it sufficiently for all the healings which I have had or for the loving declarations of Truth from the practitioners who have helped me.—(Mrs.) ELLEN LUCY FRANCIS, Chelmer, Queensland, Australia.

* * *

EIGHT years ago I learned of Christian Science by reading Christian Science literature, which I found in the house in which I was then living. Within a few weeks I began attending the services at the local Church of Christ, Scientist. What wonderful changes have come into my life since I took that step!

Prior to this I had experienced a period of great unhappiness, a broken home, loneliness, lack, ill health, and a very heavy sense of responsibility in bringing up two sons. But as my understanding of Science developed through the daily study of the Bible Lessons, provided by the *Christian Science Quarterly,* and through attendance at Sunday church services and Wednesday testimony meetings, life began to take on new meaning. Every aspect of my life has improved.

Prior to my interest in Science I had experienced much difficulty in my back. The condition had been attributed to various material causes, and several material remedies had been applied; but only temporary relief had been gained. When the symptoms reappeared after I became interested in Science, I sought the aid of a Christian Science practitioner, who helped me to see that this was primarily an erroneous condition of thought, not of a material body, and I was quickly healed.

The study of Christian Science has given me an inner joy that I did not know existed. How wonderful it is to discover that this is spiritual joy, that it is mine forever, and that it will increase as I go on to learn more of my true identity as spiritual man, the expression of God's being! My gratitude for Mrs. Eddy and for the rich legacy she has left to each one of us through her glorious revelation of Truth is heartfelt.

It is a great privilege to be a member of The Mother Church and of a branch church and to have the opportunity of active participation in this great organization. I feel deeply indebted for the priceless privilege of class instruction. Its great value becomes more and more evident as I learn to practice what I understand, and then see the rich results.—(Mrs.) Winifred D. M. Dunford, Bromley, Kent, England.

* * *

It was in June, 1910, that I had the great privilege of being accepted as a member of The Mother Church, and I should like to express my gratitude for all the blessings I have received during the years since then. About that same time I had class instruction. What I learned in those two weeks of instruction, and at the many association meetings that have followed, has brought me endless joy and many healings.

During the First World War, I was called back to Europe from America because my mother needed me urgently. There were difficulties in the way of obtaining a passport and passage; but I steadfastly held to the truth that God, divine Love, governs man harmoniously. Everything worked out well; all obstacles were overcome, and I was able to reach the boat just about one half hour before its departure. In every step I had seen Love's guidance, preparing the way.

During our first night out from Newfoundland a very heavy fog came up. In the early morning hours we ran onto a reef, but all the passengers were safely embarked in lifeboats and brought to shore. Throughout the experience I felt sure of the presence of God, divine Love, and was grateful for His loving care. I was able to help many of the passengers who had lost almost everything. Because the hotels were overcrowded, there seemed to be no place for the many mothers and children to stay for the night. But, guided by Love, I went from house to house to secure shelter for them. The response was wonderful, and by night they all were taken care of.

I myself was guided to the only Christian Science family in that little town; they were facing opposition in the community. What a blessing we brought each other! They were very grateful to be able to talk with a Christian Scientist and to realize that divine Love was right with them, and I thanked our Father for the loving care I had received from them. Eventually I was able to complete my journey to my mother.

Another experience was the healing of a heart difficulty, through which it was proved to me again that divine Love is always available. I was alone on the street when I began to feel ill; so when I arrived home, I called a practitioner. I then lay down on the bed. In the evening I awoke and could not understand what had happened. The practitioner was sitting at my bedside, reading to me. Friends had come to see me and finding me unconscious on my bed had called the practitioner again.

I had a normal sleep that night. Daily improvement followed, and a complete healing was accomplished within a few months. This happened several years ago, and now I feel as good as new.

The healing of a nervous breakdown needed much patience and serious study of Christian Science. Often fear and discouragement tried to take hold of me; but the faithful work and prayers of the practitioner always lifted me out of the darkness again. Many times I was told that I of myself could do nothing, but that divine Love, Principle, is the healer.

I am very grateful for membership in a branch church and grateful, most of all, to God for Christ Jesus and our Leader. The Christian Science periodicals are a blessing; the wonderful articles they bring always meet a need. —(Mrs.) Olga M. Sanborn, Sarasota, Florida.

* * *

I came into Christian Science when, with the prayerful help of a practitioner, I was healed of a painful hemorrhoid condition. The healing gave me a desire to know just how it had taken place.

I began to study very earnestly, and as I studied I was completely regenerated. Little by little, old habits and tastes were dropped for new ones. My children had many healings of so-called children's diseases, and I had many more physical healings myself.

Then one day I found I had the desire to join the church, but I knew that before I could do so I had to give up the smoking habit. It came to me that since God is all power, the smoking habit cannot have any power. I studied hard and slipped back many times, but I was finally healed. Two lines from Mrs. Eddy's poem "'Feed My Sheep'" (Poems, p. 14) were helpful in overcoming the temptation to smoke. They are:

> I will listen for Thy voice,
> Lest my footsteps stray.

From the time of this healing, I had a clearer understanding of the truths of Christian Science.

Another time lack was overcome when my daughter wanted to go to college and it seemed as though we did not have the funds. I studied to know that God, divine substance, is man's true source of supply, and these words of Mrs. Eddy in "Miscellaneous Writings" were helpful (p. 307): "Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment."

It became possible for my daughter to go to college. While she was still there I was able to send one of my two sons to the school of my choice, and, later on, after I was led to start a small business in my home, the other boy went to this same school.

Another healing I experienced was that of an arm condition, which was very painful. With the help of a practitioner, I could go on with my work, but it seemed as though the condition would not yield. Then the practitioner recommended that I start at the beginning of the Bible and study the first chapter of Genesis. Verse 31 begins, "And God saw every thing that he had made, and, behold, it was very good." I suddenly saw that if God made everything good, and I could believe that He did, I did not have to believe any lies about man.

Even though the physical evidence of the condition was still apparent, I did not believe in its reality; and so in a day or two I was healed. I am very grateful for this healing. What I learned from it has helped me in the solving of other problems. The attitude of my family has changed to one of more loving consideration for each other since Christian Science came into the home.

I am grateful for Mrs. Eddy, who gave us this wonderful truth, Christian Science, and for the opportunity to be active in church work. I am especially grateful for the uplifting experience of class instruction.—(Mrs.) MARIAN ASHER, St. Louis, Missouri.

Signs of the Times

Dr. Paul E. Klopsteg
as reported by Roy Gibbons
in the *Chicago Sunday Tribune*
Chicago, Illinois

Dr. Paul E. Klopsteg, nationally noted Chicago area scientist, views God as a living, intelligent Being, whose existence, he says, can be "inferred" from the existence of the universe and the so-called laws of nature. . . .

Trained as a physicist, Dr. Klopsteg is a past president of the American Association for the Advancement of Science, and a special consultant in science and engineering to Dr. J. Roscoe Miller, president of Northwestern university. . . .

Dr. Klopsteg rejects completely the concept of man held by some scientists as a friendless creature in a friendless universe dominated by blind forces.

The mysterious binding forces which hold the atom together are for him, he says, part of the presumptive evidence that an omniscient God created the universe.

In this respect, Dr. Klopsteg differs from many other scientists who [maintain] that unless something can be measured, it does not exist. Faith, hope, and charity, as demonstrations of the highest human attributes, are excluded as realities in this mechanistic classification. . . .

"The earth is but a small speck in our galaxy which, in turn, is but one of millions of similar star systems," Dr. Klopsteg said in an interview. "In contemplating this, you become overawed by space and time which go far beyond man's comprehension. . . .

"It is this mystery of infinite creative power that I associate with God. Those who deny the existence of such a Being are faced with a challenge to explain how the universe came into existence if not thru Divine creation. . . .

"In the vast reaches of outer space, there are undoubtedly many other planetary bodies like our earth, and all capable of supporting some form of life.

"This must give us a broadened point of view which rejects the earth as the man-centered pivot of the universe. This same view also conceives of God as the pervading spirit of the universe and therefore equally concerned about His creatures thruout the entire cosmos."

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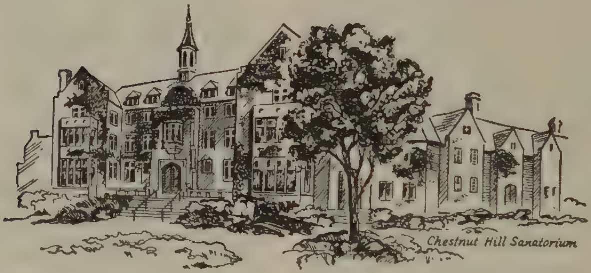

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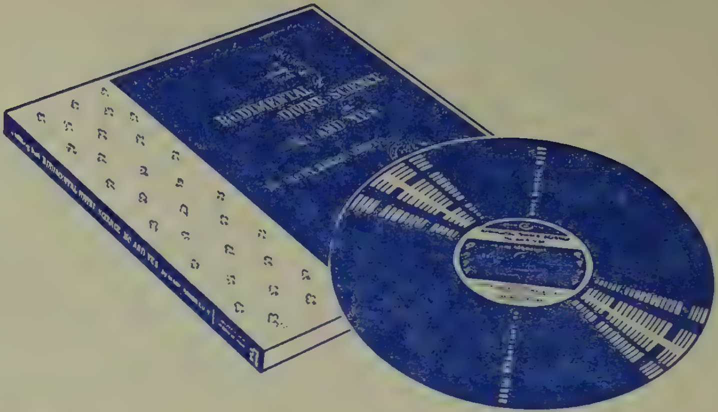

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Christian Science Sentinel

"What I say unto you
I say unto all,
WATCH"
—Jesus

June 16, 1962
VOLUME 64, NUMBER 24

A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND, A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
Longfellow

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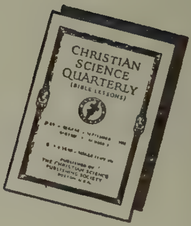

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

June 16, 1962 Vol. 64, No. 24

Gracious Preparation

GLADYS C. GIRARD

> *"We may . . . view our experiences . . . as gracious preparation for increasing usefulness as God's witnesses"*

THE way one views a situation or circumstance determines the effect it will have upon him.

On page 107 of "Science and Health with Key to the Scriptures," Mary Baker Eddy, the Discoverer and Founder of Christian Science, has this to say concerning the mighty struggles, hardships, privations, and harsh encounters with the opposition of the world which she experienced during the years before her discovery of Christian Science: "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing."

Paul viewed his experiences in a way different from that of the average individual. He said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (II Cor. 12:10). Herein we have clear guidance concerning the difficulties which arise daily when one is endeavoring to emerge from a false sense of being into the light of spiritual reality. Jesus set such an example by the way he conducted himself in his encounter with Pontius Pilate, telling the Roman procurator (John 19:11), "Thou couldest have no power at all against me, except it were given thee from above." Jesus expressed spiritual dominion and calm, and he did not allow Pilate's actions and questions to enrage him or to confuse him in any manner.

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Animal magnetism, a term in Christian Science for evil, or error of every sort, attempts to entice one to irritation, frustration, fear, and, at times, even downright hatred in order to confuse his mind so that he cannot hear and obey the one Mind, God. Christian Science comes with its refreshing, calming influence to reveal to everyone that whatever one may encounter, the only reality connected with the temptation is the gracious preparation which it affords for higher development and privileges in service to God and to mankind. Thus viewing one's experience, one is on the road to higher duties and usefulness in his right field of activity. The preparatory work is under way.

Referring to teachers of Christian Science, Mrs. Eddy makes in "Retrospection and Introspection" a thought-provoking statement concerning the subject of this article. It reads (pp. 70, 71): "The right teacher of Christian Science lives the truth he teaches. Preeminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform. Such a post of duty, unpierced by vanity, exalts a mortal beyond human praise, or monuments which weigh dust, and humbles him with the tax it raises on calamity to open the gates of heaven." Such instruction leaves no room for one to react to the world's viciousness and mental darkness in the manner of many mortals, but demands a spiritual response which brings forth much growth heavenward.

Humanity's growth and development in the realm of physics have been phenomenal; however, the growth out of a material, corporeal, structural sense of man has lagged far behind. Christian Science reveals the method and the steps whereby such spiritual emancipation may become distinct to suffering and materially dominated humanity. One's mental approach to the onthrust of antagonism and misunderstanding determines whether or not one will progress and grow from the incident or merely mark time without the reward and emancipation therefrom.

Paul knew so well what our

Leader, Mrs. Eddy, centuries later, unfolded to mankind of the unreality of evil. He once said (Acts 20:24), "None of these things move me."

With the aid of the Concordances to our Leader's writings, a thorough study of the ways of the Christ will afford many a mental footstep whereby the gracious preparation for a more useful and harmonious life can be developed and speeded up.

Anyone may react to vitriolic remarks and hateful encounters in kind, but to maintain true manhood and keep the light burning until the mental darkness is dissipated takes pure Christlikeness. If we love humanity enough, if our sincerity in Christ, Truth, is deep enough and real enough, we shall stand our ground with God and hence have a victory similar in a measure to that which Jesus had on the cross and in the tomb. We may not be nailed to a cross literally or burned at the stake or tarred and feathered, but our daily mental encounters with materiality are similar to the physical experiences of Christian martyrs. If we face these ordeals as did our blessed Master, his immediate followers, and our loved Leader, our fruition will also be victory, and we shall be an example to our fellowmen and find heaven right here and now.

An encounter with marked unkindness can be viewed as preparation to let the measureless spiritual energy of kindness be further expressed in one's life. If one comes face to face with jealousy, the experience can be used as an opportunity to bring out more charity in oneself, and thus one may be prepared graciously for further usefulness and service to his brother men. If stolid indifference confronts one, overcoming it can be viewed as preparatory schooling, wherein he can call upon his Mind, his God, for sufficient spiritual energy to outshine the effrontery.

We may, every one of us, view our experiences as did our Leader, as gracious preparation for increasing usefulness as God's witnesses in behalf of our brother men. If viewed as gracious preparation for spiritual growth, education, and development, our encounters with impersonal evil, for evil is never a person although it may determinedly seem to be, can prove to be angels entertained unawares.

"Open thou mine eyes"

HARRY C. MOORE

"Physical sense proclaims the error, but spiritual sense sees only the good and the real"

THE Bible contains many accounts of the words and works of the ancient patriarchs and prophets. Their lives and great deeds speak eloquently today of spiritual realities. They walked closely with God. Mrs. Eddy writes in the Christian Science textbook, Science and Health (p. 308), "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man."

The divine messages which have come through the lives of these ancient worthies bring inspiration to us today as they have brought inspiration in all ages. But the deeper meaning, the gems of their great works, have awaited the revealing light of Christian Science. This light has searched the hidden places and revealed truth far beyond anything previously discovered since the time of Jesus and his immediate followers.

Many pages could be written about the prophets and the lessons we learn from them. This article will consider an incident in the life of Elisha. His experience with the forces of the king of Syria, as reported in the sixth chapter of II Kings, has great meaning for us today. We read that when the king of Syria learned how Elisha's prophetic vision had repeatedly saved Israel from the attacks of the Syrians, he sought revenge. He sent "horses, and chariots, and a great host: and they came by night, and compassed the city about."

When Elisha's servant saw this, he was afraid and said to his master, "Alas, my master! how shall we do?"

Elisha replied, "Fear not: for they that be with us are more than they that be with them."

The account continues: "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

Elisha was saved, and his prayer illustrates an important point. He did not pray for material forces or that the Syrians be harmed; and although they were temporarily blinded, they returned in safety to their king.

Elisha's prayer that his servant's eyes be opened is similar to the prayer of the Christian Scientist today. He does not pray, if he prays aright, that any humanly determined result be achieved. He prays only that his eyes and the eyes of his patient be opened to see that right where disease, inharmony, or even overwhelming forces seem to be, right there is God's perfect spiritual creation.

God's creation is finished and perfect and can never be changed. It cannot be improved, nor can it ever deteriorate. In Ecclesiastes we read (3:14, 15): "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it. . . . That which hath been is now; and that which is to be hath already been."

When things seem dark and the going rough, our real need is that our eyes be opened to see perfection right where imperfection seems to be. Inharmony, discord, disease, or limitation is only the mistaken sense of something that is real and perfect. Physical sense proclaims the error, but spiritual sense sees only the good and the real. The sense testimony we accept determines our human experience.

Man is God's perfect reflection, His image, the embodiment of all God's ideas. Our Leader says of man in the textbook (p. 475), "He is the compound idea of God, including all right ideas." Since man is a compound idea and not a physical being, he has no needs, nor does he lack anything good. He includes every good thing, every right idea, as a constituent part of his being; he includes all that is good, already possesses it by reflection.

* * *

The Scientist, therefore, never needs to get anything that he does not have; his only need is that his eyes be opened—through the understanding of Christian Science—to acknowledge perfection and see it made manifest in his experience. Our Leader, speaking of self-proved propositions, writes in "Unity of Good" (p. 7), "And here is one such conviction: that an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can."

In our human experience, when we are being "born again," as Jesus said we must be in order to "see the kingdom of God"

(John 3:3), it is inevitable that trials come. They are testing times, purifiers, and teach us important lessons. How we react to these trials and what we do about them show our progress.

Our need may seem to be physical healing, employment, better human relationship, greater supply. Indeed, whenever one seems to be in need of anything, it is only a belief that good in some form is lacking. Our need is never what it seems to be, and, whatever its seeming, it is only some specific claim that God is not All, that there is another power, another cause or creator, another law besides God's law that can govern us and determine our experiences.

In Christian Science these false claims are identified with animal magnetism, or mesmerism. We can and we must break this mesmerism by holding steadfastly to the counterfact—the truth concerning the situation—and the difficulty will disappear like darkness before the light.

When it disappears, we discover that nothing has really happened except that our eyes have been opened, and we are then able to see what we did not see before: God's perfect creation, intact, unchanged, as if it were some wonderful new thing. It was always there, but we could not see it until our eyes were opened.

In our application of Christian Science to our human needs we do not declare some specific truth with the thought that the declaration will make it true, but we declare it because it is and always has been true. This permits the real to appear in our consciousness and replace a false sense of things. The result is a greater awareness of God's allness, more of the new birth, a clearer sense of the kingdom of heaven within us. Further, our eyes have been opened to the reality of God's perfect creation. May our prayer always be in line with the Psalmist's words (Ps. 119:18), "Open thou mine eyes, that I may behold wondrous things out of thy law."

◆

The Liberating Action of Infinity

ELIZABETH GILLETTE BAKER

"Expansion is irrepressible when we allow the leaven of infinity to work in our consciousness"

It is easy to think of infinity as a quality of God and to accept that He is the one infinite Being, but it is not as easy to think of infinity as a quality of man. Yet we have Biblical authority for claiming the idea of infinity as one of those compounding the real man's being.

In Jesus' parable of the prodigal son, the father says to the elder son, whose view of infinity is temporarily clouded by jealousy, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31).

Men have separated themselves from infinity by thinking that their capabilities and prospects are predetermined by the environment, mental equipment, and physical body with which chance has endowed them. To the human view, mankind can soar just so far before his pinions, weakened by finite material circumstances, fail him.

Man, as seen in the light of Christian Science, dwells now in the kingdom of heaven; this is the only environment in which the real man has ever dwelt. There is a mansion here for each one of us. An understanding of this truth removes the barriers which seem to restrict men.

The thoughts of Mind, God, are balanced, intelligent, inspired, and good. Mind is the infinite source from which our thoughts come. These thoughts flow to us freely. Memory is strengthened and labor lessened when we rely on the powers of Mind instead of on a material brain.

Man's true mental equipment is without flaw. No mortal circumstance can derange it or set a limit to its activity. God does not dole out intelligence, giving an individual a capacity in one field and denying it to him in another. Everyone has access to limitless talent, comprehension, and ability because he is one with and inseparable from infinite Mind.

Infinity cannot be enclosed. Accepting infinity as an element of the compound idea, man, destroys the notion that one can be enclosed and defined by a physical body. Strength, dexterity, beauty, and health are bestowed on man in infinite quality. Spiritual qualities are not the results of exercise, beauty treatments, or vitamin pills.

A vision of infinity draws us irresistibly past those plateaus where thought rests comfortably on the recollections of error overcome but closes its eyes to new challenges. Expansion is irrepressible when we allow the leaven of infinity to work in our consciousness.

* * *

On page 258 of Science and Health, Mrs. Eddy writes, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis." These words have been dear to me for many years.

Encouraged by the understanding that I was actually planted on a boundless basis I was able, after graduating from college, to leave the city in which I had been born and brought up and resettle in a strange city without any homesickness or feeling of insecurity.

After only two days of looking, I was offered a job in book publishing, the field in which I most wanted to work, but one in which situations are supposedly scarce. That I was offered the job at all was remarkable because it dealt with advertising design and layout, subjects far removed from my liberal arts training in literature and history. I took it, reasoning that God had brought me thus far and would not abandon me now. I was able to master the job and later to enlarge it to include copywriting.

With these same words of Mrs. Eddy as a beacon, I have been able to advance without qualms into the experiences of marriage, the establishment of a home, and the bringing up of children. I count among my blessings undertakings which have turned out successfully, I am sure, because one of my qualifications was the desire to broaden my understanding and demonstration of infinity. I also had faith that whatever was needed to help me would be provided out of God's infinity of talent, wisdom, and love.

The undertakings vary from such small things as teaching myself to sew, garden, can, and raise chickens, in order to stretch the family income, to writing a book for children. The publication of this book made class instruction possible and opened a whole new vista of activity.

Unlimited advancement and

accomplishment are the rights of each one, not as ends in themselves, but as evidences of infinity in action. In Science and Health, Mrs. Eddy assures us (p. 481): "Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and boundless bliss. 'Where the Spirit of the Lord is, there is liberty.'"

Claiming Divine Parentage

JOHN LEE

"The true understanding of man proves that the material laws of heredity are illusions"

CHRISTIAN SCIENCE reveals that man is the offspring of Spirit, not a creation of matter. His consciousness, individuality, and activity are of God. This true understanding of God and man determines our harmony and right activity.

In I John (3:2) we read, "Beloved, now are we the sons of God." This statement shows that God is man's Parent. As the emanation of God, man images forth all God's qualities, such as health, intelligence, purity, love, and abundance. This true concept of man as spiritual, when understood and applied, enables us to deny all error's claims.

As we accept our spiritual sonship, we realize security and harmony in increasing degree. But to attain this higher standard, we must reject all that is unlike good and dismiss from thought anything which is contrary to God's law. Through spiritual sense only can our true sonship be demonstrated.

Material belief declares that man is a mortal and experiences both good and evil. This belief also states that one part of man may be weaker than another part, that one faculty may be stronger than another, and that increasing age may cause infirmities. Christian Science refutes these false theories and teaches that through rejecting a material concept of man and accepting spiritual man as the only real man, we can correct such errors and find harmony.

Through spiritual understanding we learn that man is animated, governed, and controlled by God, Mind. We see that the five physical senses, with their deceptive evidence, have never been true and are no part of man, God's expression. We see that man lives, moves, and has his being in Mind as its individualized idea, the reflection of the Father-Mother God.

To the extent that the Christian Scientist identifies himself and all others as sons of God, he claims membership in God's eternal family. This realization of true selfhood brings to light man's heritage as a son of God and destroys the belief in a mortal, subject to laws of disease.

* * *

Christ Jesus never accepted mortal mind promptings as true. He knew that as men understandingly accept God as their eternal Parent, they are progressively immune to the beliefs of material heredity and other afflictions.

Jesus was ever conscious of the fact that man is God-created, and it was through holding to the true concept of man that he accomplished his mighty works. Mrs. Eddy writes in Science and Health (pp. 476, 477): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

Claiming God as our Father-Mother brings the conviction that we can inherit nothing but the nature and attributes of our creator. This causes fear to diminish and disappear. The correct concept of man assures us that as God's expression, the reflection of the all-knowing Mind, we are spiritually perfect. Christian Science enables one to prove that as he claims his sonship with God, evil's claim to ancestry, heredity, or reality is destroyed.

Freedom from material heredity and its sufferings comes in the degree that we dismiss belief in a mortal born of mortal parents. We must surrender belief in human generation and fully accept the eternal relationship of God to man as Father and son, Mind and idea, cause and effect. The true understanding of man proves that the material laws of heredity are illusions of the carnal mind, without any foundation, or basis, in real being. Let us remember that the spiritual concept we discern always determines the outward manifestation.

The utilization of the truth of our real manhood as constituted of spiritual dominion, tranquillity, activity, joy, and the like, causes us to evidence in increasing measure man's glorious heritage of unlimited perfection. This true knowing is the same spiritual work in which Jesus was engaged; and as the "correct view of man" is continuously accepted, our blessings increase and multiply. Thus there need be no fear of the days which lie before us.

The divine Parent's bestowals on His children are ever appearing. Our Leader states in Science and Health (p. 518): "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud. All the varied expressions of God reflect health, holiness, immortality—infinite Life, Truth, and Love."

The understanding of God as Father-Mother removes the possessiveness, false responsibility, and fears which arise from the belief of human parentage. God is the Parent of all. The ever-enlarging sense of divine parentage helps the Christian Scientist to meet all obligations in the home and elsewhere and to express daily the love and unselfishness which are the emanations of his Father-Mother God, divine Love.

Our correct view of God and man causes us to realize that the Father maintains His children as one healthy, perfect family. Paul wrote (Rom. 8:16, 17), "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. — I Corinthians 2:12, 13.

Inspiration, Not Formula

HARRIET BRIDGMAN BLACKBURN

"Angelic messages of Truth are legion and cannot be bound within a formula"

THE new student may wonder why Mrs. Eddy disapproved of formulas for teaching and practicing Christian Science. The more the student advances, however, the more he understands the importance of the Rule. (See the Manual of The Mother Church by Mrs. Eddy, Art. VIII, Sect. 9.)

Because the principal purpose of the Christian Scientist is to come closer to God, every experience can be turned into a steppingstone to that end. Thus he is not permitted to stand still when an obstacle appears in the path, nor is he expected to eliminate it by incantation or formula. Rather he must surmount it in thought; and this he may do by holding to some beloved and pertinent statement of truth that comes to him until its meaning is clear.

Since no one's problem is exactly like that of another, one needs individual inspiration—not a formula—for solving it. Angelic messages of Truth are legion and cannot be bound within a formula any more than can the many helpful sentences in the Bible and in Mrs. Eddy's writings. In fact, often in times of need persons have opened these volumes at random and found just what was necessary to correct and uplift thought.

The writer remembers an occasion when three approaches to the solving of a problem suggested themselves to her almost simultaneously. Two required admissions of spiritual fact to which she assented heartily, but the third presented a challenge she had to examine. It proved the approach she needed for stepping up to higher ground.

She had been concerned about a piece of real estate that failed to sell. Her first line of inspiration, after uplifting her thought in prayer for spiritual guidance and demonstrating her unity with God's intelligence, brought to her remembrance Mrs. Eddy's statement on page 124 of Science and Health, "Adhesion, cohesion, and attraction are properties of

Mind." The thought came to her that under God's control the buyer and seller cannot be kept separate. She clung to this thought a few days; but she felt she still needed more spiritual inspiration and growth.

The second line of inspiration, again from Science and Health, was the explanation Mrs. Eddy gives of Christ Jesus' remark, "If a man keep my saying, he shall never see death" (John 8:51). She says, "That statement is not confined to spiritual life, but includes all the phenomena of existence" (Science and Health, pp. 429, 430). The writer reasoned that nothing can be at a standstill in God's kingdom teeming with healthful activity. She realized that she had progressed in her thinking, but she was not entirely satisfied.

Finally she read a testimony in a copy of the *Sentinel*. An individual like herself had real estate to dispose of and was able to do so when she acknowledged that supply and demand constituted one law, a single law in perfect harmony.

That was all very well, the writer found herself thinking, but how about all the suffering people the world over who need bread and clothing, shelter and freedom? In other words, did she really believe that supply and demand were one in God's world? Did she really believe that statement on page 494 of Science and Health, "Divine Love always has met and always will meet every human need"?

This time she was dismayed at her own feeble confidence in good, but she realized that she was being called upon to find divine Love an ever-present help. She realized that for far too long a time she had contemplated the plight of impoverished people, keeping them separated in her thought from the healing, comforting, freedom-bestowing law of divine Love. This habitual denial of good for the experience of others had impoverished her own experience, had separated her from the certain sense of God's presence.

* * *

Recognizing her own spiritual destitution, she sought out a Christian Science Reading Room to study afresh all she could about divine Love. Before she had finished reading all the references to which she was led by the Concordances, new inspiration came to her from the familiar story of Jesus' feeding of the multitude of five thousand in the wilderness. The human picture then was certainly one of meager supply—five loaves and two fishes. But Jesus did not falter. Rather he blessed the supply at hand. How thrilled the disciples of Jesus must have been when they helped distribute the abundant supply of loaves and fishes!

As present-day disciples of Jesus, can we not at least appreciate and magnify every instance of generosity, kindness, and love for others, outpouring from what may at first look like a small supply?

If even a little sitting at the feet of Christ Jesus, or if even a little studying about divine Love, can unfold such a sweet sense of Love's law as the writer experienced, should we not cherish every opportunity to enrich consciousness for ourselves and others in this way? A formula intended to bring about spiritual healing would be an empty substitute for such heartfelt gain. And what happens to the human evidences of supply and demand? They become more controlled and subordinate, as they must inevitably be.

The writer was so uplifted by her study, so blessed by her own spiritual growth, that she was content to wait a considerable time for the human evidence of solution. And during the interim she found that her daily needs were amply, even plentifully, supplied.

THE CHRISTIAN SCIENCE NURSE

The gentle work
Of loving hands,
And quick response
To Mind's commands.

The joy and peace
Of comfort given,
Through grace and love,
Which flow from heaven.

Compassion's art
That helps make free;
A work of love
And dignity.

Bruce Klingbeil

Seeing "through the lens of Spirit"

DORA S. FETZER

"Beholding man as the son of God results in healing"

An advertisement for a camera using a certain lens which is considered a great improvement presented interesting possibilities to the writer. As she thought of this lens, other uses of the word "lens" came to her. A careful study of the way the word is used by Mrs. Eddy proved valuable. In her book "The First Church of Christ, Scientist, and Miscellany" we read (p. 129), "And how is man, seen through the lens of Spirit, enlarged, and how counterpoised his origin from dust, and how he presses to his original, never severed from Spirit!"

What a thing it is, indeed, for us to be able by understanding the all-presence of the all-seeing Mind to look "through the lens of Spirit" and behold man as wholly spiritual! Such an uplifted consciousness of good can be attained only as our thought is freed of the taint of materialism. No doubt all students of Christian Science realize the glorious unfoldment of good that necessarily follows the use of "the lens of Spirit." To glimpse even momentarily the absolute truth of being is sufficient to enable one to prove the healing power of Science to a remarkable degree. To gaze on Truth more persistently is necessary for consistent practice.

The writer is acquainted with a man who had worn eyeglasses for many years. On one occasion an added difficulty with his eyes became almost unbearable; he could hardly see because of inflammation. He sought the help of a Christian Science practitioner, and the condition cleared up in a few days. Nothing was said about his use of glasses, and he continued to use them. Then one day he appeared without any eyeglasses and with a radiant expression.

He told the practitioner that it had been impressed so strongly upon him for many years that he would always need to wear glasses that he thought he had to wear them. Not long after he experienced the healing related, he found difficulty in reading. In accordance with regulations in the city in which he lived, it was necessary for him to submit to an examination of his eyes each year in order to renew his driver's license. As he gave some prayerful thought to this examination, he was led to go to an oculist who knew nothing about him.

* * *

At once this oculist said to him: "What are you doing wearing glasses? Take them off and forget you ever wore them. There is nothing wrong with your eyes. You have unusually strong, healthy vision." Taking off his glasses, the man found he had complete freedom in seeing and reading. Surely this man learned that by accepting his God-given rights, he had dominion over the mass mesmerism that had held him in bondage and by using "the lens of Spirit," he could behold the truth that God is man's all-seeing Mind and thus see and experience only good.

"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light." So sang the Psalmist (Ps. 36:7–9). How necessary it is that we entertain and accept as real and powerful only that which God has created! The sweet assurance of God's merciful loving-kindness, accepted in thought, silences doubt, quiets fear, and admits good into our everyday experience. To know that "in thy light shall we see light" is to be assured of wisdom and understanding and thus to find our vision clear. In this way we can always be certain of the correct course to pursue.

By means of pure, spiritual consciousness we can look "through the lens of Spirit" alone and need never be deluded into entertaining a false concept of man. As we attain and persistently maintain the glorified consciousness which is wholly above the realm of matter or mortal sense, we have the ability to understand the Christ and to see man as spiritual and Christlike. Beholding man as the son of God results in healing. To behold man as the idea of Spirit demands of each one of us that we remain on the mountaintop of spiritual understanding. Man, individually and collectively, can then be seen as God's reflection or manifestation.

Anger Is Alien to Man

ROSE PRICE

"Giving in to anger . . . violates God's law of perfect harmony"

Some people check an angry outburst by counting to ten. But to count the blessing of sonship with God can destroy even the tendency to give vent to anger. As a gradually developed emotion or as a sudden flare-up, anger is alien to one's true selfhood, which is the image and likeness of God.

The constant recognition of man's unity with divine Love gives one the assurance of equanimity. To know oneself spiritually is to understand that one cannot forget himself, become enraged, resentful, or furious. The real man is perpetually conscious of his true, harmonious identity. His self-control reflects God's control.

We read in Jesus' parable of the prodigal son that when the father was celebrating the errant son's return, the elder brother "was angry, and would not go in" (Luke 15:28). Self-righteously he condemned his brother, justified his own virtues, and accused his father of partiality. Whereupon his father said to him, "Son, thou art ever with me, and all that I have is thine."

Our heavenly birthright includes love, and such God-derived qualities as humility and generosity will counteract the animality of selfishness and envy which mortal, limited belief would impose. The understanding of man's oneness with divine Mind as idea lifts one above the corrosive emotions of personal sense which manifest themselves in irritation or exasperation. Man's heritage is the reflected serenity of an altogether loving, tender Father-Mother God. To understand this is to silence the fallacy that any disagreeable trait is hereditary.

Mrs. Eddy writes (Science and Health, p. 63): "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and

Life is the law of his being."

Giving in to anger exacts a heavy penalty from physical and mental well-being, because it violates God's law of perfect harmony. However, the human suffering involved can be prevented by the purifying of thought. The Christly consciousness poised in Love expresses perfect health.

* * *

The writer recalls that in the language of her national origin (Hungarian) one word stands for both poison and anger. As a child she sometimes heard from angry grownups the colloquial expressions: "I'm eating poison," or, "Poison is eating me." The aptness of these phrases was revealed to her many years later when she became a student of Christian Science. At that time she learned that mortal mind and its substratum, matter, are indeed self-destructive. She learned too with great joy that the attendant heartache and misunderstandings could be healed by Truth.

Among the complicated bodily ailments she suffered until she found Science was one diagnosed as autointoxication, of which it is stated that one can be poisoned by toxic substances produced in the body. Her difficulties had indeed been self-inflicted by a smoldering sense of resentment against members of her family and others. Like the elder son in the parable, she had considered that they were favored above her.

The suggestion that one can really be victimized by irritation or exasperation must be seen as a lie of material sense. Man reflects divine qualities because in absolute fact there are no other qualities, and as a perfect idea of perfect Mind he dwells in complete harmony with all Mind's ideas.

Spirit, Mind, Love, God, is All. Matter is nothing. Let us establish these facts firmly in consciousness. Then we shall be protected from the temptation to be victimized by personal sense, manifested in anger or resentment in ourselves, and we shall thus neutralize the effect of false beliefs of others upon us.

Let us prayerfully and unceasingly know what is true of everyone, whether he is displaying a so-called ungovernable temper or an irascible mood or whether the anger is manifested by a domestic tyrant, a business associate, an employer, or an employee. Mrs. Eddy writes (*ibid.*, p. 506): "Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace."

Editorials

Dating

KEEPING in communion with God enables us to extend or to accept invitations wisely, to recognize and demonstrate true attractiveness, to experience what is lovely, to be confidently alive, and to rejoice in abundant good. It does not rob anyone of a thoroughly good time in any respect.

Dating times can unfold the joys of Soul. The beautiful qualities which appear as friendships develop, the expressions of mutual trust in and affection for another, the selfless love that blesses others with a stand for good, even though the stand may not be immediately appreciated—these are some of the many hues in the picture of heavenly harmony which can become part of conscious experience.

Christian Science teaches that the source of all good is God. God is Love, and God is Soul. When we test every thought to see whether it comes from this source, we learn the way to be sure of a good time. Suggestions that we may have a good time by trusting another source of thought are mere traps to keep us from having a good time.

In order to enjoy ourselves we must be free. But no one is free who is uncertain of the decisions he makes, and no one can be certain of his decisions unless he knows the source of his thoughts. In "Science and Health with Key to the Scriptures" (p. 275), Mary Baker Eddy writes, "No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows."

The thoughts we are having at any particular moment either come from God or have their source in mortal mind, or animal magnetism. There is no neutral ground. Thoughts which admire Godlike qualities in another, and which enjoy the companionship of one expressing such qualities, come from Soul. But thoughts which are attracted by physical personality come from Soul's opposite, an ego, or I, called physical sense.

Paul wrote (Gal. 6:8), "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." To the Christian Scientist this is a practical statement setting forth facts.

* * *

One who seeks pleasure in the stimulation of the physical senses will find that he is getting a package deal, and it includes the pains of those senses. As he attempts to conquer the ills and uncertainties of materially based thought, he learns that the practice of the pleasures of such thought has taken him down the road in the wrong direction, and his task is that much more difficult. The "good time" was not good at all.

But one who seeks the joy of living as an idea of Soul finds that the good time he is having is filled with a happiness that brightens his whole sense of being. Instead of being blinded to good, he finds that good is his to enjoy and to demonstrate in everything he does. He reaps dominion over mortal mind instead of reaping mortal mind's dominion over him.

Dos and don'ts may be helpful, and parents who give their sons and daughters practical advice of this nature do well. But Christian Science offers far better protection from temptation: it teaches us how to discern good and how to detect and reject its counterfeit, evil, or animal magnetism.

The mesmeric effect of animal magnetism would seem to cause young people on a date to believe wrong to be right and right to be a restriction on love. Christian Science enables one to understand the law of divine Love, the law which enables one to commune with Love and to express love freely without doing wrong.

What is right and what is wrong? It is right to love God, and it is wrong to dishonor Him. God is Love, and to love Him is to live in the unceasing desire to express the qualities of Love. To listen to enticing suggestions which would confuse physical sensation with love, and to follow them, is to dishonor Love.

The question for a young man or young woman to ask is not only, "What should I permit myself to do on a date?" but, "How shall I express and honor divine Love?" The answer to the question is to begin by watching thought to see that one is motivated and attracted by Soul's, Love's, qualities alone. If we have an earnest desire to grow in the ability to honor Love by becoming more alert in detecting and rejecting its counterfeit, this will lead to demonstration of the immortal joys of Soul in everyday human experience.

The work of finding true joy in dating may sometimes seem difficult. But as desire is purified, the love that reflects Love becomes the priceless element of every date, and the effort put forth to earn it is changed from a seeming burden to a power lifting one into his heritage of God-given happiness. Mrs. Eddy says (Miscellaneous Writings, p. 251): "Think of this inheritance! Heaven right here, where angels are as men, clothed more lightly, and men as angels, who, burdened for an hour, spring into liberty, and the good they would do, that they do, and the evil they would not do, that they do not."

Christ Jesus assured us (Matt. 5:8), "Blessed are the pure in heart: for they shall see God."

Carl J. Welz

Lesson from a Television Set

In explaining the use of parables to elucidate his teaching, Christ Jesus reminded his disciples what the prophet Isaiah had said about those who hear but do not understand and who see but do not perceive. The Master indicated that spiritual deficiency makes the heart gross, dulling the hearing and closing the eyes of the materially-minded "lest," he said, "at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15). "But," he continued, referring to the spiritually-minded, "blessed are your eyes, for they see: and your ears, for they hear."

It is helpful, of course, to understand the words Jesus uttered; but unless the spiritual ideas that these words convey are discerned, the words are of little value in spiritualizing thought. That is true also of his works. Unless the spiritual significance of his healing works is gained, the works are not understood and so cannot be repeated.

Mrs. Eddy writes in Science and Health (p. 332), "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness." This true idea is omnipresent, and the divine message is constantly reaching human consciousness; but one must be alive to it in order to benefit from it. This aliveness, or spiritual-mindedness, may in a way be compared with a perfectly adjusted instrument that makes it possible to bring a television or radio program into the home.

* * *

In the case of the divine message, if we are not receiving it clearly, the mutterings of material sense are interfering with our receptivity. The more sensitive we are to these mutterings, the less sensitive we are to the divine message. To get this message, we must tune out mortal mind, material sense, by refusing to respond to its suggestions, and listen only to "the true idea voicing good."

As thought is attuned to the divine message, our consciousness becomes receptive of Truth, and there is nothing to interrupt the harmony of our being. But if we respond to error, we experience inharmony, and, in many instances, we may believe that the inharmony is in the body. As we better understand the relationship of thought to body, we learn to identify discordant bodily conditions with the disturbed thought that produces them. Then we are in a position to deal with these conditions scientifically.

The trouble my wife and I had with a television set may illustrate the point. There was every reason to believe that the trouble was in the instrument. A serviceman went over it carefully and replaced all the tubes with new ones. When the faulty picture did not clear up and the sound continued to be unsteady, he took the chassis to the shop and gave it a thorough overhauling. It came back, and reception was as unsatisfactory as it had been before.

Someone suggested that the trouble might be with the antenna, not with the set; so we engaged the services of a man who was highly recommended. He merely changed the location and direction of the antenna, and the whole difficulty was corrected.

This was an eye-opener to us! In this experience we learned something that brought into clearer focus a basic teaching of Christian Science, one that has to do with the influence of thought upon the body: just as the antenna must be properly directed to the transmitting tower in order to bring clear signals to the instrument, so we must be receptive, that is, thought must be properly directed to Mind, to bring to corporeality the impressions of Truth.

Mrs. Eddy writes (*ibid.*, p. 208): "A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness."

This does not mean that we attempt to hold in thought the image of a healthy organ or some other part of the body. If there seems to be something wrong with our body, we turn our thought away from faulty material sense to the operation of divine Principle. We seek to respond to the unfolding of spiritual ideas and not become confused and disturbed by the aggressive suggestions of error. We realize that it is these suggestions that would impress upon us, upon our body, thoughts of sickness rather than of health.

As we listen for the divine message, we stop thinking about the body, stop speculating on what might be the trouble with it, because we see that just as there was nothing wrong with the television set, so there is nothing wrong with the body.

We read in Science and Health (pp. 213, 214), "Before human knowledge dipped to its depths into a false sense of things,—into belief in material origins which discard the one Mind and true source of being,—it is possible that the impressions from Truth were as distinct as sound, and that they came as sound to the primitive prophets."

Ideas unfold to our receptive thought as distinctly as if they were spoken to us. How important it is, then, to receive clearly "the true idea voicing good, the divine message from God to men speaking to the human consciousness"!

RALPH E. WAGERS

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

Visitors Welcome

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

Notice to Correspondents

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested *to place their addresses on their letters and to write their signatures plainly.* Women are requested to use the title "Miss" or "Mrs.," as the fact may be, and to use their Christian names. The cooperation of correspondents is solicited.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures, to which the public is cordially invited.

UNITED STATES

(From June 24 to 30, and some earlier dates)

CALIFORNIA—Anaheim: Gordon F. Campbell, Union High School, 811 W. Lincoln Ave., 8 p.m., June 30.

Artesia: Richard L. Glendon, Church, 18116 S. Arline Ave., 8 p.m., June 28.

Berkeley (Second Church): Arch Bailey, Church, 1521 Spruce St., 3 p.m., Sat., June 30.

Big Bear Lake: Richard L. Glendon, Church, Cottage Lane, near Lakeview Dr., 8 p.m., Mon., June 25.

Corona Del Mar (Second Church, Newport Beach): Arch Bailey, Harbor View School, 900 Goldenrod Ave., 8 p.m., Tues., June 26.

Downey: Gordon F. Campbell, Church, 8454 E. Fifth St., 8 p.m., Tues., June 26. Radio KRHM-FM, 94.7mc.

Huntington Park: Arch Bailey, Church, 8 p.m., Mon., June 25.

Inglewood (First Church): Gordon F. Campbell, Church, Grevillea and Kelso Sts., 3 p.m., Sun., June 24.

Lakeport: Howard H. Irwin, Adventist Church, Ninth and High Sts., 3 p.m., Sun., June 24.

Long Beach (First Church): Charles Louis Reilly, Church, 440 Elm Ave., 3 p.m., Sun., June 24.

Los Angeles (Second Church): Hazel R. Harrison, Church, 948 W. Adams Blvd., 3 p.m., Sat., June 30.

Los Angeles (Twenty-fifth Church): Gordon F. Campbell, 5444 Olympic Blvd., 8 p.m., Mon., June 25.

Manhattan Beach: Richard L. Glendon, Mira Costa High School, 1401 Gould Ave., 8 p.m., Fri., June 29.

North Hollywood (Twenty-first Church, Los Angeles): Hazel R. Harrison, Church, 11145 Morrison St., 8 p.m., Fri., June 29.

Oakland (Fourth Church): Mary Wellington Gale, Church, 1330 Lakeshore Ave., 8 p.m., Tues., June 26.

Pico Rivera: Hazel R. Harrison, Woman's Improvement Club of Rivera, 8338 S. Orange, 8 p.m., Thurs., June 28.

San Diego (Second Church): Hazel R. Harrison, Church, 1055 22nd St., 8 p.m., Tues., June 26.

San Diego (Society, Clairemont): Richard L. Glendon, St. Mark's Methodist Church, 3502 Clairemont Dr., 8 p.m., Tues., June 26.

Santa Barbara: Arch Bailey, Church, 120 E. Valerio St., 3 p.m., Sun., June 24.

Van Nuys (Twelfth Church, Los Angeles): Richard L. Glendon, Church, 14654 Hamlin St., 3 p.m., Sun., June 24.

Vista: Gordon F. Campbell, Church, Jules and Mesa Aves., 8 p.m., Fri., June 29.

COLORADO — **Colorado Springs:** Hazel R. Harrison, Church, Boulder and Cascade Ave., 8 p.m., Thurs., June 21. (Radiocast.)

ILLINOIS—**Marion:** Gertrude E. Velguth, Marion Carnegie Library, 200 Block, S. Market St., 3 p.m., Sun., June 24.

Sycamore: Gertrude E. Velguth, Community Center Auditorium, 425 W. State St., 8 p.m., Sat., June 30.

INDIANA — **Peru:** Ella H. Hay, YMCA, Sixth and Wabash Sts., 3 p.m., Sun., June 24.

KANSAS — **Osawatomie:** Wilson M. Riley, Church, Eighth and Main, 8 p.m., Thurs., June 28.

KENTUCKY—Bowling Green: Ella H. Hay, Church, 11th and Center Sts., 8 p.m., Tues., June 26.

MICHIGAN — Coldwater: John D. Pickett, First Methodist Church, 26 Marshall St., 3 p.m., Sun., June 24.

Ironwood: Gertrude E. Velguth, Church, 315 E. Aurora, 8 p.m., Thurs., June 28.

Mt. Pleasant: Otto G. Ziegenhagen, Church, College Ave. and Wisconsin, 8.15 p.m., Thurs., June 28.

MISSOURI—North Kansas City: Wilson M. Riley, Church, 2121 Gentry, 3 p.m., Sun., June 24.

NEW JERSEY—Mount Holly: Charles M. Carr, Burlington County Court House, High St., 8.15 p.m., Mon., June 25.

NEW MEXICO — Farmington: Hazel R. Harrison, Church, 713 N. Dustin, 3 p.m., Sun., June 24.

NORTH CAROLINA—Asheville: Neil H. Bowles, Church, 64 N. French Broad Ave., 8 p.m., Fri., June 15.

NORTH DAKOTA — Devils Lake: Naomi Price, Church, 3.30 p.m., Sun., June 24.

OHIO—Cuyahoga Falls: Ella H. Hay, Bolich Junior High School, Portage Trail and 13th St., 8.15 p.m., Thurs., June 28.

OREGON—Portland (Ninth Church): Mary Wellington Gale, East Gate Masonic Temple, 7232 N. E. Glisan St., 3 p.m., Sat., June 23.

PENNSYLVANIA — Levittown: Charles M. Carr, Community Hall, Shopping Center, Levittown Parkway, 3.30 p.m., Sun., June 24.

Stroudsburg: Geith A. Plimmer, Church, Eighth and Monroe Sts., 8.15 p.m., Thurs., June 28.

Washington: Geith A. Plimmer, George Washington Hotel, 8.15 p.m., Mon., June 25.

SOUTH DAKOTA — Lead: Naomi Price, Church, 509 W. Main St., 8 p.m., Mon., June 25.

TENNESSEE — Memphis (Second Church): Gertrude E. Velguth, Church, 3535 Central Ave., 8 p.m., Mon., June 25.

TEXAS — Fort Worth (Second Church): Elbert R. Slaughter, Will Rogers Memorial Auditorium, 3 p.m., Sun., June 24.

WISCONSIN—Cedarburg: Ralph W. Cessna, Methodist Community Church, 233 N. Evergreen Dr., 3 p.m., Sun., June 24.

Elkhorn: Geith A. Plimmer, Sprague Theater, 3 p.m., Sun., June 24.

Elm Grove (auspices First Church, Brookfield): Gordon H. Smith, Community Methodist Church, Watertown Plank Rd. and Highland Dr., 3 p.m., Sun., June 24.

Neillsville: Gordon H. Smith, Church, 8.15 p.m., Thurs., June 28.

Oconto: Gordon H. Smith, Church, Main and Chicago Sts., 8.15 p.m., Mon., June 25.

Plymouth: Hazel R. Harrison, High School, 8 p.m., Mon., June 18.

Sheboygan: Gordon H. Smith, Church, 609 Niagara Ave., 8 p.m., Tues., June 19.

Sturgeon Bay: Gordon H. Smith, First Methodist Church, 510 Kentucky St., 8.15 p.m., Tues., June 26.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

The Bible Speaks to You

RADIO PROGRAM No. 10

Does Your Life Have Meaning?

HOST: Anybody who thumbs through the magazines or listens to radio and television finds how much attention is devoted to humanity's unsatisfied wants and appetites. So often these yearnings are but outward signs of an inner void, or emptiness. Many times the man in business or the woman at home doing housework begins to wonder, Am I really getting anywhere with my life?

Prof. Viktor E. Frankl of the University of Vienna put it this way [Copyright 1959 by Viktor E. Frankl, author, "Death-Camp to Existentialism," published by Beacon Press, p. 99]:

"The average man of today seems to be haunted by a feeling of the meaninglessness of life. . . .

"Let us think only of the Sunday neurosis—that kind of depression which afflicts people who become aware of the lack of content in their lives when the rush of the busy week is over and the void within them becomes manifest."

And yet it seems obvious that merely being busy isn't the answer to this lack of meaning. Sometimes life can seem pretty empty right in the midst of great activity. What's the answer to this problem?

SPEAKER: I wonder if most people don't think that this feeling of emptiness is something peculiar to our own times. But I'm sure that isn't so. This feeling of emptiness isn't brought on necessarily by the rush and push of today's living. What's involved is something as old as humanity itself; it's spiritual hunger and thirst, the need to know who we are and why we exist. This is one of the deepest questions confronting people today. Where are we to find the answer? I believe we can find it in the truths put forth by Christ Jesus, as we gain a fresh view of these truths — really understand what he said and did.

HOST: I have a feeling that a lot of people are wondering, though, if the answer to these questions is as substantial and immediate as the problem seems to be.

[The above is substantially the text of the program released for broadcast the weekend of June 8–10 in the radio series, "The Bible Speaks to You," heard internationally over more than 800 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

SPEAKER: The answer couldn't be more substantial. Let me illustrate. When Jesus talked with a woman at a well in Samaria, he showed how to fill the inner void. Her home life had been wrecked five times over, and she'd taken up a way of life that had made her a social outcast. But let me read it to you from the fourth chapter of the Gospel of John:

> "Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. . . . Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? . . . Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

So isn't the big question, What well—what source—are we turning to in order to find meaning in our lives? Aren't we inclined to think that what we need to make us happy is a more adequate income, a bigger house, a better job, a more glamorous way of life? But even if we get all these things, we still haven't faced up to the underlying lack which demands to be filled, even if we won't admit it!

HOST: What do you mean by "even if we won't admit it"?

SPEAKER: Well, it takes humility to face up to our own spiritual inadequacy. How much of the hostility, bitterness, or hardness in our lives can be traced to the effort to cover up a feeling of dissatisfaction with ourselves! But the healing Christ, which Jesus exemplified, offers fulfillment of the Master's promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). What all of us need is to know more of our real spiritual self, the true meaning and purpose of our lives.

As we see it in Christian Science, you find real meaning in your life by learning what God is and your relationship to Him. The Master indicated that God is ever-present Spirit, unfailing divine Love, the all-loving divine Parent tenderly caring for each of His children. Now this isn't the relationship of a far-off God to a helpless mortal. It's the relationship of ever-present divine Love to His beloved spiritual likeness: God giving unlimited good to man, and man bearing witness to the good God gives.

Consider the joy of this relationship and how it brings meaning into our lives. You can't feel unloved when you understand that you're embraced in the limitless Love that is God, when you open your heart to His guidance and care and provision. You don't feel unneeded when you begin to see that man's divine purpose is to express God, and you begin to bear witness to the intelligence, patience, spiritual perception that God imparts. This deeper understanding of the meaning of man's existence brings an enlarged sense of good and usefulness to us, a deeper sense of self-respect and helpfulness toward others.

Dwelling in thought on man's unbroken relationship to God lifts one above superficial aims and lets in the light of the Christ, which satisfies the hunger and thirst for spiritual treasures.

This process is explained in "Science and Health with Key to the Scriptures" where its author, Mary Baker Eddy, writes (p. 265): "Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. Mortals must gravitate Godward, their affections and aims grow spiritual,—they must near the broader interpretations of being, and gain some proper sense of the infinite,—in order that sin and mortality may be put off."

What we've been saying here is illustrated by the verified experience of a man from Massachusetts.

HOST: This man grew up with many unanswered questions and doubts about religion. He wondered why he existed, where he was going. For a time he tried to ignore these thoughts by putting all his energies into business. But he still felt insecure, and he began to have days of mental depression. He couldn't get away from the feeling that his life didn't have any real meaning or purpose. In an attempt to head off these periods of depression, he began drinking, and the habit grew worse and worse.

Then through a friend he attended a Christian Science church service. He was sufficiently interested to start reading the Christian Science textbook, Science and Health. Little by little he began to glimpse the fact that there is an underlying conscious divine Principle governing man and the universe. Through this new view of God and man, he found a fresh outlook on life and the conviction that man's purpose is to express God.

As he became willing to seek "first the kingdom of God" (Matt. 6:33), a number of healings came about. The mental depression and insecurity gradually faded. The desire for liquor dropped completely away, and he also was healed of sick headaches and a long-standing condition of nasal catarrh. His life has taken on deeper meaning and purpose. He has found increased usefulness, self-respect, and direction.

Our Sunday Schools

Self-discipline and Inspiration

Nothing could be more important to the Sunday School teacher than self-discipline and inspiration. These wonderful qualities are especially important in connection with the teacher's preparation, for they help him to bring inspired and pure teaching into the classroom, as well as develop order, attentiveness, and obedience in the pupils.

Effective self-discipline begins with the teacher. He must learn to develop within himself first of all those qualities which will inspire and uplift the class. And this means discipline, a moment-by-moment, consecrated effort to keep his thoughts and motives in harmony with God, divine Mind. If this effort is consistent, the teacher will more readily discern the true character of each child in his class, the spiritual identity of "children," as defined by our Leader, Mary Baker Eddy, in "Science and Health with Key to the Scriptures" as, "The spiritual thoughts and representatives of Life, Truth, and Love" (p. 582).

Equipped with this spiritual perspective, the teacher can more clearly see the impersonal nature of the distractive and disruptive traits of character that mortal mind would try to pin on our children—traits which, if uncorrected, impede the classwork. Then, instead of yielding to the suggestion that a negative characteristic belongs to a particular child, the teacher can separate it from him, see it as a false belief, and thus destroy it.

When the superintendent and teachers follow this prayerful plan of self-discipline during the week, they can expect discipline and inspiration to be manifested in their Sunday sessions. Their quickened understanding will bring forth the qualities of firmness, freshness, obedience, and resiliency, as they may be needed. The children will respond through their own native goodness and tractability.

Here is an example:

A boy appeared so indifferent, uncooperative, and, at times, insolent that the teacher discussed with the superintendent the advisability of removing him to another class. It was agreed that before taking any human footsteps the teacher and superintendent should pray about the situation and decide the next Sunday on what should be done.

On Friday morning the teacher received a letter from the boy, telling of a healing he had had that week in school, and he said, "I know it is the result of all the Christian Science you are teaching me." He finished the letter with the words, "Longing to see you next Sunday." His whole attitude had changed, and there was no need for his transfer.

A teacher writes of her experience with a class of senior boys in which the importance of a careful study of the Lesson-Sermon, outlined in the *Christian Science Quarterly,* was being stressed. This class was proving to be difficult since one of the boys was determined to be contemptuous of Christian Science, bringing intellectual arguments to the fore. The other boys were being led on and disturbed by this attitude.

The teacher had been feeling a growing sense of inadequacy. One week the Lesson-Sermon seemed so remote and complicated that by the middle of the week the teacher had a long list of difficult questions that were not answered. The teacher, after studying the lesson, spent some time in prayer for spiritual enlightenment, with a sincere desire to gain a proper sense of true reflection, disciplining her thoughts to keep them in communion with God.

In the afternoon the teacher attended a Christian Science lecture, with a humble desire to give it her support. During the lecture it seemed as if someone had handed to the lecturer a list of the teacher's questions. One by one the points which had seemed so obscure were answered. On arriving home the teacher again studied the Lesson-Sermon, and it was realized with amazement that the same answers obtained from the lecture were there in the lesson. They were all so clear that it was inconceivable she had missed them during previous study.

On Sunday, feeling confident and spiritually equipped, the teacher was greeted with much enthusiasm. The boys said they had found the lesson "tough going" until Friday morning; then suddenly they had seen the point of the whole and had found the exact answers to the questions. The boy who had been difficult was now an interested student.

The teacher was grateful to experience proof of Mrs. Eddy's statement (Miscellaneous Writings, p. 117), "God is the fountain of light, and He illumines one's way when one is obedient."

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on June 24, 1962.]

THE DEEP (Ps. 104:6)
The concept indicated in this psalm is that of the primeval deep—called in Hebrew *tehom,* both here and in Genesis 1:2—which so envelops the earth that even the peaks of the highest mountains were covered by it.

TALK (Ps. 119:27)
The verb translated "talk" at this point can also mean muse, study, meditate on.

WITHOUT FORM, AND VOID (Gen. 1:2)
The two Hebrew words thus translated are usually found together and are virtually synonymous. The former may be defined as meaning "emptiness, desolation, nothingness, waste," and the latter as "chaos or emptiness." The assonance of the phrase in the original *tohu wabohu* is well suggested in the rendering "void and vacant" offered by Moffatt. The Septuagint has "unsightly and unfurnished."

SEASONS (Gen. 1:14)
The Hebrew word which is here translated "seasons" means literally "appointed times"; hence the reference is not necessarily limited to our four seasons, but can refer to the regular migrations of birds (compare Jer. 8:7), the recurring festivals of the Jewish year (see Lev. 23:4), and also to the periods throughout the year at which special events occurred.

CATTLE (Gen. 1:26)
This word is not of course used here in the usual sense of bovine animals, but represents a Hebrew term employed to describe beasts or animals of all kinds. When our Common Version was prepared, the term "cattle" usually had this broader sense. In Genesis 3:14 the same term is used and appears to include even the serpent.

TYRUS (Ezek. 27:2)
(*tī′rus—i* as in *i*ce, *u* as in circ*u*s). The Latin name of Tyre (*tīr—i* as in *i*ce). An ancient maritime city, the capital of Phoenicia. Although Hiram, king of Tyre, was an ally of David and of Solomon, his city was later denounced by the Hebrew prophets because of its materialism and its trade in slaves.

SUBURBS (Ezek. 27:28)
The Hebrew word *migreshoth* usually refers to suburbs or pasture lands surrounding cities. In this context, however, the thought may be that the wild cries of the shipwrecked sailors (compare verse 26) will be heard from afar. Moffatt suggests, "At the shriek of your pilots the coast is a-quiver."

TESTIMONIES
of Christian Science Healing

Soon after our marriage, my wife was healed through Christian Science treatment of a painful sinus disorder. At that time we knew little about this regenerating and healing religion and did not see the necessity for expressing our gratitude by accepting the opportunity for membership in, and steadfast service to, The Mother Church and one of its branches. Had we been alert then to the joy and reward inherent in helping to fulfill the purposes for which Mary Baker Eddy established her Church, we no doubt would have had a clearer understanding of how health and harmony may be maintained in a young family.

Through the next few years we continued to take advantage of Christian Science activities made available in our community by the efforts of others. We attended services occasionally, and we enrolled our young son in a Christian Science Sunday School. When he was five, the boy became ill with a mastoid condition which did not appear to be yielding to our prayers or to those of a Christian Science practitioner. After several weeks, the child's symptoms became so alarming to us that we dismissed the practitioner, called a physician, and consented to the operation which he advised us was the only means of helping our son.

After a year under a conscientious physician's constant care, the child was no better. We consented to a second operation, after which we heard the sad verdict that our boy could never be normally active, and that he must submit to frequent and painful treatment. After about another year of this, when confronted with the prospect of another operation for the boy, his mother and I felt that neither we nor the child could go on any longer with this program.

Turning to God with our whole hearts this time, we dismissed the kind physician, called a Christian

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

Science practitioner, and welcomed her firm assurance that when one sees the omnipotence of God with sufficient clarity, and maintains this view despite mortal mind testimony, evil's claim to reality must disappear.

To help us maintain this view of God, good, as All-in-all, despite material evidence, we obtained the services of a Christian Science nurse, who greatly strengthened us by her serene conviction that error is nothing and nobody. We left the bodily care of the child to the nurse. Within a week the wound had cleansed itself and closed. The boy was happy and free from pain. Before long all drainage from the ear stopped. Our boy enjoyed normal activity through his school years, played football in college, served his country well during a period of military duty, and now is happily married and rearing his own children in Science.

The boy's healing was followed by my own instantaneous healing of smoking and social drinking. My wife and I joined The Mother Church, had class instruction, and have been gratefully active in branch church work since that time. Through the study of the Bible and Mrs. Eddy's writings, and prayerful application of what I have learned of God and man, my business opportunities have expanded and so has our understanding of abundance.

I now seek to let my usefulness to the Christian Science movement and obedience to the Manual of The Mother Church by Mrs. Eddy express the real measure of my gratitude.—J. FREDRICK GRAY, Frankfurt/Main, Germany.

With sincere gratitude I verify the healings in our family related in the foregoing testimony by my husband. I also wish to express my gratitude for Christ Jesus and for an advancing understanding of the universality of Christian Science as presented by Mrs. Eddy in "Science and Health with Key to the Scriptures" and through the Church she founded. I have found active membership in a branch Church of Christ, Scientist, in Europe, conducive to spiritual growth and happiness. — (Mrs.) MARGARET GRAY.

* * *

MRS. EDDY tells us in Science and Health (p. 66), "Trials are proofs of God's care." For many years I had pondered the meaning of this statement, and the following is an account of how its meaning unfolded to me.

A number of years ago, with the help of a Christian Science practitioner, my husband had a healing of heart trouble for which our whole family is very grateful. While the healing was taking place, it seemed necessary to me to report my husband's progress or lack of progress to my parents each day.

When the practitioner learned of this, it was gently pointed out to me that this was not in accordance with the practice of Christian Science. I was reminded of the Shunammite woman and her assertion, "It is well" (II Kings 4:26), even though to the material senses her son was dead. It was further pointed out to me that, as Mrs. Eddy tells us, "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven" (Miscellaneous Writings, p. 151). Obediently I stopped reporting my husband's condition, and soon after that his healing was complete.

Little did I realize that at the same time I too had had a healing—that of dependence on my human parents. It enabled me to be less demanding of them and also enabled me to do more loving things for them. When my mother passed on some years later, I had already been healed of any sense of separation; and the calmness that I was able to maintain, because of the understanding I had received from the previous healing, was indeed helpful to the rest of the family.

Having been reared as a Christian Scientist, I have experienced few illnesses. Minor difficulties of which I have been healed are colds, so-called children's diseases, headaches, and earaches. Christian Science has also healed me of false character traits.

I am sincerely grateful for Science and for the opportunity of serving in a branch church.—(Mrs.) Barbara Buffum Heintz, Hollywood, California.

* * *

I should like to express my great gratitude for the many blessings which have unfolded in my experience since I first became interested in Christian Science as the result of witnessing a physical healing experienced by my mother and the peace of mind it brought to her.

At the time this testimony begins I had been earnestly studying the Bible and the writings of Mrs. Eddy for about ten years, having attended Christian Science church services and sporadically studied the weekly Lesson-Sermon from the *Christian Science Quarterly* for some years prior to that.

Through this time I had many healings of physical disorders, such as bursitis, an ear infection, a sprained ankle, cuts, burns, and dog bites; but in spite of these healings and the great peace which comes to all who strive to realize man's true selfhood as the spiritual offspring of God, I still was mesmerized by the cigarette habit. I tried for years to overcome this habit, and at times would stop smoking altogether; but each time some crisis would occur, and in a crisis I always reached for a cigarette.

But finally I realized how very important Christian Science had become to me and how sincerely I desired church membership and to be affiliated with and to serve the Christian Science movement in order to show my deep love for and appreciation of our Leader, Mrs. Eddy.

The only way I could prove my sincerity was to stop smoking and prayerfully and humbly rely on God to see me through, as He always had in other experiences in the past. I stopped smoking on a Sunday morning, and for the next four days I literally walked with God.

I spent four to five hours each day in prayer and study until I was finally and completely convinced that there is no real pleasure in material appetites; and, as is always the case when we rely on God to help us execute a right intention, the experience was not nearly as difficult as I had anticipated. I was so buoyantly conscious of the presence of God, His loving care, strength, protection, and His dear love, that I saw nothing but His goodness wherever I looked.

At the end of four days the healing was complete, and all desire for cigarettes had left me. I have not since been tempted to smoke.

I shall always be profoundly grateful for this healing, because it enabled me to take many progressive spiritual steps which had been long delayed because of my smoking. I am now a member of The Mother Church, am serving actively in a branch church, and have had the blessed privilege of class instruction. On the Sunday morning that I stopped smoking, I was instantaneously healed of a severe and chronic sinus infection which had been present for many years.

This whole experience has been like letting light and air into a darkened, smoke-filled room. The enlightening atmosphere of infinite Truth dispelled the darkness, or error, in my consciousness, and since I have endeavored to conform my every thought and action to the highest idea of purity and good, blessings have showered upon me in boundless profusion.

I am grateful for the inspiration received from our periodicals and for the understanding, comfort, loving patience, instruction, and spiritual guidance received from our consecrated practitioners. — (Miss) Patricia M. Gruman, Chicago, Illinois.

* * *

About seven years ago it was my privilege to experience the truth of Mrs. Eddy's statement in Science and Health that "trials are proofs of God's care" (p. 66).

One October I became aware of a growth with accompanying pain in the breast. In order to conquer fear and be more firmly grounded in my understanding of God's allness, I had three talks with a consecrated and spiritually-minded practitioner. Then I wanted to see the healing brought about through my own study.

When the pain presented itself I would, aloud and vehemently, plead God's allness and man's oneness, or unity, with infinite good. One day while I was studying in a Christian Science Reading Room my attention was drawn to page 242 of the textbook, Science and Health, where we read, "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, — self-will, self-justification, and self-love,— which wars against spirituality and is the law of sin and death."

It occurred to me that while I had been attempting to understand this admonition more fully and to obey it, I really did not know the meaning of the word "adamant." On looking this up in a dictionary in the Reading Room, the following definition stood out: "an imaginary stone of impenetrable hardness."

That word "imaginary" put the whole matter in its proper light, and although not supported by physical evidence, I felt the healing had taken place. Just before Christmas the complete healing was manifested and proved the truly illusive nature of the discordant condition. And what a joyful Christmas that was!

I feel deepest gratitude for Mrs. Eddy and the purity of thought which enabled her to comprehend Christ, Truth, so clearly that she not only could demonstrate it herself, but could teach others to do likewise. Any one of this great woman's accomplishments would have been cause for rejoicing, and the succession of them, all causes for rejoicing, could only have resulted from divine guidance.—(Mrs.) ESTHER C. SVENSSON, Evergreen, Colorado.

* * *

THERE is much for which I am grateful, and the greatest blessing is Christian Science. I had the privilege of attending a Christian Science Sunday School from early childhood, and the divine guidance and protection which our family has enjoyed have been priceless.

Throughout my school days, when I relied completely on my understanding of God and of man's relationship to Him, my needs were always met. When I married, my husband was not a Christian Scientist, but he attended church with me and consented to Christian Science care for me at the births of our three daughters. To comply with state laws, a doctor was in attendance; but I remained at home with a Christian Science nurse, and all three births were beautifully harmonious. The practitioner who worked with me during these times, and for ten years after whenever her help was needed, never saw the children because she lived at a distance from us, but our needs were always quickly met through her prayers.

I am happy to say that my husband has since joined both The Mother Church and a branch church.

While the children were growing up I endeavored always to realize through prayer that they were held in God's care. Our second daughter, when only three, was following her older sister across the street one day when she was knocked down by a truck. The marks of a tire were on her underwear, but she was unharmed. We have always been very grateful for this divine protection.

When in college, our youngest daughter developed a number of warts on her legs, and while discussing Christian Science with a friend, they were remarked upon. She decided it was time to do some very specific prayerful work about them. Within a short time they completely vanished and did not return.

Two healings I had myself were of arthritis in my hands and of a broken leg. Although they were not quick healings, they were complete. Sick headaches, from which I suffered periodically, have been eliminated, and with this healing came a clearer understanding of man's true relationship to God and the overcoming of many unpleasant traits of character. I am daily trying to express more Godlike qualities, to look away from physical evidence to spiritual ideas, and to know that man can experience only what God experiences.

I should like to express unbounded thanks for all the blessings we have received and for the fact that our daughters had the privilege of attending a Christian Science Sunday School as I had. I am also deeply grateful to God for Christ Jesus, who indeed was and is the Way-shower, and for Mrs. Eddy and her untiring work in giving us Christian Science.—(Mrs.) Lenore Verne, Ardentown, Wilmington, Delaware.

* * *

I BECAME interested in the teachings of Christian Science and a member of a branch church when I was in my early twenties, and the change in my outlook on life at that time was tremendous.

But some time ago I had again to prove the love and great security bestowed on us by this precious religion; and through the class teaching I had had in earlier years and the prayerful help of a friend, which was very kindly given, a beautiful healing was manifested.

A severe case of dysentery suddenly developed. I could retain no food; it was difficult to move about very much, and the nights were particularly distressful and sleepless.

One morning, feeling very low and ill, I studied the eighteenth Psalm and dwelt particularly on verse 28, part of which reads, "The Lord my God will enlighten my darkness." I also read the chapter entitled "Footsteps of Truth" from the textbook by our Leader.

Immediately after that the thought came to me, "Your darkness has been the thoughts of unhappiness and hurt feelings you have allowed yourself to entertain." I had become unhappy and hurt over certain circumstances in human relationships.

I knew that the light I needed was spiritual and could come only from God. I discussed this unfoldment with the friend who was helping me, and a great sense of well-being came over me. That night I slept peacefully until the morning. The next day every sign of physical disturbance had disappeared. There was no question of a gradual return to health; I was well, and I have been so ever since. And harmony was restored in my human relationships.

The memory of this healing dwells with me every day now. The humility, the patience, and the compassion that it brought with it have freed me and lifted me another step along the pathway of Truth. I am very grateful. — (Miss) MABEL H. FITZ-GERALD, Washington, Sussex, England.

* * *

IN 1923 Christian Science was presented to me by a neighbor, but not until years later did I become an earnest student of it. I have had many proofs of God's presence and loving care through my application of Science.

I was healed of the smoking habit, which I had had for eighteen years. This healing was accomplished through my own effort and prayer. A statement by Mrs. Eddy which was constantly in my thought reads (Science and Health, p. 327), "Reform comes by understanding that there is no abiding pleasure in evil, and also by gaining an affection for good according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, can exist in or of matter, while divine Mind can and does destroy the false beliefs of pleasure, pain, or fear and all the sinful appetites of the human mind."

Several years ago, I realized on awakening one morning that I could not move the upper part of my body. I called a member of my family to my bedside to assist me to arise. He put his arm underneath my shoulders to lift me, but the pain this caused me was so severe that I asked him to let me lie still.

A Christian Science practitioner was called, and in a few minutes she arrived at our home. She spent several hours with me, reading from Science and Health and doing prayerful metaphysical work. She then asked me to arise and walk into the living room. At first it seemed impossible; but she took my hand and said, "You are all right." I realized that I could arise and that there was no pain. I walked into the living room, and after the practitioner left I was able to prepare dinner for my family. I am very grateful for this proof that Christian Science heals thoroughly, for I have had no return of this condition.

A few years ago my husband passed on suddenly. I knew that nothing had happened to his true selfhood, which is the expression of God, divine Life, and I was able to rise above grief.

I am humbly grateful for membership in The Mother Church and in a branch church and for the priceless privilege of class instruction, which is enabling me to realize more clearly each day that God's kingdom is within us. Christian Science is indeed a practical religion, and I am grateful not only for the happiness and inspiration which it imparts but for Mrs. Eddy, who discovered and founded it.—(Mrs.) Jewel C. Wall, Little Rock, Arkansas.

* * *

I am grateful to God for Christian Science. I had always been searching for a religion which would give me an understanding of God, and I was finally led to Science through the joy and spirituality reflected by a sister-in-law. Although she did not talk about her religion, I was deeply impressed by the unselfishness and love she expressed. I thought that some day I would look into Christian Science. Several years later I did, and it has satisfied the desire to know and understand God as a kind and loving Father and Mother and as Principle, Love, and Soul. Many healings resulted from the reading of Science and Health by Mrs. Eddy.

One of these healings was that of an injured back. I received this injury in an accident when I was in high school, and the doctors said I would always have trouble with my back. In the ensuing years I suffered a great deal from this condition. After I had been reading Science and Health for several weeks, I realized one day that I was no longer having the pain in my back or the accompanying states of weariness and depression. They had all just disappeared, and I was free! The inspiration and gratitude felt for this wonderful Science cannot be measured in words.

I am grateful for Christ Jesus and his immortal Sermon on the Mount. I wish too to express my gratitude for the glorious opportunity of class instruction and the association meetings, which bring forth abundant spiritual growth from year to year. They are truly feasts of Love. I wish also to give thanks for those of Mrs. Eddy's poems which are set to music in the Christian Science Hymnal. They are a constant, daily help. —(Mrs.) Alice L. Miller, El Paso, Texas.

Signs of the Times

The Reverend Myron C. Cole, D.D.
(Hollywood-Beverly Christian Church)
in *The Citizen-News*
Hollywood, California

What was fundamental to Jesus should certainly be fundamental to his followers! When He looked out upon the life about Him, He saw that it was being interpreted in terms of the physical and the immediate—even the expedient! The important things to persons seemed to be money, possessions, security, power and pleasure. Succinctly He said, "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith" [Am. Stand. Ver.]. . . .

He took an opposite position from the status quo. He said that material values were not fundamental; that life must be interpreted not in terms of seen and sensed, but of unseen and spiritual. He said that the things most men hold dear are not really important. . . . He saw persons as the sons of God—not as high grade animals whose senses must be satisfied. The great fundamental to Jesus was a spiritual interpretation of life! . . .

We can jingle money in our pockets, food and drink please us, possessions intrigue us. As a result spiritual values suffer by contrast. Faith, hope, love and truth are so intangible we cannot see them, touch them or taste them. But these invisibles are the realities and the intangibles are the permanencies. . . .

Many of us are rushing around after the so-called realities—and in doing so are losing reality—the thing which makes life! The future of America, in fact our world—beyond any question—is dependent upon the acquisition by it of the spiritual interpretation of life. . . .

To the good citizen of our land, liberty is more important than a job, amusements or security. Moral standards are abiding. Truth, honor and loyalty are permanent. . . .

Man must have a spiritual interpretation of life. He must stop kneeling before things. He must begin to think on and see clearly what are the true values. . . .

Perhaps we need to understand better the words of Jesus, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" [Rev. Stand. Ver.]. Then we shall begin to understand the fundamentals!

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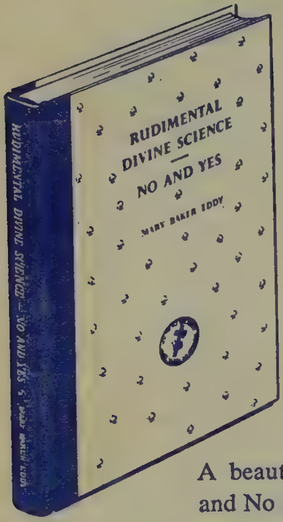
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"What I say unto you
I say unto all,
WATCH"
—Jesus

June 23, 1962
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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

June 23, 1962 Vol. 64, No. 25

A Correct View of Money

WALLACE MOIR

"Abundance is in accord with spiritual law"

PAUL did not say, Money is the root of all evil. He said (I Tim. 6:10), "The love of money is the root of all evil." A careful study of this verse shows that money, as used here, refers to material possessions, fleeting wealth, or false gain. If this Biblical statement is true, then the reverse of the statement is also true, to wit: The love of real substance or of Spirit is the root of all good.

It is difficult, if not impossible, to live a happy, healthy, harmonious, normal human existence at the present time without money or its equivalent. A person devoid of any money or human supply would stand little chance of helping mankind, let alone himself, or of attracting mankind to follow his way of life.

"Till Christian Scientists give all their time to spiritual things, live without eating, and obtain their money from a fish's mouth, they must earn it in order to help mankind with it," Mary Baker Eddy, the Discoverer and Founder of Christian Science, says in "The First Church of Christ, Scientist, and Miscellany" (p. 216).

Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). Poverty is not a sign of spirituality. In fact, it is at once apparent that poverty, the opposite of abundance, can have no place in the relationship between God and man, for God is All and infinite good, and man expresses God. Mrs. Eddy tells us in "Miscellaneous Writings" (p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies." Therefore when one actually possesses God's spiritual ideas, not simply reads about them, the daily supplies follow inevitably, abundantly, according to law, God's law.

* * *

A person well supplied with all he needs is in a good position to help himself and mankind. As we draw closer and closer to God and become more spiritually-minded, we manifest this spiritual-mindedness in adequate daily supplies and in things more and more beautiful. We should expect this to happen as the result of law, for abundance is in accord with spiritual law.

The oft-heard expression, "We can't all be rich," is not true. We can all be rich when we awake to the fact that God is All, that all He creates is good, beautiful, useful, and that man reflects God. In truth, everyone reflects God. Therefore everyone really expresses all that is beautiful, useful, and good. Only our ignorance of God and His laws or our apathy in applying these laws causes anything less than all good to appear as true.

Spirit, or God, is our source of unlimited supply. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). We are not, therefore, dependent upon any person, place, or thing to meet our needs or create our supply. Instead, any person includes husband, wife, employer, father, mother, son, daughter, national ruler, friend, and so on. Any place includes star, planet, continent, nation, state, city, street, and so forth. Any thing includes business, farm, building, contract, company, patent, stock, bond, trust, and the like.

This fact that we are not dependent upon person, place, or thing for supply is not to be boasted of, but it is to be realized humbly and understood. It simply indicates that God is All and that all is good and that we are dependent upon God alone. To realize that substance, or supply, does not depend upon person, place, or thing for manifestation does not lessen our appreciation or gratitude for the avenue through which it appears.

The knowledge that God is our supply causes us to thank God for it, to be wise in its protection and use. We should, however, graciously express our appreciation to any and every person playing a part in God's purpose and plan, which reveal to us God's infinite, impartial, already perfect distribution of real wealth.

It is necessary to apply the laws of God specifically to human problems involving poverty, lack, or limitation. Generalization is not enough. In facing an unsolved problem in arithmetic, we locate the mistake, which is always mental, and we say something like this: three to the third power is not nine, it is twenty-seven. We deny the error and affirm the truth. The result is a solution of the problem. Unless this is done in the field of arithmetic, one is not an arithmetician, and results will be poor.

Likewise, unless one uses this method in the field of life, one is not a Christian Scientist and will find that he is getting poor results. A science is no respecter of persons. A science is a clear declaration of law which, when followed by anyone, whether knowingly or unknowingly, brings results instantly. One cannot simply say, "I am an arithmetician," and expect correct results. One must apply the law of numbers specifically to the problem at hand.

In life, as in the field of arithmetic, one cannot expect problems to solve themselves, without specifically applying the law of God to the problem he faces just because one considers himself a Christian Scientist. To be a Christian Scientist, one must demonstrate the law of God by denying the specific error and affirming the specific truth applicable to each human problem and keep on doing so.

* * *

It is true that the textbooks on arithmetic must be read, studied, and pondered as experience has shown to be necessary, but for the correct solution of problems the law of numbers must be specifically applied to them.

Christian Science must be read, studied, and pondered in the many ways found necessary by Mrs. Eddy, but it is lived and demonstrated successfully only when the laws of God are specifically applied to each daily problem. When this is done, one utilizes the truth, and this solves the problems of life, liberates the student, demonstrates the law of God, and brings health, happiness, harmony, peace of mind, and an abundance of good things into our lives. Mrs. Eddy says in "The People's Idea of God" (p. 14), "As our ideas of Deity become more spiritual, we express them by objects more beautiful."

Evil Is Nothing

VIRGINIA LAYNG WILLIAMS

"To say that evil is real would be a denial of the allness of God, ever-present good"

Mrs. Eddy makes this thought-provoking statement on page 330 of "Science and Health with Key to the Scriptures": "Evil is nothing, no thing, mind, nor power." Most Christians have long acknowledged that God is good and all-powerful, but they still accept evil as real and powerful. In other words, it is a common belief that there are two powers, good and evil, and that God sometimes sends evil as punishment to His children. Nothing could be more unscientific.

Christian Science teaches that God is the only power; that He is infinite good and does not include even a knowledge of evil; that He is omnipresence and the only creator. There are thousands today who, through the study of this Science, are learning to reason away evil by understanding God as ever-present good and on this basis are healing themselves and others.

Those who believe in evil may ask, "Where, then, did evil come from, and who made it?" For right reasoning let us remember that God made man in His image and likeness, as the Bible tells us in the first chapter of Genesis. We also learn in the Bible that God is Spirit. So we must reason that His creation, including man, must of necessity be spiritual and that man must be good, Godlike.

Then where is evil, either as a person or a power? We must conclude that evil is neither one nor the other. Let us then brand evil as a supposition, as that which seems to be but is not, as an illusion, a dream, a misconception. Christ Jesus had his own strong language when he said of the devil, or evil, "He is a liar, and the father of it" (John 8:44).

Through the study of Christian Science we learn that there is not, never has been, and never will be a moment when evil is a real power or presence. To say that evil is real would be a denial of the allness of God, ever-present good. Evil can be traced only to a belief that there is a mind apart from God.

This so-called mind Mrs. Eddy has named mortal mind. On page 114 of Science and Health, she writes: "Mortal mind is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence."

All unhappiness, pain, disease, crime, yes, even death, seem to exist only because of an undestroyed belief that there is a mind apart from God, a belief that evil is real. As we reason aright, we reach the conclusion that the real man has never for an instant been touched by a wrong condition any more than the principle of mathematics has ever been affected by a mistake.

As we strive to acknowledge God as omnipotent, we give less and less credence to evil, and gradually it disappears from our experience. Since God, ever-present good, is the only creator of the universe, nothing contrary to His divine nature has ever existed, and His law is governing His creation in perfect peace and harmony. Therefore fear, lust, dishonesty, hate, and other forms of evil have no real existence and no victims.

* * *

No longer do we have to be afraid that evil, in whatever form it may seem to take, can affect our well-being or make us sick, despondent, or helpless. The right understanding of God's law as the operation of ever-present good destroys whatever is unlike good.

I once experienced a quick healing of paralysis in both legs when I clearly understood that Mind is the only power and erased from my thought the belief that there could possibly be another power called evil. Turning wholeheartedly to God to understand Him better as divine Mind, I affirmed and reaffirmed that there is only one power, one harmonious presence, namely God. Suddenly this truth which I had been striving to realize became clear to me, and I was healed.

In Science and Health, we read (p. 215), "We are sometimes led to believe that darkness is as real as light; but Science affirms darkness to be only a mortal sense of the absence of light, at the coming of which darkness loses the appearance of reality."

So it is that when the light of Christian Science dawns in our consciousness, the darkness, or evil, disappears. This light comes as our understanding of God's allness takes precedence in our thinking, and it dispels belief in and fear of evil. Then we find ourselves free and unafraid.

The statement that evil is nothing does not mean that in any circumstances Christian Scientists ignore evil. To do so would be to leave it alone to work out its wicked intents. They learn to see evil for what it is, nothing, and persistently deny its power or presence until it loses its hold in their consciousness and disappears from their experience.

When we wake up to the fact that evil is unreal, we shall stop fearing it or loving it, and it will cease to have power over us. We must remain steadfast in our denial of evil's reality and our acknowledgment of God's allness. We must hold fast to the expectancy of seeing Christ, Truth, demonstrated in our experience. Then we shall prove these words in Isaiah (41:11, 12): "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; . . . they that war against thee shall be as nothing, and as a thing of nought."

DESIRE

All I really long to do
Is what the Father wants me to.
And if I help someone to see
The way more clear,
Then let me be
Truly grateful, satisfied
That He alone is glorified.

Almeda Doris Lobaugh

What Is the Prayer That Avails?

MARION P. PHILLIPS

"No error is so small that treatment is unjustified . . . and no faith is so small that it will go unrewarded"

FOR centuries men have searched earnestly for peace, happiness, and health. Sometimes they have sought these treasures through prayer, but when they have not been found, the question has been asked, "What is the prayer that avails?"

Christian Science treatment is such prayer; but we need not be confused or misled by this simple statement, because there is nothing mysterious, miraculous, or supernatural about a Christian Science treatment. There are no incantations of superstition and no formulas.

A Christian Science treatment does not take a sick mortal and turn him into a well mortal. It does not placate a suffering patient with Pollyanna optimism. A treatment in Christian Science is prayer, but not a prayer to a far-distant God which pleads that His child be spared, if it is His will. No, a Christian Science treatment is the prayer of understanding, the recognition and acknowledgment of the perfection of God and the consequent perfection of His creation, including man.

The work of the Christian Science practitioner, then, is to remove from human consciousness the false beliefs, the misunderstandings of the so-called mortal mind which tend to hide man's unaltered perfection and his inseparability from God. Such a treatment enables one to recognize his spiritual intactness, to become aware of the infinite, abiding presence of the one and only Mind, to see that man himself and all others are in reality God's reflection. And this seeing, or realization, brings healing.

In Science and Health, Mrs. Eddy states (p. 259), "The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration." Thus the practitioner's prayer begins with the realization that man is already perfect because the creating Principle, God, who is "of purer eyes than to behold evil" (Hab. 1:13), is of purer love than to originate or permit discord of any kind.

Should the problem be one of disease, contagion, accident, lack, loneliness, or unemployment, healing results when the perfection of God's creation is fully established in consciousness. Whatever is unlike God, good, is unreal. The unreal can in no way touch the truth of being or harm man, God's flawless reflection, because these disorders are not a part of God's creation. God's allness precludes all else.

* * *

The stranger to Christian Science may ask, "How do we know that only good is real?" The authority for this arresting statement is to be found in the first chapter of Genesis. There we read, "God saw every thing that he had made, and, behold, it was very good." The Apostle John wrote, "All things were made by him; and without him was not any thing made that was made" (John 1:3).

Because of the logic and uncontested reasonableness of the statement that like produces like, we can accept without question the fact that God's creation has been formed in accordance with His perfect nature and plan and that God's man possesses only the characteristics of spirituality and perfection. As one becomes aware of this spiritual completeness, as his consciousness is awakened to the realization of his true identity, that of the loved child of a loving Father, the clouds of fear, distrust, or other false beliefs which had obscured from view the perfect man begin to disappear.

The sun does not find it difficult to turn a darkened world into a sunlit one. It merely radiates undisturbed its own glory. It loses none of its effectiveness by blessing the earth today. It will continue to bless it tomorrow. Through Christian Science we learn that since divine Principle is changeless, God's reflection, man, remains ever the same, true to the original. God's man will always express the light of Truth, the warmth of Love, the beauty of Soul, and the energy of Spirit.

So the purpose of a Christian Science treatment is to awaken the individual to the realization that man is always as perfect and spiritual as God made him. Only a false belief about man needs to be corrected. Should the clarifying of thought appear to be a struggle, it need not be a frightening experience but a challenge handled and met through faith and confidence in God's support.

In Science and Health we read (pp. 476, 477): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

I watched the fog roll in over a lake one day. Gradually the huge rocks along the shore became dim. Their forms became distorted and seemed to assume fantastic shapes. Nothing seemed normal, nor was the usual beauty visible. Later, as the fog lifted, everything was found to be just as it had been before the coming of the fog.

The practitioner's prayer is that he may through spiritual understanding see the falsity of a physical difficulty or abnormal condition, a discordant human relationship, a financial deficiency, or loneliness, correct it, and awaken the patient to the awareness of his undisturbed well-being.

As Christian Science eliminates from consciousness the fogs of misunderstanding, or mortal sense, as spiritual enlightenment clarifies one's concept of God and man, the beauty, health, wholeness, and grace of God's man come into view, and the patient finds himself well, joyous, and free. Remember that Jesus said to the man whom he had healed earlier at the pool of Bethesda, "Behold, thou art made whole" (John 5:14). This whole man was the only man Jesus acknowledged as real.

The Psalmist must have glimpsed something of this truth when he said, "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). The awakening to the realization that man is the child of God, made and maintained as His image, in His likeness, is an evidence of spiritual growth. With spiritual growth as the primary goal, the healing will be incidental. But by seeking first God's kingdom, eager to gain a clear understanding of God, and by trusting wholeheartedly in the omnipotence of good, we shall find that healing is inevitable. No error is so small that treatment is unjustified, no difficulty is so large that it can defy God, and no faith is so small that it will go unrewarded.

THE WEDNESDAY EVENING MEETING

A COLLOQUY

PERSONAL SENSE

HAD I this gift—the clever turn of phrase
Which stirs the fallow heart and sows the seed
Of Truth, then would I rise and speak of ways
Through which His dear love answers every need.
But, oh, I falter, and my tongue is slow.
Mutely I sit for want of words that glow.

THE STILL SMALL VOICE

Remember Moses? That his speech was slow?
Nor had he burning words at his command.
"I will be with thy mouth," said God, and, lo,
He led His people to the promised land.

PERSONAL SENSE

As I have learned to love and trust the Lord
My blessings have abundantly increased,
And it was in my heart to spread the word
To everyone invited to this feast.
But, oh, I have no miracle to tell;
Just simple truth: "He hath done all things well."

THE STILL SMALL VOICE

If love breathes through the message that you bear,
Some famished heart will bless this fruitful hour,
For simple truths or miracles you share
Are clothed alike in holy, healing power.

* * *

Spread the glad word! The truth is positive.
"Away!" to cringing fears and words that grope.
Tonight I will arise and gladly give
The reasons for my many-prismed hope.

Leslie Marcoux

To Love Is to Bless and to Be Blessed

EVELYN MAY GARNHAM

"To know God as Love and to feel His presence bring many blessings"

We read in I John (4:7), "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." These words show that our understanding of divine Love is evidenced by our expression of the qualities of divine Love. To know God as Love and to feel His presence bring many blessings.

As we love those around us, we have no place in our thought for unkind criticism or for resentment and misunderstanding. Rather, there is a constant desire to dwell on the good qualities which others express and to appreciate rather than depreciate the kindness and goodness of our friends and neighbors.

Mrs. Eddy states in "Miscellaneous Writings" (p. 250): "Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose-leaf. I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its results. Unless these appear, I cast aside the word as a sham and counterfeit, having no ring of the true metal."

As we let into our consciousness the light of divine Love, spiritual joy and peace become present realities instead of longed-for events. Others also feel the benefit of our love.

The members of a family who have divine Love foremost in their thought enjoy the peace and security of spiritual living. They are not afraid in times of need, for they know that Love is always with them to meet their every need. Because of their absolute trust in God, they prove that these words from the Bible state not a mere promise, but a demonstrable fact (I John 4:18): "There is no fear in love; but perfect love casteth out fear."

Should one feel a sense of dissatisfaction with his present environment or believe that discordant conditions in his home are real, this means that more love should be expressed. Perhaps we are waiting for another to be more loving, although Christian Science teaches that the way of happiness is to be found in self-correction and in casting out the mental darkness of selfishness that may be lurking in our own thought.

We should replace the false concept of man as an unhappy, discordant mortal with the fact that man is a spiritual idea, governed only by divine Mind. As we bring our thought in line with the correct concept of man as the idea of God, we see more of the perfect expression in those around us, and thus we are blessing our neighbor.

* * *

It is necessary to measure our own expression of love by the standard of whom we love the least instead of whom we love the most. Then we become aware of the necessity of improving our standard. Our prayer will no longer be for a change of environment and for more friends, but for a willing, humble heart and an earnest desire to express more of the qualities of divine Love.

Mrs. Eddy writes in Science and Health (p. 4), "What we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds."

Our realization that the one Mind, God, governs all, frees us from controversies when working with others. Mercy, kindness, and understanding become a natural part of our thought toward them. Compassionate understanding of another's plight and tender love bring the Christ, Truth, to any situation which needs healing.

Christ Jesus reminded his followers of the two great commandments: to love God supremely and to love one's neighbor as oneself. He also pointed out that people can work together through prayer, for he said (Matt. 18:19, 20): "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

As these words of Jesus are utilized, wonderful blessings and healings result. For instance, a church meeting that is the result of unselfed prayer blesses all.

The daughter of some sincere Christian Scientists was very much disturbed because the principal of her college had announced with vigor that there was no possibility of the students' passing their final examinations that year. The reason given was that, although their work had been faithfully done, they had lost much time because of air raids and other difficulties.

Since the future career of their daughter would be determined by her success in the examinations, the parents and the girl realized the necessity of working this problem out according to the rules of Christian Science.

As their custom was, they came together in prayerful thought. They discussed the great blessings of divine Love; they also gave gratitude for the constant blessings they had already received, and they knew with scientific certainty that God does not limit His children but, rather, bestows upon them infinite blessings.

They knew also that they should not allow their thought to be limited by their own self-interest, but that all should be embraced in their prayerful desire to see harmony and good made manifest. It was clear that it must be seen that all individuals are governed by the one Mind, God.

Any sense of fear left the thought of that family, for they had now placed complete trust in God. When the final results of the examinations were given out, it was found that every girl had passed. There was much rejoicing in the school, for this had never occurred in previous examinations. This was proof that divine Love blesses all and that good for all is the result of earnest, unselfed prayer.

Christian Science teaching unfolds the universal and practical nature of divine Love. As we manifest even in a small degree the power of divine Love, our experience is changed. Any sense of fear is quieted; gentleness replaces harshness and irritation. Firmness in obeying divine Principle, God, not unprincipled actions, becomes the rule.

* * *

Through the understanding of the universality of divine Love, we learn the impersonal nature of evil. It becomes clear that discord is not localized; that neither disease nor sin is personal, but each is an unreal concept of mortal mind. Then we do not accept the suggestion that any erroneous belief is either "mine" or "theirs," for the beliefs of discord have no law, no mind, no intelligence, no power. God is the lawmaker and the source of man's being, giving health not disease, harmony not discord, and freedom not bondage.

Divine Love meets the needs of all mankind. Then we can rest assured that as we express divine Love, we shall be blessed and bless whoever comes into our thought or experience.

Infinite Development

LACY BELL RICHTER

"Individual development . . . is constantly motivated, directed, and sustained by faultless Mind"

"God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis," writes Mrs. Eddy on page 258 of Science and Health.

According to the teachings of Christian Science, God, Spirit, is eternally expressing His infinite goodness in man, His spiritual reflection. Therefore man's development is natural, continuous, and rich in fulfillment. Man's capacity and talent stem from creative, ageless, immortal Mind, which conceives, unfolds, and expresses its own perfect plan for man and the universe. Mind controls all through love and order, equally blessing each idea with intelligence, perception, and acuteness. Mind requires each idea to express its God-bestowed infinitude. One idea cannot impose upon or interfere with the infinite development of another idea. Man's individuality is the manifestation of inexhaustible Mind.

When understood in Christian Science, true development takes an individual progressively from one plateau to a higher one through fuller realization of God's perfect universe and of man's true nature as a perfect witness to infinite goodness. One who understands this truth is receptive to the ever-fresh concepts of Mind and embraces the needed vigor and opportunity to express them.

Suppositional mortal mind pictures man as mortal, dependent upon human parentage, environment, or good fortune for intelligence and a full life. It believes that at any moment progress is subject to the encroachment of disease, economic trends, age, or some other unknown evil influence.

Mrs. Eddy exposes the falsity of such a belief when she writes in "Unity of Good" (p. 10): "Life is God, or Spirit, the supersensible eternal. The universe and man are the spiritual phenomena of this one infinite Mind. Spiritual phenomena never converge toward aught but infinite Deity.

Their gradations are spiritual and divine; they cannot collapse, or lapse into their opposites, for God is their divine Principle."

Individual development, then, is constantly motivated, directed, and sustained by faultless Mind. Christ Jesus perfectly exemplified infinite development. His gradations were unobstructed because he always allied himself and his work with God, the universal Father. He said, "My Father worketh hitherto, and I work" (John 5:17). Our development Spiritward will receive an impetus as we too claim God's fatherhood and recognize the heritage of talent and usefulness this includes.

One who considers that advancement is dependent upon environment should remember that since experience is wholly mental, environment naturally is influenced by one's concept of it. He who associates frustration, limited usefulness, drabness, monotony, and stagnation with his affairs should not be surprised to find them sitting on his doorstep. He has consciously or unconsciously created a false environment and chosen to live in it. These self-imposed beliefs restrict development only as long as they are accepted as truth. One will embrace more and more of good in his experience as thought is disciplined to turn spontaneously to the realities of good.

It is evident that a contracting capacity, listlessness, confused or forgetful mentality, or impaired hearing or seeing would claim to reverse man's uninterrupted spiritual development as Mind's perfect and complete manifestation. Any seeming obstruction to one's advancement is destroyed by the realization of the truth that being is ever expanding and developing.

* * *

The desire to serve mankind more effectively unselfs motives and brings individual development under the control of Love. Then one is inevitably led into more dedicated church service, more purposeful community activity, more effective teaching in the schoolroom, or more satisfying expression of talent in the business world.

This was the experience of a Christian Scientist employed as a draftsman in the engineering department of a large manufacturing company. His previous training and experience in commercial art made him aware of the company's need of an art department, since the art work was imported from a branch office and involved unnecessary time and expense. He asked if he might do this work, but his request was refused.

He was approaching retirement age, and co-workers began to say: "I hear you are leaving the company. What are you going to do after you retire?" Such questions combined with inferior assignments disturbed him and seemed to restrict avenues of self-expression.

Loss of appetite and sleeplessness impelled him to ask for help from a Christian Science practitioner, who encouraged him to spiritualize his concept of man and of environment and to claim the peace and harmony of his true being in Mind. With the aid of the Concordances, he diligently studied the Bible and Science and Health. He listed causes for gratitude and held his thought to them.

In a few weeks he was transferred to the service and publication department, where he was provided with all necessary equipment and rated as an artist rather than as a draftsman. His new drawings served a unique purpose for the company and gave him renewed confidence and fresh impetus as he saw new fields of service opening before him. Before the retirement date, his employers acknowledged the value of his work and offered him the opportunity to continue in his position for several years if he did not wish to retire. He is most grateful for what he has learned of man's infinite and continuous development.

When mankind replaces sense testimony with the spiritual recognition of God's perfect universe, universal progress will approximate that development described in Hymn No. 65 of the Christian Science Hymnal:

From glory unto glory,
  From strength to strength we go,
While grace for grace abundantly
  Doth from His fullness flow.

* * *

"The Christian Scientist has enlisted"

MARIE ANTOINETTE COWING

"Since man is the representative of Love, he can express only love toward others"

As he reads the newspaper or hears the news on radio or television each day, the alert student of Christian Science will remind himself that "the Christian Scientist has enlisted to lessen evil, disease, and death; and he will overcome them by understanding their nothingness and the allness of God, or good" (Science and Health by Mrs. Eddy, p. 450). Considering the kind of news that is generally reported, this may seem so big a task that it is not worth attempting. But the Scientist has learned certain things that make him ready to undertake what seems humanly impossible.

One of the first important lessons he has learned is that there is only one way in which he can affect the world and that is through his own prayerful thinking. He has no right to attempt to change the actions or the thinking of other human beings to suit himself. The only thing he should do is strive to see the universe as God created it. God's creation includes only good, is peaceful and harmonious, and the spiritual ideas which live in it are loving and obedient to God.

One has the authority of the Bible to prove that "all things were made by him" (John 1:3) and that "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). The Scientist knows that as he works and prays to understand God's creation, as he identifies himself and all mankind as actually God's children, he is bringing into action in human thought the only power there is—the power of Truth. This is the only way to destroy the false claims that the carnal mind makes about man. Each must work for himself, and if he is not doing so, he is not practicing Christian Science.

The Scientist has learned that God is good, that good fills all space, and that therefore there is no place where God is not. He has learned that God's will is the law of the universe and that therefore there is no place where God's will, the law of good, is not operating. He knows that the only man there is, is the man God created in His own image and likeness. This man, being the reflection of God, is loving, peaceful, truthful. These facts are included in the law of being, and every contradiction of them is disobedience to God's law, hence a lie.

The facts outlined above are "the weapons of our warfare," which "are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). Thus armed, the Scientist joyously goes to battle every day.

* * *

If threats to the peace of the world appear in the news, the Scientist knows that this is only a lie claiming that man is not the reflection of God. According to Science, God is the only creator, and every man—every idea of God—is an individual witness to God's perfect creation. This is true no matter how evil the false picture of man seems to be.

In God's kingdom man is the son of God. It must follow, then, that all God's sons are brothers, loving and loved by each other. Each receives limitless supply from God, who is infinite good. An idea of God does not struggle or compete for supply or for the expression of power. The clear realization of this divine order replaces fear and suspicion with loving and peaceful thoughts, which are the only sure defense against attacks of greed and dishonesty.

If the news is of crime and juvenile delinquency in the community, the Christian Scientist rejects this lie with the truth that there is only one Mind, God. There is no entity besides the infinite One, and so there is no immature or lawless individual. The only entity there is, is the one perfect Being, expressing Himself in countless individual ideas, which reflect His intelligence and creativeness. This truth brings to light the real identity of those who are being falsely labeled as evil and helps to destroy the untrue picture of immature mortals indulging in lawlessness.

Since all action is the result of the one Mind, harmonious and lawful action must be seen as the only reality. The understanding of these truths aids one in bringing the community and all who are in it under the control of the supreme, eternal, and inviolable law of order and harmony.

On pages 96 and 97 of Science and Health, speaking of the final contest of good and evil, Mrs. Eddy says: "During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection."

If the news is of prejudice toward any person or groups of persons, the Christian Scientist knows that "there is no life, truth, intelligence, nor substance in matter" (*ibid.,* p. 468). With matter thus eliminated from thought, only the spiritual idea, the image and likeness of God, is left to be venerated and cherished. Since man is the representative of Love, he can express only love toward others. In the measure that this is realized, the joyous harmony of God's universe will be made manifest, and all discord will be destroyed.

Through such daily spiritual activity the student of Christian Science is obeying God's law and thereby helping to hold crime in check and lessen evil. In so doing, he will be following the example of Christ Jesus, who was always obedient to divine law.

By bringing his consciousness into strict obedience to this law, not only is the Scientist ejecting error from his own experience, but he is also promoting the activity of good in human affairs. He rejoices in this daily work, secure in the knowledge that "the effectual fervent prayer of a righteous man availeth much" (James 5:16).

"*I am not hurt, and I know the reason why*"

CLIFF WALTER KRUEGER

[Of Special Interest to Children]

BILL was a good helper around home. He knew that each member of a family must do his part to keep the house and gardens in order. He enjoyed helping his father, and one spring day he climbed a ladder to the storage space above the garage to help get out the window screens. While working up there, he made a misstep and fell from the storage space to the concrete floor below.

Bill's mother and father were Christian Scientists, just as he was, and when they saw what had happened they began to declare the truth aloud because Bill had lost consciousness. The previous week Bill and his mother had been discussing the ninety-first Psalm. Now Mother repeated part of this to Bill: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

* * *

Then Bill, hearing his parents, replied with a statement of truth that he and Mother had previously worked with, "I am not hurt, and I know the reason why." This was to obey a rule given on page 397 of Science and Health by Mrs. Eddy, "Declare that you are not hurt and understand the reason why, and you will find the ensuing good effects to be in exact proportion to your disbelief in physics, and your fidelity to divine metaphysics, confidence in God as All, which the Scriptures declare Him to be."

Mother and Father helped Bill into the house. By right thinking and praying the whole family helped him to bring out a true sense of harmony, and soon he was able to sit up.

Mother reminded him that our thoughts govern our bodies and explained that that is why we must watch our thinking and see that it is Godlike, pure, perfect, and upright. The man of God's creating is perfect and unharmed, and when we know this, we are able to demonstrate perfection and freedom from accidents.

"And," added Bill, "I am God's child, His image and likeness."

Bill's parents were very glad that he had said this, for it showed that he understood his close relationship to his Father-Mother God, and this Christlike understanding always brings healing.

Together they considered this statement from Science and Health (p. 424): "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony."

Right thinking and praying, which we learn to do in Christian Science, brought healing and strength to Bill, and that afternoon he was out helping to mow the lawn. He had proved that he understood the reason why man cannot be hurt.

Editorials

A Parable of Persistence

Christ Jesus taught the need of persistence in prayer. One means he used for this teaching was the parable, the homely tale from which a moral or a spiritual lesson may be taken. The parable of the friend at midnight directly follows the momentous statement of the Lord's Prayer, which Jesus gave his disciples in response to their appeal (Luke 11:1), "Lord, teach us to pray." Evidently, prayer is to be persisted in until it is answered.

In this particular parable the leading character, representing one who prays, goes to a friend at midnight and asks that he lend him three loaves. A guest has arrived, and the host has nothing to give him to eat. The one "within" refuses at first, saying, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee."

Jesus brought home the point of persistence by saying that although the friend would not rise and give the suppliant the loaves because of friendship, yet because of the other's importunity he rose and gave him as many loaves as he needed—perhaps implying also the great generosity of God, who gives more than we ask for.

The Master continued his instruction of persistence in prayer by saying, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." These words concerned the suppliant. But then Jesus turned his teaching to the nature of God, declaring the divine Parent's willingness to give the Holy Spirit to those who ask for it.

The Master knew the weakness of human nature. He knew how weary men can become of praying; how quickly their fervency can cool when an answer is not readily forthcoming.

The Christian Scientist knows that he must persist in prayer until he has brought his own thinking into conformity with the truth of being, which is always good. Mary Baker Eddy says in "Science and

Health with Key to the Scriptures" (p. 400), "By lifting thought above error, or disease, and contending persistently for truth, you destroy error."

There is no unwillingness on the part of God to give all good to His children. Any unwillingness concerned is on the part of the one praying to give up his belief in error's reality. According to Christian Science, error or limitation of any kind is unreal, untrue actually, because it contradicts the truth of God's infinite goodness and government. In fact, an error is nothing even before a scientific prayer that declares its nothingness has begun. Persistence in scientific prayer is required to convince human consciousness of the nothingness of evil, not to convince God of one's need.

* * *

Our tenacity in prayer must exceed the seeming tenacity of error's claim to existence and reality. Often error is not only tenacious; it is aggressive—flagrantly active. Its aggressive action must be faced with spiritual action, not passive submission or wishful lassitude. A persistent, pure-minded declaration of the specific truth that counteracts a specific error lifts one's thought to actual realization of reality that obliterates evil's false claim.

We should always remember that error's aggressiveness never makes error more real; it only makes it more deceptive. And to awaken ourselves from the mesmeric state of being deceived by the aggressive action of the carnal mind demands Christliness of a high order.

The least bit of discouragement creeping in when a healing is not quickly accomplished betrays a halfhearted acceptance of the truths one has been declaring. Discouragement is an emotional reaction that depresses needed spiritual energies; it is a negative state that has no place in positive, scientific prayer. Discouragement can always be countered by a fresh view of God's changeless love for man, a love that reaches us through our persistent acknowledgment of its presence and ceaseless action.

Mrs. Eddy says in "No and Yes" (p. 39), "Prayer is the utilization of the love wherewith He loves us." She continues, "It shows us more clearly than we saw before, what we already have and are; and most of all, it shows us what God is."

Every kind of error must be outtalked, outwitted, outmaneuvered, outwaited, outlived. No phase of evil has the ability or power to persist indefinitely in the face of intelligent, quiet, spiritually perceptive insistence upon its nonexistence. So in every circumstance, and even when destruction and disorder are most urgently imposing their claims, we can remain cheerful and positive in the assurance that God is All and that the unreal has no power to oppose the real.

"It is your Father's good pleasure to give you the kingdom," the master Christian assured his disciples (Luke 12:32). Can we doubt that God's pleasure is fulfilled? Persistence accompanied by patience, understanding, and joy will make us conscious of that eternal fulfillment.

HELEN WOOD BAUMAN

Christian Scientists and Vaccination

THE attitude of Christian Scientists toward so-called infectious and contagious diseases is consistent with their concept of disease as primarily mental rather than physical. For this reason, they prefer to find their immunity from disease through spiritual means. They wish to depend upon and prove that spiritual means are adequate for their own protection, and their reliance on such means does not jeopardize others.

Christian Scientists have no objection whatever to the method of prevention or cure others may adopt. They simply ask to be granted the freedom to meet every challenge confronting them through complete dependence upon the power of God, taking literally the statement of Isaiah (26:3), "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." This freedom is usually recognized as a fundamental right rather than a special privilege. As law-abiding citizens, Christian Scientists are careful not to abuse this right.

It is only when the law demands submission to vaccination or inoculation that Christian Scientists feel obliged to yield, and this is not through choice. It is a concession which they recognize is necessary in the interest of good citizenship. Christian Scientists do not deny that in the thought of many people germs and viruses are associated with certain diseases. They do deny, however, that these are the primary cause of disease. They look upon disease as a product of mortal mind, or the mind of mortals.

Germs and viruses are merely instrumentalities of this mind and cannot act apart from it. This so-called mind which seems to array itself against the supremacy of immortal Mind and act as a counterfeit creator produces these organisms and assigns to them the only power they seem to have to induce and spread disease.

* * *

Being delusive formations of mortal mind and inseparable from it, these organisms are materially mental, but mental nevertheless. They appear to be physical only because matter is the substratum of this mind, the medium through which mortal mind seems to act and to assume the appearance of reality. All forms of disease, whether or not they appear to be induced by these delusive organisms, are products of this spurious mentality. Christian Science deals with them as mental misconceptions, not as physical entities. Silence this so-called mind with the facts of divine Science, and germs and viruses are rendered powerless to act—wholly incapable of producing an effect.

Christian Science teaches that the divine Mind, which is God, creates and governs all that really exists. Being wholly good, this Mind cannot create disease-producing entities or influences.

Recognizing that mankind endeavors to govern the body in various ways, Mrs. Eddy writes in Science and Health (p. 251), "We should learn whether they govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death."

It is essential that Christian Scientists know what their rights and obligations are under the law. As these vary from state to state and country to country, the information that applies in one area may not apply elsewhere. Committees on Publication are able to supply authentic information that Christian Scientists and Christian Science practitioners and nurses need in order to act with responsibility and wisdom.

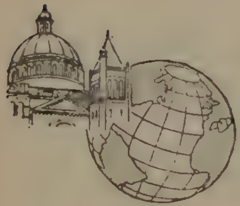
Public health officials have been

known to commend the willingness of Christian Scientists to scrupulously obey the law. This applies to reporting contagious diseases and complying with quarantine restrictions when necessary. At the same time experience has shown the value of Christian Scientists using their rights and also courteously requesting exemptions where these have not yet been granted, since this prepares the way for wider legal recognition of the freedom to rely on spiritual means alone for healing.

Christian Scientists are devoting their lives to restoring the method of spiritual healing that Christ Jesus established. They therefore seek every opportunity to prove the adequacy of spiritual healing to protect them from both sin and disease. As stated before, they respect the rights of others to depend upon their own methods of healing and are grateful to have the freedom to depend upon spiritual means alone for their own protection.

Ralph E. Wagers

An Invitation to Hear the Tuesday Evening Meeting Held in The Mother Church



A loving invitation is extended to each member of The Mother Church and its branches to share, by means of a tape recording, in the Tuesday Evening Meeting, "The Spiritual Mission of Church," held in the Extension of The Mother Church on June 5, 1962.

In addition to the tape recording in English, French and German tape recordings will be available. All recordings present the complete meeting, including the readings and addresses, the organ prelude, hymns, and prayer.

Branch churches and societies may borrow these recordings, without charge, for presentation at a special members' meeting, to which members of other branches and members of The Mother Church may be invited. Manuscript translations in Danish, Dutch, French, German, Portuguese, Spanish, and Swedish will also be available to branches speaking these languages. Informal groups of members of The Mother Church in localities where there is no nearby church or society may arrange to hold such a meeting.

For application cards and other information, please address the Department of Branches and Practitioners, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A. A request for a tape recording or manuscript translation should be accompanied by a tentative list of suitable dates covering a period of at least two months.

Services at Vacation Resorts

Christian Science Sunday services and Wednesday evening testimony meetings will be held at vacation resorts as follows:

*Blowing Rock, North Carolina, in Christian Science edifice
(June 3 through September 30)

Chautauqua, New York, in Christian Science edifice, 12 Center Avenue
(July 1 through August 26)

*Estes Park, Colorado, in Recreation Building, Voelkel's Glacier Lodge,
3 miles west on Highway 262
(June 10 through September 9)

Highlands, North Carolina, in Christian Science edifice, Third and Spring Streets
(May 20 through October 14)

Nantucket, Massachusetts, in Christian Science edifice, 8 Gardner Street
(June 17 through September 16)

Provincetown, Massachusetts, in Christian Science edifice, Commercial Street
(July 1 through September 2)

San Bernardino National Forest, Lake Arrowhead, California,
in Christian Science edifice
(May 6 through September 30)

*Sequoia National Park, California, in Giant Forest Amphitheatre
(July 1 through September 2)

*Yellowstone National Park, Wyoming, in Old Faithful Lodge Recreation Hall
(July 1 through August 26)

Yosemite National Park, California, in Church Bowl
(June 3 through September 2)

The hours of services can be ascertained locally.

*Sunday services only.

The Requirements for Membership in The Mother Church

Church membership is a rewarding experience. Sometimes a student may wonder, "Am I good enough to become a member of The Mother Church?" The requirements are simple: a deep desire for spiritual progress, regular study of the weekly Lesson-Sermon, outlined in the *Christian Science Quarterly,* and earnest reliance upon Christian Science alone for healing.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science,* or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston 15, Massachusetts.

Church Dedications

MIAMI BEACH, FLORIDA (First Church).

First Church of Christ, Scientist, Miami Beach, will dedicate its beautiful new edifice at Pine Tree Drive and 40th St., on Sunday. Dedicatory services will be held at 11 a.m. and 3 p.m. The dignified white structure of modernized colonial design has a graceful steeple and spire, and fluted pillars line the entrance way. On the inside the white rostrum is contrasted with the blue walls and carpets. . . .

Ground was broken in February, 1959, and the first church service in the edifice was held on Thanksgiving morning of the same year.

The first steps taken in the founding of this church were in September, 1926, when the hurricane damaged the causeway between Miami and Miami Beach and Christian Scientists were unable to reach Miami, where they had formerly attended church. The Community Theatre Building on Lincoln Road and later the Colony Theatre Building were used for the church services until the purchase of a building in March, 1943, at 1920 Alton Road.

Christian Science churches are not dedicated until they are entirely free from debt. This is in accordance with the wishes of the Discoverer and Founder of Christian Science, Mary Baker Eddy. By January, 1946, all indebtedness was cleared on the property on Alton Road and the church was dedicated.

With increased attendance at the church services during the following years, a larger auditorium and more appropriate structure were needed. The property was sold and a new location purchased in September, 1958. The transaction of the sale of the old property and the purchase of the new lot at Pine Tree Drive and 40th St. were completed within a few days of each other.—*Daily Sun* (February 16, 1962).

For Faster Service on Your Address Change

You can receive faster, more efficient service if at least three weeks before a change of address you will give ALL the following information:

(1) Full name, former address, *name of each periodical subscribed for,* and if on the Convenient Payment Plan.

(2) New address (street, city, postal zone, state)

It has been found that changes of address are not practical under one week for *The Christian Science Monitor* and under one month for the other Christian Science periodicals.

How You Can Help

When you send a remittance to the Publishing Society, do you always send with your check or money order something to tell us what it is for? The "something" may be a periodical renewal notice, or the part of our bill on which your name and address are typed, or a brief note to tell us how you wish to have the payment used. We shall be grateful for your help in this way.

From the Treasurer of The Mother Church

Payments of per capita tax and contributions, also changes of address, should be sent to Roy Garrett Watson, Treasurer, 107 Falmouth Street, Boston 15, Massachusetts, U. S. A.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures,
to which the public is cordially invited.

UNITED STATES

NEW YORK—Southampton: Charles M. Carr, Parrish Art Museum, Job's Lane, 8.15 p.m., Fri., June 29.

OHIO—Cleveland (Seventh Church): Ella H. Hay, Church, 14713 Lake Shore Blvd., 8 p.m., Fri., June 22.

WASHINGTON—Seattle (joint lecture): Paul Stark Seeley, Opera House (World's Fair), Mercer Street Entrance, 8 p.m., Mon., July 2.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

The Bible Speaks to You

RADIO PROGRAM No. 11

The Problem Drinker and Religion

HOST: Everybody knows the tremendous problem alcoholism has become. The loss to American industry alone has been estimated at more than a billion dollars annually. *Fortune Magazine* quoted one man as saying: "My drinking reduced everything about my work efficiency because I was always tired, always foggy. . . . I lost a cool $100,000 of the firm's money."

A clue to what lies behind the drinking problem is indicated in an article on women drinkers in *The Saturday Evening Post,* which says, "The woman alcoholic has lost her way in life, and drinking has become a way of living." And it continues: "Instead of facing reality, they try to change it with a drink. . . . They try alcohol, then they find they can't get along without it."

There's the problem. Let's consider what practical help religion can give.

SPEAKER: I'd say that religion can do a great deal. What makes a person drink? The compulsive drinker is often trying to find release from a feeling of inferiority or insecurity, of being unwanted or unloved, or maybe an escape from frustration or loneliness.

Now all these things add up to a lack within oneself, an inner poverty. To get at the root of the trouble, that inner lack must be filled. But with what? Well, with a sense of one's own completeness, one's worth as an individual; a sense of satisfaction, of self-control, of moral strength, of dominion.

HOST: Granted that all this is needed, where do you feel religion comes in?

SPEAKER: Underlying all these needs there's something even more basic: a need for understanding the nature of God and one's relationship to Him. The Bible tells us of the nature of God and our relationship to Him. Let me read from Psalms:

> "The Lord is my shepherd; I shall not want" (23:1).

[The above is substantially the text of the program released for broadcast the weekend of June 15–17 in the radio series, "The Bible Speaks to You," heard internationally over more than 800 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

> "He satisfieth the longing soul, and filleth the hungry soul with goodness" (107:9).
>
> "Thou openest thine hand, and satisfiest the desire of every living thing" (145:16).

And Christ Jesus said:

> "He that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).
>
> "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).
>
> "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10).

HOST: What conclusions do you draw from those Bible selections, as they relate to the problem drinker?

SPEAKER: I should say that in place of a phony escape from reality, they assure him of a source of divine power that's unfailing, that will satisfy his deepest needs. They tell us of the peace and satisfaction, the strength and dominion, which God gives to us and which Christ Jesus demonstrated so effectively. They tell us that God is Love, the Giver of all that is truly good.

One learns in Christian Science how to make this understanding practical. He learns of his relationship to God. He discovers that in reality he is the expression of God. That's his true self—the true self of each one of us.

When one learns that God is infinite Spirit and perfect Mind, this brings the assurance that God is the source of all the true joy and freedom, all the inspiration, strength, control he needs. Even a glimmer of this understanding awakens one to see that he is loved and valued, watched over, and provided for by God, divine Love, no matter how mixed up his past has been.

The understanding that man reflects God breaks the shackles that bind us, wipes out the self-condemnation and guilt, the fear and frustration that pursue us. It brings us a sense of dominion over enslaving habits; an appreciation of one's real worth; enables us to adopt and to work out for ourselves a new way of life, one in which loneliness and inferiority are swallowed up in a new sense of our unity with God. The torment of unsatisfied craving is lost in the freedom that spiritual satisfaction brings.

It's so important for us to see that God provides freedom for man, not bondage. This is brought out in the Christian Science textbook, "Science and Health with Key to the Scriptures," where its author, Mary Baker Eddy, makes this statement: "The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his God-given dominion over the material senses. Mortals will some day assert their freedom in the name of Almighty God. Then they will control their own bodies through the understanding of divine Science" (p. 228).

HOST: I know our listeners would be interested to hear an actual example of someone who has proved this for himself.

SPEAKER: Yes, I'm sure they would. Suppose you read the verified account of the man from Louisiana.

HOST: He writes:

"I had to quit school and work before I finished the sixth grade. As a teen-ager I sometimes went to parties, but felt very much out of place. I felt inferior and began drinking. I drank for twenty years. For the last seven years of that time I was seldom sober.

"I longed to be free from the habit. I cursed myself every morning for doing what I was doing. But I couldn't stop. Then someone told me Christian Science could help me, and I went to see a Christian Science practitioner. She gave me treatment through prayer, and I didn't drink for several days after that. I also had an instantaneous healing through Christian Science of a very severe sore throat. This impressed me.

"I bought a copy of Science and Health by Mrs. Eddy, and the logic of it appealed to me. It showed me the value of the Bible. But I didn't stick with the study. I kept slipping back.

"Then about five years later I found myself away from home in a distant city. I was without money, and so the hotel manager held my luggage. I pawned my watch, paid a week's rent on a very cheap room, and proceeded to drink up the rest.

"Next morning, sitting in a bar, feeling very low, I realized what a mess I'd made of my life. I'd run out on my father, and left my family with nothing to live on. Then I began thinking about Christian Science again. Feeling very groggy, I asked the bartender for a phone book. I located a Christian Science Reading Room. I went there, and spent all day studying. I took some literature back to my room because I was determined not to drink that night. Previously I hadn't been able to get any rest without drinking until I passed out. But that night I slept soundly.

"In the morning I called a Christian Science practitioner, and she gave me treatment for several days. Then I decided to return home, and my father wired me the money. From that time on, I never drank again.

"Through my study of Science and Health, and through the help I had received from practitioners, I was beginning to learn what God is, and my relationship to Him. I was learning that the real man is the perfect expression of a perfect God. I wanted to be the man I was learning about. Science and Health explains that desire is prayer. And my prayer has been answered. I was healed, and I haven't had a drink in more than twenty-five years."

WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on July 1, 1962.]

THEM THAT TURN FROM TRANSGRESSION IN JACOB (Isa. 59:20)
Where the Hebrew people are referred to in the Old Testament, they are generally termed "Israel," but in certain passages, including this verse and Jeremiah 31:11, they are given the alternative name of the patriarch Israel, namely Jacob.

THEY SHALL INHERIT THE LAND FOR EVER, THE BRANCH OF MY PLANTING (Isa. 60:21)
Moffatt, presupposing a slight change of text, suggests the translation, "They shall always hold the land, planted there by the Eternal's hand," and continues, "his own work, for his own glory."

GROSS DARKNESS (Isa. 60:2)
The Hebrew term *'arpel,* thus translated, can also mean thick darkness or dark clouds.

INFINITUDE
(*in-fin'i-tud*—first and third *i*'s as in char*i*ty, second as in *i*s, *u* as in c*u*be). Quality of being infinite.

APODICTICAL
(*ap'o-dik'ti-kal*—first *a* as in *a*dd, second as in *a*ccount, *o* as in c*o*nnect, first *i* as in *i*s, second as in char*i*ty). Expressing necessary truth; absolutely certain; capable of clear and certain demonstration.

ABIATHAR (Mark 2:26)
(*a-bi'a-thar* — first, second, and third *a*'s as in sof*a*, *i* as in *i*ce). Son of Ahimelech, a priest of the line of Eli (cf. I Sam. 21:1–6).

VICEGERENT
(*vis-jer'ent*—*i* as in *i*ce, first *ė* as in h*e*re, second as in sil*e*nt). An administrative deputy; a person appointed to perform functions of a king or magistrate; a person deputed by God to exercise His authority in government or religious matters.

ALTERATIVE
(*ol'ter-a'tiv*—*o* as in *o*rb, *e* as in mak*e*r, *a* as in *a*ce, *i* as in *i*s; or *-a-tiv*—*a* as in sof*a*, *i* as in *i*s). A medicine or treatment which gradually introduces a change and restores healthy functions.

ORDAINED (John 15:16)
The Greek verb thus translated need not, of course, refer to any official ceremony of "ordination" such as is used today in the official appointment of a clergyman, but is used here in the more general sense of placed, or appointed.

FOLLOWERS (Eph. 5:1)
The term *mimetai,* which is derived from the same Greek root as our modern word "mimic," has the literal meaning of "imitators" and is thus rendered by several modern translators.

TESTIMONIES
of Christian Science Healing

About sixteen years ago, soon after I had become interested in Christian Science, I met with an accident which nearly destroyed my hearing. I could hear only faintly unless the person speaking to me talked very loud. My husband, who is not a Christian Scientist, called in a physician. When the treatment the physician gave me was not effective, he advised that I visit an ear specialist. The specialist said that both my eardrums had burst. He doubted I would ever hear better and predicted that as I grew older the deafness would become worse.

I thereupon realized that Christian Science was the only thing that could heal me. On my way home from the specialist's office I called on a practitioner, who readily assured me that true hearing, being a spiritual faculty of God, divine Mind, cannot be lost, and that man, who reflects God, possesses the faculties of God. A passage of Mary Baker Eddy's which proved helpful to me at this time is found on page 485 of "Science and Health with Key to the Scriptures" and reads: "Science declares that Mind, not matter, sees, hears, feels, speaks. Whatever contradicts this statement is the false sense, which ever betrays mortals into sickness, sin, and death."

The practitioner requested that I study the current Lesson-Sermon, outlined in the *Christian Science Quarterly,* which I readily agreed to do. Within a week's time my hearing was as good as ever, and it has been so ever since.

Christian Science has helped me in so many ways that I cannot list here everything that it has done for me. I have been healed of nosebleeds; a pain in my right side, which was never medically diagnosed, has been healed; a right understanding of true supply has been gained; a growth on my face disappeared when I was healed of resentment regarding a discordant situation with a rela-

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

tive. Although I am deeply grateful for all these healings, I am more grateful for the clearer understanding of God as Love that has come with each one.

This testimony would not be complete without an expression of gratitude for our Sunday services and Wednesday testimony meetings. I realize that attendance at these services and meetings is an expression of love for God and that each one present is testifying to his or her faithfulness to God, to Christ Jesus, and to our Leader, Mrs. Eddy.

I am indeed grateful for membership in The Mother Church, for membership and active participation in a branch church, and for the inspiring experience of class instruction. — (Mrs.) LELIA O. FELDER, St. Louis, Missouri.

* * *

FOR several years I always carried a doctor's prescription to be filled when my heart gave me trouble. A friend who knew of the difficulty advised me to take up the study of Christian Science, because he had had help from it himself. I began to read the textbook, Science and Health by Mrs. Eddy, and to attend a branch Church of Christ, Scientist. A Christian Science practitioner kindly helped me to get a clearer understanding of what I was reading and hearing.

One Sunday morning in church, I suddenly collapsed. The practitioner was present and helped me immediately. I felt the support and love of all who recognized my need. In a very short time I was able to walk out to our car. My wife drove me to the practitioner's home, where the afternoon was spent in prayerful rest. I shall always remember Mrs. Eddy's poem "Communion Hymn" as the practitioner sang it that afternoon. These are the opening lines (Poems, p. 75):

Saw ye my Saviour? Heard ye the glad
sound?
Felt ye the power of the Word?
'Twas the Truth that made us free,
And was found by you and me
In the life and the love of our Lord.

Hymn No. 423 in the Christian Science Hymnal, which begins, "Give me, O Lord, an understanding heart," was also of great help. Over the years since, Mrs. Eddy's poem and this hymn have been bulwarks in times of need.

A few days later I called the practitioner and told her that I was having difficulty with my breathing. She said, among other things, "Breathe deeply of Life." I was learning that life is much more than a pulsating heart; that

Life as understood in Christian Science is a synonym for God, that God fills all space, is always available, and that man expresses Life, God. As I imbibed deeply of these truths, the difficulty disappeared.

In two weeks I was at work doing strenuous physical labor: the heart condition had been healed. During that period, I am grateful to say, I was also healed of the tobacco habit. John's promise in Revelation (21:7), "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," was a great inspiration.

A few days after I had stopped smoking, I told the practitioner I could not overcome the habit; that I had to have a cigarette. She quietly explained to me that I had no such habit to overcome; that in truth I had never smoked. She pointed out that man is spiritual and that his history is untainted by material appetites and desires. I glimpsed the truth with the result that I have not even desired to smoke since.

Recently, when I applied for some insurance, a physical examination was required, and I was given a clean bill of health.

I have had many other healings in Christian Science. I have a greater sense of stability than I had known before, a truer concept of home, of business, and of my harmonious relationship with my fellowmen.

Each day is filled with opportunities to express God. More and more I realize that the proper application of the truths of Christian Science solves whatever problems may arise. Our Leader writes in Science and Health (p. 494), "Divine Love always has met and always will meet every human need."

I am grateful that the periodicals contain testimonies telling of the healings and other experiences of Christian Scientists. It is a privilege to avail oneself of this means of sharing with others the benefits of this wonderful way of Life, Christian Science.—WILBUR S. JENKINS, Flint, Michigan.

❧

ABOUT nine years ago, when we were living in California, a combination of circumstances arose which rendered my husband and me very unhappy. Then two things happened: my husband remembered his small Service Edition of Science and Health by Mrs. Eddy which had lain in an old suitcase for almost twenty-five years, and I met a Christian Scientist.

This individual beautifully exemplified her religion by expressing peace, confidence, and love. She lent me copies of the *Sentinel,* which I read with avid interest and increasing respect as I rode on the bus to my work as a nurse in a hospital in a neighboring town. At night I would read and ponder Science and Health, especially the chapter on Prayer.

On page 570 Mrs. Eddy writes, "Millions of unprejudiced minds —simple seekers for Truth, weary wanderers, athirst in the desert— are waiting and watching for rest and drink." I was one of the weary wanderers truly athirst, and how I appreciated that wonderful Truth!

I am grateful for the timing of my introduction to Christian Science, for because of the nature of my work at that time I was in a position to see very plainly the two opposite modes of treatment: materia medica and true, scientific spiritual healing. I stood one night in a medicine room, surrounded by the latest pills and potions; yet I appealed to God for relief from a throbbing headache and was instantaneously healed.

About this time our daughter, who was then three years old, contracted chicken pox, and it was difficult for her to swallow or talk. My husband and I decided to test Christian Science a little further, and we called a practitioner who lived in a town sixteen miles away. We had no idea how she could help from that distance or even what she might do; but with open hearts we presented our case to her.

This was early afternoon; the child ate dinner with no discomfort that evening in a normal state of health. We were truly impressed, and many more demonstrations followed.

One of our boys stepped on a rusty nail, which penetrated the foot. In direct opposition to all my former teachings, no medicine was given or applied. Truth alone quickly healed the injury and prevented further complications. In over seven years our other son has not missed a day of school because of illness.

And though my gratitude for the healings we have had is without measure, I am even more grateful for finding man's true identity as the spiritual child, or idea, of God. In the process of enlarging my understanding of this, I am putting aside mortal suggestions of inferiority and self-condemnation and a tolerance of things as they are. In place of these I am learning to love myself and my neighbor likewise, letting

God be judge of all, and striving to demonstrate more order and perfection in my present activities.

Serving in many capacities in a branch church has provided me with an unlimited opportunity to grow spiritually and to enlarge my field of usefulness in the service of God. I am especially grateful for having had the priceless privilege of serving as Second Reader and for the resultant increased appreciation of the Bible. "Ye shall know the truth, and the truth shall make you free" (John 8:32). For expanding freedom, for class instruction, and for the yearly association meeting, which gives added impetus along the way, I am truly grateful.—(Mrs.) Juanita M. Nelson, Kodiak, Alaska.

* * *

My gratitude to God for our Leader, Mrs. Eddy, for Christian Science, and for the help of a consecrated Christian Scientist in effecting a proof of divine Love's healing power is more than can adequately be expressed in words.

A growth which appeared at my waistline grew larger for several years until it was obvious that something must be done about it. My husband, who is not a Christian Scientist, asked what would be wrong about my having a surgeon remove the growth. This awakened me to the need for action; so knowing that "with God all things are possible" (Matt. 19:26), I took a firm stand for Truth.

I asked a practitioner to help me, and with much faith and confidence we went forward to work the problem out in Christian Science for the glory of God. The practitioner did prayerful work and in a few days invited me to read an article entitled "Love Heals" in an issue of *The Herald of Christian Science* (Norwegian Edition). This article mentioned a condition similar to the one I had and explained how it was healed in Christian Science.

While reading the article I felt a great spiritual uplift and knew that the healing had taken place in my thinking. So sure was I that I told the practitioner it had taken place, though the material evidence had not yet changed. The next day I was able to call her on the telephone and report, "It is gone!"

One truth that stood out to me in the article was that Love's healing touch operates as gently as does the warmth of the sun in dissolving the early morning mist, and this was proved conclusively in my own experience.

My gratitude for this article, which came at the right time to meet my human need, is beyond full expression.—(Mrs.) HAZEL MARIE CASS, Peterborough, New Hampshire.

* * *

IT is with the greatest joy and gratitude that I share the following experience, hoping that others may be inspired as I have been through reading the helpful testimonies in our literature.

On a Saturday morning I felt uncomfortable before breakfast but received some relief while studying the current Bible Lesson from the *Quarterly*. Later, when reading a letter, I felt increasingly ill and was rapidly losing consciousness; but I had just time enough to call out to my family for help. They are all sincere students of Christian Science, and after a while, very faintly, I heard the words, "God is your Life," voiced by my husband. I listened closely, and the words grew clearer; and then I was able to declare with the family that God is also man's strength and man's Mind. These truths had immediate effect.

I continued to know that nothing discordant can happen to man, who is actually God's perfect, spiritual child. Although severe bodily symptoms had accompanied the loss of consciousness, I was able to do my shopping shortly afterwards and to take the fifty-mile journey to London alone as planned in order to hear a Christian Science lecture, which I had been looking forward to.

I am so grateful for this healing and for the love and steadfastness in Truth shown by my husband and our children. It was yet another proof that Christian Science is indeed the divine Science of Life. Otherwise it clearly could not demonstrate Life when the opposite is in evidence.

It gives me much happiness to know that our two teen-agers have witnessed such a proof of the power of Mrs. Eddy's precious discovery of Christ healing, which enables us in some degree to obey Jesus' command to heal the sick, reform the sinner, and raise the dead. This experience also gave me a clearer understanding of the truth that man is the reflection, or expression, of God, Life.

There have been many other physical healings in our family, both with and without the help of consecrated practitioners, during more than twenty-two years of sole reliance on God. Some of the healings were those of tonsillitis, scarlet fever, a dislocated shoulder, influenza, and colds. Lack has been overcome, homes have been found, and wonderful protection has been experienced during thousands of miles of motoring.

I do not wish to end this testimony without giving heartfelt thanks for having had Christian Science help at the births of both our children at home. These experiences were milestones of spiritual progress and still inspire me. The reassuring courage of practitioners on both occasions was a wonderful support.

The birth of our first baby took place on a Sunday night, and I was able to be present at the evening testimony meeting in a branch church the following Wednesday. I was doing all my housework in a week.

On the second occasion the baby had turned round to a wrong position. This was discovered soon before the birth was due, and I informed the practitioner. The result of her prayer was immediate. I felt an adjustment, but it took place without the slightest pain. The next morning the birth took place quickly and harmoniously without any complications.

For all the help and encouragement I have had from the study of Mrs. Eddy's wonderful writings, for the consequent proof of their divine truth, for the help of consecrated practitioners when it has been needed, for the inspiring literature, including *The Christian Science Monitor,* as well as for class instruction and active membership in a Christian Science Society, I am humbly grateful. I hope to be shown how to be of greater service to my fellowmen.—(Mrs.) ANNA-LISA MOSS, Winslow, Buckinghamshire, England.

* * *

SEVERAL years ago my husband and I went on holiday. I had been ill with spinal trouble, and a medical report indicated that I should possibly never be well enough to have another holiday after this one. However, Christian Science altered the situation.

While we were away I met a practitioner, who, after I told her I had been ill, spoke very kindly to me and allayed the fears I was feeling. Up to this time I had not heard of Science. This loving practitioner talked to me for about thirty-five minutes, and I just drank in all that she had to relate. Then I was taken back to the house where we were both staying, and she showed me the *Quarterly,* in which the weekly

Bible Lesson is outlined. I received an instantaneous healing, for when I left her I was well.

Previously I had been obliged to hold to the banister rail when ascending or descending stairs and had had to place both feet on each step, but after this glorious healing I ran up the stairs, joyous and free.

My gratitude is unbounded for this wonderful truth, Christian Science, and for the help so graciously and gladly given me. My general health has improved, several minor healings have taken place, and great joy is experienced as I continue to study and take my part in branch church affairs.

To Almighty God for Christ Jesus, our Way-shower, and for Mrs. Eddy, I am deeply grateful. — (Mrs.) RITA CARTER, Merewether, New South Wales, Australia.

* * *

WHEN I first heard of Christian Science I was living in Switzerland. I had been in a sanatorium to prevent the development of incipient tuberculosis and later was treated for a spinal condition. I was told by a specialist never to do hard work, or my whole body would have to be put back in a cast from time to time.

Then I was guided to see a Christian Science practitioner, and she helped me to rise above fear. I read Science and Health by Mrs. Eddy, and to my surprise I started to be happier and to feel better. Several months later I took up work as a housekeeper for a practitioner in another city. I shall never forget what a big impression her harmonious family life made on me, and I started to express more kindness and love.

More earnest study of Science opened the way for me to become a member of The Mother Church and of a branch church and to have class instruction. These were steps bringing great growth in Science, for which I am deeply grateful.

In 1945, while I was studying in preparation for class instruction, a broken bone in one leg was healed in two weeks without the leg being put in a cast. I relied for the healing on my own spiritual understanding and did not miss one minute on the nursing case I was taking care of at that time.

The desire to be of some assistance to relatives through the help of Christian Science led me to go to Washington, District of Columbia. I secured a visa to enter the United States in 1953, and when I was going through the medical procedures, the healing of my spine was acknowledged, and my health was pronounced normal.

After I had been for several months with my relatives, who are not Christian Scientists, I wanted to find employment. I went to an agency; and while I was waiting there, I thought about man's oneness, or unity, with God, ever-present good. I was called to a desk where the man explained to me that nobody spoke French or German. But I saw that he was willing to listen to my broken English and to help me find a position taking care of children.

After making several telephone calls, he told me to come back the next morning with one of my relatives. Then he folded his hands and said to me: "Pray. I have something nice for you." I was sure that God was guiding me, and the next day I was interviewed in French by a government official. I was employed to take care of his children, thus making my first American friends. I enjoyed my work and have since been good friends with the family on a personal basis. Steady growth in Science has brought me to different positions during succeeding years.

While I was an associate at the Sanatorium of the Christian Science Benevolent Association on Pacific Coast, I was overwhelmed one evening by extreme fatigue. It seemed I could not carry on my work. I thought I would try one more day, but at that moment the thought came to me that in five minutes the song service would begin. I knew that was the right place for me to go.

While sitting in the Assembly Hall, where guests and associates meet in the evenings to sing hymns, I had a hard time to keep back the tears, because the fatigue seemed to be intolerable. And it was not until the next morning that I remembered I had left the song service free and happy. As Mrs. Eddy quotes on page 253 of "The First Church of Christ, Scientist, and Miscellany,"

Thou art not here for ease or pain,
But manhood's glorious crown to gain.

For the training as a nurse which I received at the Sanatorium, I am deeply grateful and especially for the spiritual progress made during the course of it.

I am also grateful for the privilege my husband has, and I have had, at the Sanatorium to serve the Cause of Christian Science in a humble way. — (Mrs.) Hilda M. Bangerter Bush, San Francisco, California.

Signs of the Times

George Todt
in a column
of the *Los Angeles Herald-Examiner*
Los Angeles, California

Look about us. See the constantly mushrooming extent and scope of the growing knowledge of mankind. Where did it come from? Who supplied it? What force is behind it?

The atheist . . . tries to tell us that our lives, our thoughts and our accumulated knowledge are but the result of a fortuitous combination of chemical reactions that happened simply by chance.

If it was accomplished in this manner—only by a chance accident with no spiritual power behind it—how then can the atheist explain the law and order we find in the universe? . . .

Chemicals cannot think. That is the real heart of the problem that atheists can never explain away. The power of thought has been given us by our Creator and Father God. It is man's greatest possession—and with proper utilization of this divine power to reason intelligently, he may one day reach the stars.

Urlic Jelinek
as reported in the *Oakland Tribune*
Oakland, California

Every time a scientist discovers something, it brings him closer to the Bible—not farther away, declares Urlic Jelinek, an electrical and metallurgical scientist engaged in developing propulsion engines for spacecraft. Jelinek is president of an electronics firm in New Jersey and was chief metallurgist for Westinghouse for 15 years. He was the principal speaker at [the] annual dinner meeting of the Oakland Christian Business Men's Committee at the Leamington Hotel. . . .

He said scientists are beginning to realize that creation is the product of design and order and not an accident. He said, "In like manner, neither was Jesus Christ a pawn of human circumstances."

Jelinek described the Bible as "God's effort to reveal Himself and the truths of His universe to men." . . .

He defined truth as something that "correctly represents things as they were in the past, as they are now and will be in the future."

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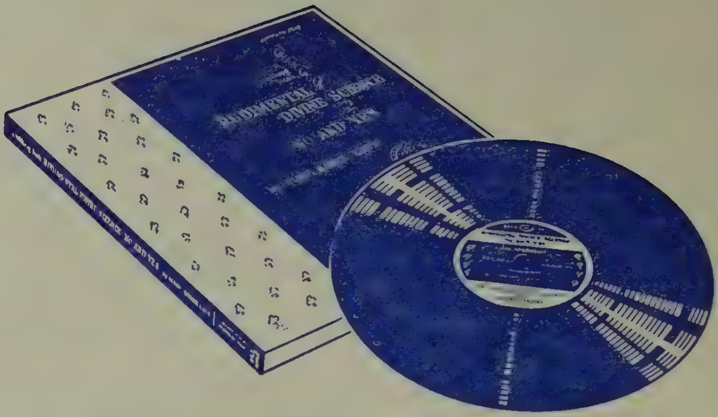

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Christian Science Sentinel

"What I say unto you
I say unto all,
WATCH"
—Jesus

June 30, 1962

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make known his deeds among the people."

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"What I say unto you I say unto all, WATCH." Jesus

HELEN WOOD BAUMAN, *Editor*
RALPH E. WAGERS, CARL J. WELZ, *Associate Editors*

June 30, 1962 Vol. 64, No. 26

Divine Concept and Conception

ROSE M. HENNIKER-HEATON

> *"That which precedes and outlives mortality is wholly spiritual, the idea . . . of divine Life and Love"*

HAVE you ever heard a child's first cry? If so, perhaps you have asked yourself, "Who is this?" and have looked for an answer that would be spiritually satisfying.

In the picture gallery of human scenes, the portrait of a mother with her newborn child is one of the most deeply cherished. In its revelation of spiritual facts Christian Science does not deface this human picture or retouch it. But it lifts thought to discern the spiritual reality of what is seen by material sense so that even the human picture glows with a deeper radiance.

"Lord, thou hast been our dwelling place in all generations" (Ps. 90:1). So spoke the Psalmist, giving the true picture of spiritual existence. Many human generations later, this great truth was amplified by Mary Baker Eddy, the Discoverer and Founder of Christian Science, in these words: "Spirit is the only creator, and man, including the universe, is His spiritual concept" (Unity of Good, p. 32). In contradistinction to the theory that the actual starting point of individual life is an ovum, Christian Science declares that Life, God, is Mind and that man is Mind's spiritual concept, or idea, forever coexistent with Mind.

Since divine Mind is the only power, it is the only conceptual, as well as the only creative, power; and its concept, or idea, is the individualized expression of its own infinite substance and intelligence. Thus with the potency of Truth and the attraction of Love, God perpetuates the eternal facts of being ceaselessly unfolding within His own infinitude.

* * *

One's existence does not begin with material conception and birth. The Book of Job records this great and searching question asked by the Lord: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding" (38:4). When our understanding of God asks of us the same question, we are not required to answer that we were nowhere. Instead we are impelled, under the illumination of Christian Science, to recognize that in our true selfhood we have been forever in the Mind that is God.

As we see that man's true being as Mind's idea, or concept, remains in Mind from all eternity to all eternity, we glimpse something of the meaning of preexistence. We learn that preexistence is entirely spiritual and that it has absolutely no connection with theories of reincarnation based on the belief of life in matter. Mortal personality is imposed by material birth and environment. The more we understand and claim our spiritual preexistence, the more we shed this mortal personality and outlive it. That which precedes and outlives mortality is wholly spiritual, the idea, or concept, of divine Life and Love.

Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 281), "The mind supposed to exist in matter or beneath a skull bone is a myth, a misconceived sense and false conception as to man and Mind." This counterfeit conception of creation is described thus in Genesis (2:7): "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The misconception of life as material and finite is neither a creator nor a creation. It is the lying supposition that man can have life independent of Spirit, God.

Christian Science, in its revelation of God and man as divine Principle and idea, has uncovered this lie about all of us. Therefore why should we permit ourselves to remain mentally within a mistaken finite dream sense of things? Even when called upon to solve some immediate and specific problem, we should remember to challenge the whole dream first. The problem, though it will need specific handling, is nevertheless incidental to the dream. "Was I ever really born a mortal?" could be our frequent question to ourselves.

A challenging question such as this, like everything else in Christian Science, is of use only as the resultant understanding is practiced in daily living. This must be done openly and also in that constant inner activity of thought which is known only to ourselves. This is the practice of knowing which proceeds from its divine source and remains with that source. It is the recognition that man existed before the mortal dream began.

As we silently affirm the true facts, not only in hours of spiritual study, but also as we go around, as we start the car, or mix a cake, or sit at an office desk, we find each day fresh affirmations of Truth with which to express joy in man's inseparability from God.

In family relationships the understanding of Love's divine conception harmonizes and unifies; for, in the light of it, all is acknowledged to be the expression of the one Mind. The human must eventually yield to the divine at every point in daily living, and what better point is there to realize this than at what is apparently the beginning of human life?

* * *

This understanding will not harm a child or a mother. Instead it will bring forth a child with less materiality about it; and it will free a mother from the beliefs and supposed penalties of human generation. It will reveal in some measure that where there seems to be a little mortal, there is, in fact, the child of God, the divine idea of Mind, not in spite of the belief of material conception and birth, but because of the truth of spiritual conception.

Of what value can an understanding of conception as spiritual be to one apparently in the middle of a human life? In the light of Christian Science it enables each one of us to conceive of himself afresh as the image and likeness of God. Thus one may experience the new birth spoken of by Christ Jesus. In this fresh conception one renounces all that constitutes his mortality and progressively begins to realize that man lives outside and beyond human history.

In "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes (p. 181): "Progress is spiritual. Progress is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man and mortal's painless departure from matter to Spirit, not through death, but through the true idea of Life,—and Life not in matter but in Mind."

As the human understanding of divine Love matures, a finite sense of conception will steadily give place to the unlimited and divine. The absolute truths of man's spiritual and eternal existence as Mind's concept, or idea, and of Spirit as the only creator will illumine consciousness and of their own inherent power take charge of human experience, directing it gently and wisely to the full demonstration of Life.

Whether we are affirming the truth of conception for ourselves in what is called middle age or old age or whether we look down at a newborn child, our prayer can reverently echo that of the Wayshower (John 17:5), "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Beholding True Creation

MADGE ELDER

> *"The creation of infinite divine Mind consists in the unfolding of spiritual ideas"*

"CREATION is ever appearing, and must ever continue to appear from the nature of its inexhaustible source." So writes Mrs. Eddy on page 507 of Science and Health. This inspiring statement, however, does not refer to a material universe, for Christian Science teaches that creation is spiritual, not material. This fact agrees with the account of creation given in the first chapter of the Bible, which concludes with the declaration (Gen. 1:31), "God saw every thing that he had made, and, behold, it was very good."

That which is material can

never be wholly good, for it is subject to imperfection, decay, and dissolution. Only the spiritual is inviolable and eternal. Jesus declared, "God is a Spirit" (John 4:24), or, according to modern translations, "God is Spirit." Jesus also said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). In an age that was unable to understand scientific terms, it was convenient for Jesus to refer to matter, the opposite of Spirit, as the flesh.

We learn in Christian Science that God, Mind, is infinite, and the creation of infinite divine Mind consists in the unfolding of spiritual ideas. It is this spiritual concept of the universe that unfolds in the thought of the student as he progresses and that is ever appearing in beauty and wonder. It can never be static. Those who have been students for many years bear witness to the freshness and continuity of this unfoldment, and they know how it transforms their human experience. For Christian Science is not an abstract statement, a beautiful theory; it can be proved, demonstrated, in daily life.

As long as we think of creation as material, we shall be continually seeing and experiencing evidences of discord and decay; whereas in proportion as we accept and hold firmly to the spirituality of God's creation, we shall perceive and bring into our experience more and more of good until that day when we shall know even as we are known of God (see I Cor. 13:12). As human consciousness becomes purified, our ability to discern spiritual facts becomes clearer. John reached that state of spiritualized consciousness when he was able to behold the new heaven and new earth, invisible to mortal sight, while he was still on this earth.

* * *

Perhaps a helpful illustration of how the unfolding of the spiritual sense of creation meets the human need may be recounted in the experience of one student of Christian Science. She had been brought up in the country, loved nature, and was never happier than when she was out of doors. Then Christian Science came into her life. In the glorious dawn of her new-found understanding, the world seemed transformed; everything in nature seemed lovelier; colors were even deeper, richer. Rock and mountain, lake and river, birds soaring in the firmament, animals roaming free—all had a greater significance as she learned to look on them as typifying the infinite creation of divine Mind.

References in the Bible and in Mrs. Eddy's writings that pertained to nature's beauty and nature's lessons for mankind were eagerly studied. For many years the student was happy in this unfoldment; but she needed to progress further. Delighting in the solitude of the country, she had a dislike of towns and crowds. This had the effect of setting up a sense of separateness, of isolation from her fellowmen.

* * *

Then one day as she was reading the current Lesson-Sermon in the *Christian Science Quarterly*, which that week was entitled "Soul," the further revelation came. The student was startled to realize that she had not been fully accepting and honoring the real man as the highest idea of creation, reflecting the radiancy of Soul, God. She had not, in her human contacts, looked for the loveliness she had seen evidenced in nature. This was, she now saw, only a partial acceptance of God's wholly good creation, hence a denial of God's allness.

Recalling the many times she had gone forth on her lonely wanderings in the spirit of adventure and in keen anticipation of discovering more of beauty and bounty expressed in nature, she resolved to start each day with the same eager expectancy of beholding man as God's image and likeness, expressing such divine qualities as beauty, holiness, health, nobility, wisdom, joy.

The practical results, demonstration, appeared at once in greater cooperation and more loving-kindness in her dealings with others. Hidden talents came to light; she found herself rejoicing more and more in the achievements of her fellowmen.

This proved to be the most joyous quest of all, the greatest adventure, for she was bringing into her experience a hint of "Love's divine adventure to be All-in-all." These words appear in Miscellany by our Leader, and the complete statement reads (p. 158), "We live in an age of Love's divine adventure to be All-in-all."

Mrs. Eddy, who loved nature and took many lessons from it, assures us in Science and Health (p. 264), "When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,—all the glories of earth and heaven and man."

Utilizing God's Unlimited Power

RICHARD T. GUILBERT

"One may use the same power of God that Jesus employed"

HISTORY records an interesting progression in the development of machines to generate power and machines to utilize the energy thus made available for consumption. The wheel, the lever, the inclined plane, helped available animal muscular power to become useful to mankind and to improve the standard of living. Fuels have been discovered and developed to give great physical power through heat, and appropriate machines have been invented to convert this power to useful purposes.

But who gives any attention to improving his standard of living through the conversion of the power of God? All churchgoers may have vaguely in mind that there may be a connection between going to church and better living. But lack and sickness seem to prevail in spite of earnest petitions to God to save the petitioners from trouble, and they wonder why, because they feel that they have followed all the rules for righteous living.

Mrs. Eddy, however, saw why human appeals to God for relief from distressing material conditions are not always answered. Through God's revelation to her the hidden spiritual meanings of the Bible were unlocked, and she discovered how one may use the same power of God that Jesus employed. In Science and Health and her other writings she records the Science of Christianity and explains how to utilize God's power in our human experience as Jesus did.

Christian Science points out that this power has always been available and always will be. However, on page 167 of Science and Health, our Leader makes it clear that "to have one God and avail yourself of the power of Spirit, you must love God supremely."

Every student of Christian Science who puts into use what he has learned of this Science is ready to progress spiritually. To the mathematician, the physicist, the chemist, the engineer, it is clear that the fundamentals of his science are always available.

The sincere student of Christian Science not only understands the availability of the fundamentals of this Science, but understands that God is the only fundamental Principle, the Principle of all creation, and is eternal and ever present. He knows too that God is Truth, Life, Love. He learns this from the Bible and through the study of Science and Health in conjunction with the Bible. He finds that statements such as the one in Hebrews (4:12), "The word of God is quick, and powerful, and sharper than any two-edged sword," are as true and useful today as they were in the period of history covered by the Bible.

* * *

The Christian Scientist has caught a glimpse of the fact that, when used constructively, the power unfolding in human discoveries is but the counterfeit of the spiritual power of Truth, God, and it is plain to humanity that unlimited further progress in the development of spiritual power is to be expected.

On page 293 of Science and Health we read, "Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth,—the great difference being that electricity is not intelligent, while spiritual truth is Mind." And what magnificent power lies in intelligence! Intelligence is one of the descriptive names for God used in Science, and wisdom leads the Christian Scientist to look to divine intelligence for the solution of any human problem, whether it be in the natural sciences, in human relations, or in mortal illnesses—anything needing a right answer.

Contrary to the mortal method, which is to study the problem and search for the answer in human reasoning alone, is the method used in Christian Science. The student is taught to see any incongruity as unreal because not God-created, and instead of studying a discordant situation, he first studies reality, God's creation, and searches for a more perfect understanding.

Learning the truth taught in Christian Science, that God, Spirit, is All and that matter is nothing because God does not create it, the student sees the perfection of Principle and the ever-available power of God to correct whatever is wrong.

By holding his thought to the spiritual, he dwells "in the secret place of the most High"

(Ps. 91:1), and then he sees the Scriptural passage fulfilled, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Thus any error is uncovered and destroyed; the solution of the problem becomes apparent; and the human experience returns to normal—health and happiness, with every human need being met.

In our daily experience, if we want to use the electrical power available, we throw a switch. If we want to use God's power, we engage in prayer, as understood in Christian Science, knowing the truth of God and His creation. When we see clearly this wholly spiritual and perfect creation, the healing results are instantaneous.

By turning his thought to God, Love, who is ever present and all good, one finds his experience exemplifying Paul's words (Rom. 13:1, 9, 10): "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

Divine Love is all-powerful, ever available, and unlimited, but mankind's need is to make use of it.

THE THINKER

Lone, solitary astronaut
Rising through stratosphere of thought
Is testing, proving, climbing still,
Eliminating space until
No more bemused by mortal mind,
He leaves old ways and modes behind.
The thinker freed from mortal sense
Discovers Spirit's evidence
Unobscured, no mystic blending.
Mind eternal, never ending,
Reveals the truth, reality,
And man's true self in Deity.

Jessie Louise Salls

"Study it, ponder it"

ELROY C. ROBERTSON

"As Truth fills human consciousness, human hypotheses give place to divine metaphysics"

YEARS ago one who wished to learn of Christian Science and what it teaches of God and of man went into a Christian Science Reading Room to purchase a copy of Science and Health by Mrs. Eddy. The librarian displayed several editions of this book in various bindings and at various prices.

After much deliberation this person, who was very fond of fine bindings but had a practical turn of mind, selected the least expensive one, apologizing for so doing by saying that because little use might be made of the book, it would be imprudent to take a more expensive one. Whereupon the librarian replied that since the same truth was in all of them, the type of binding was not the most important point to consider.

That statement, emphasizing the contents rather than the binding of a book, made an unforgettable impression. In the days that followed, this new reader of Science and Health learned something of the extent to which the true meaning of God, of man, and of the spiritual universe is set forth in it. This meaning is so thoroughly explained that its answer to the question, "What is God?" has had a wide appeal.

Mrs. Eddy states in her Message to The Mother Church for 1902 (p. 5): "The ever-recurring human question and wonder, What is God? can never be answered satisfactorily by human hypotheses or philosophy. Divine metaphysics and St. John have answered this great question forever in these words: 'God is Love.' This absolute definition of Deity is the theme for time and for eternity; it is iterated in the law of God, reiterated in the gospel of Christ, voiced in the thunder of Sinai, and breathed in the Sermon on the Mount."

The absolute definition of Deity is also iterated and reiterated in the divinely inspired Christian Science textbook, Science and Health. To those, therefore, who would learn more of God, Life, Truth, Love, consistent study of this textbook is of vital importance. Its author writes (p. 559): "Read this book from beginning to end. Study it, ponder it."

Those who elect to obey this instruction find that the consecutive reading of this book is a very rewarding experience, for it advances spiritual understanding. They will find also that repeated journeys through this book provide a measure of continuing growth, for each additional reading is bound to unfold more of Truth to the reader. As Truth fills human consciousness, human hypotheses give place to divine metaphysics.

A concurrent outcome of such reading and pondering is the ability to discipline one's thinking, so that by degrees the progressive elimination of error leads to unqualified obedience to the First Commandment, "Thou shalt have no other gods before me" (Ex. 20:3). An indication of the mental discipline conducive to such obedience was given by Moses to the children of Israel, near the end of their sojourn in the wilderness, in these words (Deut. 6:4, 5): "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Thus Moses made it clear that absolute and undeviating acknowledgment of the oneness of God is imperative. Then Moses went on to indicate a method for the fulfillment of this requirement. He continued: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

* * *

A basis for right thinking and a rule for its maintenance such as Moses gave to his followers centuries ago are as necessary for mankind today as they were then. Scientifically correct thinking must be ceaselessly striven for so that it may always prevail, particularly in the silent conversation carried on with oneself, for as the writer of Proverbs has said (23:7), "As [a man] thinketh in his heart, so is he." When the silent conversation is scientifically governed, all subsequent action will conform more nearly to the ideal.

In all ages prophets and seers have stressed the importance of scientific right thinking. Referring to the freedom from materiality resulting from right thinking, Christ Jesus said (John 8:31, 32), "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Today the spiritual meaning of these words is available to all through the revelation given to the world by Mrs. Eddy. Unremitting contemplation of the truths in Science and Health makes possible the freedom promised by Christ Jesus, the great Exemplar.

It is inevitable that results in any line of endeavor are in proportion to the effort made to obtain them. The result of studying and pondering the textbook is greater spiritual understanding. This gives the freedom to which Jesus referred. Our great Leader says (Science and Health, p. 261), "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts."

NEW GROWTH

New growth is tender.
Touch not unless
God's warm caress
Of gentleness
Lifts it to splendor.

New growth is keyed
To quiet times
When goodness climbs
With Spirit's chimes
To meet each need.

New growth at last
Reaches the height
Where spiritual sight
Reveals Truth's might,
And doubt has passed.

Alice Troxell McCoun

"No other power we own"

MAY SMITH

"With God there are no failures . . . for He is the only power there is"

OUR Lord and Saviour revealed to mankind the omnipotent power of God. Jesus claimed no power of his own, but gave all glory to his Father, performing his marvelous works through the Christly nature which entitled him to the Messiahship. This nature showed itself in tenderness, compassion, meekness, and love, which drew the sinning, suffering people to seek his ministrations. He healed the sick and the sinning, however hopeless or long-standing the case, and sorrowing hearts were comforted.

Christ Jesus taught his followers how to draw near to the Father in prayer. To seek spiritual refreshment with God, he frequently sought solitude apart from the thronging multitudes and even from his disciples, sometimes going onto a mountain or seeking a desert place. He is the Way-shower to our Father's house. Like the Master, we can in prayer be aware of the presence and power of God. All may drink at the fount of spiritual inspiration through communion with their heavenly Father. God's truth and love meet all human need abundantly and unfailingly.

Christian Science teaches us that we can take nothing of materiality into our Father's house, the sacred sanctuary of Spirit. It is only by quenching earthly desires, turning to God as the one understandable and demonstrable power, and exchanging mortal thoughts of sensuality, despair, sin, sickness, and death for those of purity, health, joy, and life that we can still the physical sense testimony by the healing and life-giving power of Truth.

Mrs. Eddy writes (Science and Health, p. 400), "By lifting thought above error, or disease, and contending persistently for truth, you destroy error." These words helped me during a long and severe testing time. Because of a nervous breakdown and kidney displacements, I had been obliged to give up a business position. My first glimpse of the Christ came at a Wednesday evening testimony meeting in a branch Church of Christ, Scientist, to which I was invited by a friend.

I began to attend the Christian Science services regularly and to study earnestly the Bible and Science and Health. Since Christian Science teaches reliance on spiritual means alone for healing, I discarded a surgical support, discontinued medical treatment, and relied entirely on God. The healings were slow, taking a long time to accomplish, but they were brought about through the understanding of God as revealed in Christian Science.

* * *

I had to learn to look away from the physical manifestations of dizziness and pain, from discouragement and fear, into the spiritual realm of joy, dominion, and understanding. This was accomplished through the Comforter, divine Science, which helps us to see God as all-powerful, ever-present divine Life; as Truth, Love, Mind, Principle, the sole creator of man and the universe.

During this experience I found great help from this Biblical passage (Ps. 24:7, 8): "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." Also these words from Hymn No. 77 in the Christian Science Hymnal, "God is my strong salvation," strengthened and encouraged me in my stand for Truth. The day came when the kidneys resumed their natural position, the dizziness disappeared, the nervous breakdown was healed, and I was then able to take up clerical work. These healings have been permanent.

The Christian Science literature, the lectures, the testimony meetings, as well as the radio and television programs, enlighten us. They show how the power of omnipotent and omnipresent Life, Truth, and Love, understood and utilized to the exclusion of every other remedy, heals diseases of every kind and brings about satisfying solutions to seemingly impossible inharmonious business and family conditions.

With God there are no failures: nothing is too hard for Him, for He is the only power there is.

Another of our hymns reads (No. 10),

> Our Lord is God alone,
> No other power we own;
> No other voice we heed,
> No other help we need;
> His kingdom is forever.

"The peace of God"

GRACE RATCLIFFE

"True, satisfying peace is not gained by complacency or by ceasing to be active"

In early childhood I attended a school where the day began and ended with prayers. The benediction at the close of each day, from the fourth chapter of Philippians, was, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This blessing with its promise endeared itself to me and brought a sense of wonder about what this peace could be.

Later in World War II, while my husband was away in the armed services, and my young son and I were evacuated from London, I became very much disquieted. One day the small boy came to me and asked, "Can I go out to play and give you some peace and quiet?" With dismay I realized how often I must have used these last few words and how far short they fell from my early thoughts of peace.

It was shortly after this illuminating episode that I reached out for help in Christian Science. A gift to me of Science and Health by Mrs. Eddy was the turning point from a sense of futility to one of hope and encouragement. It was as if life which had seemed to be a scattered jigsaw puzzle now began to come together in a single pattern. Eventually, I found that the peace, for which I had so longed, was not outside myself, but was an abiding influence operating in my own consciousness.

Throughout the Old Testament the promise of peace shines like a guiding light which later finds its fulfillment in the life of Christ Jesus, the Prince of Peace. Towards the close of his ministry, Jesus spoke these words which have resounded down the centuries for the assurance of all mankind (John 14:27): "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."

Spiritual peace expresses God's will for man. In reality this peace is the only state man can experience. The disturbing suggestions of fear, limitation, dislike, disease, and death are aggressive and false. These suggestions would say that God, good, is not All, that evil also exists. This evil is the lie of life in matter, the belief that life can be outside of God, outside of Truth. But this belief falls on its own assertion, for it lacks truth; it lacks intelligence; it lacks power; and it lacks life.

* * *

Mankind has a necessity to lay hold of the Comforter, "even the Spirit of truth" (John 14:17), in order to gain salvation from evil suggestions. Wholehearted effort to cling to this truth of perfect God and perfect man, revealed anew to mankind in Christian Science, will effectively eject from thought accumulations of selfishness, hate, prejudices, touchiness, and ingratitude. These false traits need to be seen as not belonging to God's man and thankfully relinquished. God's perfection will then appear.

In divine Science man is found in the image and likeness of God, our Father-Mother. This spiritual man has the completeness and perfect balance of both masculine and feminine qualities, and the nature of this man is perfect peace. Acknowledging this spiritual likeness is truly keeping the First Commandment and brings mankind to the wonderful realization that Life is Spirit, whereby men are saved from the erring mortal concept of dualism.

In his seemingly hard testing time, Job was advised (Job 22:21), "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Job had to glimpse his unity with God, and this necessitated activity, for the peace of God is not a static state; it is a truly active state of mind which rejoices in spiritual sonship.

We cannot gain true, satisfying peace by complacency or by ceasing to be active. Neither can we find it through altering some material circumstance nor in looking to matter for healing. It is demonstrated through understanding that the real man, the spiritual image of divine Mind, can reflect only peaceful, loving thoughts, and these heal divinely and naturally.

On page 264 of Science and Health, Mrs. Eddy says, "Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love."

Louise Learns a Lesson About Prayer

ELIZABETH LAZENBY RICHEBOURG

[Of Special Interest to Children]

Louise loves Christian Science. She has had many healings through the truths of God and man that she has learned.

She knows that man is made in God's image and likeness; that he is perfect, because God is perfect. She likes to hear and to read the Bible stories which tell of Christ Jesus and of his healing the sick. Christian Science teaches us that Jesus could heal because he saw the perfect man, created by God, instead of the imperfect man that mortals seem to see.

One day early in February, Louise said to her mother, "Marion and I are going to have a picnic this Saturday in the fort in her woods."

"That sounds like fun," said her mother. "But it will have to be much warmer than it is today for an outdoor picnic."

On Friday Louise said: "Do you know what I did this morning, Mommy? I prayed to God that it would be warm tomorrow; so I know we can go on our picnic, because God can do anything."

Her mother knew that this was not the way to pray in Christian Science. But patiently she said: "All things are possible to God. The Bible tells us that this is true, and so does Mrs. Eddy on the very first page of Science and Health." Louise's mother wanted to explain a little more about prayer, but Louise bounded out of the room to play with a friend.

The next morning the weather was very unpleasant. It was cold and rainy. Louise came into her mother's room and stood looking out of the window. She said wistfully that she hoped it would be sunny by noon. And she reminded her mother of what she had done the morning before.

"Louise," said her mother, "let me tell you something about prayer. The Bible says, 'The effectual fervent prayer of a righteous man availeth much' (James 5:16), but when we pray we don't tell God what to do or what we want. We listen so that we can hear what God's plan is for us.

"Yesterday you told God to make a sunny, warm day. But instead you must learn to listen for God's voice every day so that He can direct and govern your day. And we hear His voice when we are quiet and listening. We hear it through spiritual sense, and we cannot hear it if human will is making our decisions."

Louise's mother went on to say that this listening process is important but is not all that must be done to pray effectively. We must learn more of God, and this will teach us more of man, because man reflects God's qualities. And when we learn of God, we learn that He is divine Principle, author of the law of harmony. That law of harmony includes a plan for each of God's children. God's law is operating all the time. It is our work to understand His law and demonstrate His plan by knowing that man is God's perfect reflection.

Her mother then read these two sentences from page 10 of Science and Health: "Experience teaches us that we do not always receive the blessings we ask for in prayer," and, "That which we desire and for which we ask, it is not always best for us to receive." She also read from page 254, "When we wait patiently on God and seek Truth righteously, He directs our path."

Then she said: "So, Louise dear, when we pray we wait patiently for God to show us the way, always trying to obey His commandments. We express Godlike qualities and love our neighbor as ourselves."

Louise listened attentively; and as her mother finished, her eyes lit up, and she left the room. After she had gone, her mother expressed gratitude for the truth which had changed disappointment into inspiration. She heard Louise tell her friend that she had just had some good advice about praying.

That afternoon the two girls received an unexpected invitation to go to the roller-skating rink. This opportunity came very seldom, and the invitation was accepted with great joy.

Louise had learned her lesson about praying and had proved that praying correctly we receive the right answer.

Editorials

The Unity of Being

Whenever the control of God, divine Mind, is acknowledged and revered, a pattern of unity emerges, and those who feel they are misfits gradually or quickly overcome this false sense. Whenever the control of divine Mind is disregarded or unknown, maladjustment and a lack of unity with God persist. According to Christian Science, which reveals the true order of existence, there is absolute unity of being because there is but one Principle, one infinite Mind, manifesting itself in one unified creation.

The teachings and works of Christ Jesus constantly indicate this unity of being, for through them the universal pattern of divine harmony became evident. Perhaps the Master was pointing to this fact when he said to his opponents who objected to his healing a man on the Sabbath (John 5:17), "My Father worketh hitherto, and I work."

Healing the sick, observing the Sabbath, removing restrictions on health and intelligence and purity—all prove the unity of real being. In absolute Science, God is All, and, being All, He is self-contained. There is nothing besides Him, nothing that can escape His outlining.

These truths are not mere theories. They are facts practically demonstrated in Christian Science; for when one confronts any kind of discord with the understanding of the truth revealed by this Science, that discord is forced to disappear; a higher, more unified sense of existence appears. And this will continue until the universal unity of good is understood by all people. Mary Baker Eddy says in "Miscellaneous Writings" (p. 264): "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action."

Humanity has been slow to accept the lesson of unity, or oneness, demonstrated by the master Christian. Men have reluctantly resigned human will, the illusion of many minds expressed in contending factions, forced ideologies, ruthless personal ambition, sin, prejudice, and tyranny—all of which imply something going on outside Mind's oneness.

The human race is still largely in the primitive state that is blind to the kingdom of heaven, the presence of which Jesus declared and proved. But the Christ, the divine ideal, insistently presses its claim of universal unity, and the signs of revelation are growing clearer. The good of one is beginning to be seen only in its relation to the good of all.

* * *

At the present point in human development, efforts are generally made to bring individuals or segments of society together in order to gain strength through unity. This is commendable when the purpose is to advance the well-being of men and not to force them into submission. But true and lasting unity will be established only as that unity is found in the truth of God's oneness and allness. His idea is His expression of oneness. His government is included in that expression; so are abundance, sinlessness, health, happy relationships, and steadfast obedience to Principle.

Jesus said (Luke 18:19), "None is good, save one, that is, God." When we recognize that all good is the manifestation of one source, we stop limiting the good we already express. We see intelligence, for instance, as one and infinite, not divided into human intellects, but reflected by God's son without measure. Even a glimpse of this unity of intelligence breaks down limitations of it seen as poverty, ignorance, faltering memory, paucity of resourcefulness, as well as the stupidity of sin and an unresisting submission to sickness.

In the unity of real being, no attribute of God is limited. Purity, love, wisdom, justice, mercifulness, and an infinitude of other spiritual attributes are alike reflected by individual man, God's likeness. When anyone recognizes this unity of being, sees all good as evidence of the one Mind, he rebels successfully against the restrictions that the carnal mind would impose upon his character. His real identity, forever reflecting the unlimited attributes of Mind, becomes real to him as his only self.

Mrs. Eddy says (The First Church of Christ, Scientist, and Miscellany, p. 165), "As an active portion of one stupendous whole, goodness identifies man with universal good." The Scientist who works metaphysically and prayerfully to demonstrate the unity of being for himself and those who request his prayers is helping all mankind rise not only above discord and personal limitations, but above a personal sense of unity. He is dispelling the mental bemusement that hides the oneness of good and the infinity of its manifestation. He is demonstrating the freedom which accompanies the unity that characterizes divine Mind. He is opening farther the door of heaven, which the Master left ajar.

HELEN WOOD BAUMAN

The Price of Liberty

AN early American patriot helped to encourage a nation to gain its freedom by stating the price he was willing to pay for it. "Give me liberty," he said, "or give me death!" When the Apostle Paul's friends begged him not to go to Jerusalem, fearing that he would be captured and bound, Paul answered (Acts 21:13), "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

To the American patriot death was the alternative to freedom. To Paul there was no alternative, for freedom and life in Christ were to him synonymous. This life was indestructible. As Christ Jesus said (John 11:26), "Whosoever liveth and believeth in me shall never die."

Christian Science teaches that liberty is mental. It can never be found in the flesh, in material circumstances or conditions, but only in Christ, Truth. God is Spirit, and man is the image of Spirit. God is Love, and man is the reflection of Love. God is Mind, and man is the idea of Mind. God is Principle, and man has his origin and existence in Principle. The perfection of God is the perfection of man; the health of God is the health of man; the immortality of God is the immortality of man. The oneness, or unity, of God and man constitutes both life and liberty.

The price of liberty is the acceptance of Truth. But the nature of Truth is that it cannot be accepted along with error. We cannot accept the perfection, health, and immortality of man while believing that man is material. Matter itself must be denied if Truth is to be affirmed. And in the degree that matter is effectively denied, material circumstances and conditions cease to constitute boundaries or bonds which confine us or restrict us in any way.

The verbal denial of matter is not difficult in Christian Science. In her book "Unity of Good," Mrs. Eddy writes on page 31, "If God is Spirit, and God is All, surely there can be no matter; for the divine All must be Spirit." But to gain freedom from matter requires more than the repetition of such a statement; it requires the application to our own thought of the truth it states.

* * *

Freedom from disease comes with freedom from the belief in matter as real, but freedom from the belief in matter does not come merely with the desire to be free from disease. It must include the desire to rise above all material sense of personality, of self, or of what constitutes happiness, or of what conditions we may require in order to be contented. On page 11 of "Science and Health with Key to the Scriptures," our Leader writes, "We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it."

It is paradoxical in human experience that those who are most zealous in promoting the ideals of liberty are sometimes tyrannical in their dealings with their fellowmen. Effective prayer for liberty in Christian Science requires the surrender of all self-righteousness, lifting every individual to the status of an idea of divine Mind governed by that Mind alone and inferior to no one.

Resistance to this holy state of thought is resistance to Truth. It is the belief that matter is real asserting itself. One who insists on dominating another individual is simply proclaiming that personality is material and that matter is Mind. One who is dominating another individual but is unaware of it, as is so often the case, is ignoring his own belief in matter as the basis of personality.

The first step in promoting liberty among men and nations is a desire to sacrifice material personal sense in those forms which dominate or permit domination of persons. The next step is the demonstration of that desire by the acceptance of the spiritual sense of individual identity in which everyone is seen as an invaluable idea of the one Mind.

Liberty for men and nations may be gained through Christian Science as individuals surrender belief in matter and accept the truth of man's spiritual existence. With the surrender of matter the need for death as an alternative to liberty is put aside, for death is but a belief that life is material. With the acceptance of Truth, the life which the real man lives in immortal harmony becomes our own. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). And Mrs. Eddy writes in Science and Health (p. 227), "Citizens of the world, accept the 'glorious liberty of the children of God,' and be free!"

Carl J. Welz

Attention, Members of the Armed Services and Their Families

Christian Science Activities for the Armed Services, which include arrangements for regular Christian Science services, treatment, and other assistance for men and women in the Armed Forces, extend throughout the United States, Canada, and many overseas areas. Information regarding these activities and lists of overseas Ministers and Representatives will be furnished upon request.

Service personnel or members of their families are asked to send names and addresses of Christian Scientists in the Armed Forces to Christian Science Activities for the Armed Services, 107 Falmouth Street, Boston 15, Massachusetts. To enable this department to be of the greatest service, changes of military address should be reported promptly.

Christian Scientists are encouraged to register as such, rather than under the general term "Protestant." In the Armed Forces of the United States, Great Britain, and Canada they may have the words "Christian Science" or a meaningful abbreviation thereof stamped on their identification tags or discs.

The Mother Church continues to furnish Ministers for forts, camps, bases, and stations, as well as for Veterans Hospitals. Information regarding Christian Science activities in these installations and hospitals may be obtained from the chaplain's office at each installation and hospital, or by writing direct to the CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES.

Visitors Welcome

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

Church Dedications

AUBURN, ALABAMA (Society).

Christian Science Society, Auburn, will dedicate its church building on Cary Dr. Sunday, according to an announcement from the society's executive board. A special dedication service will be held at 11 a.m. Sunday and the public will be welcome, the announcement said.

The history of the Auburn church goes back to the spring of 1924 when friends and students from Alabama Polytechnic Institute, interested in Christian Science, met in the home of a practitioner to organize a Christian Science group. On June 8, 1930, the group was recognized as a Christian Science Society by The Mother Church, The First Church of Christ, Scientist, in Boston, Mass. An upper room was rented over the Bank of Auburn in August, 1930, and services were held there continually until July, 1961. Sunday School was organized in 1936 and the first lecture was given on Feb. 6, 1936.

In 1960 a gift of two building lots and the expiration of a trust fund prompted the members to make immediate plans for the building of a church edifice. The first service was held in the new building on July 2, 1961.

Through the generous contributions of members and many friends, as well as a gift from the Selina C. Cornish Fund and a grant from the Trustees under the Will of Mary Baker Eddy, all indebtedness has now been cleared, making dedication possible at this time. Christian Science churches and societies are dedicated only when free from debt.—*The Lee County Bulletin* (March 1, 1962).

COLUMBUS, OHIO (Third Church).

Third Church of Christ, Scientist, Columbus, 3989 N. High, announces the dedication of its edifice Sunday, March 18. Dedication services will be held at 9:30 a.m., 11 a.m., and 3 p.m. The public is cordially invited to attend.

To fulfill a need for a Christian Science church in the north end of Columbus, a group of Christian Scientists organized a Christian Science Society in 1939. The society was recognized by The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, in 1939, and its charter was granted by the State of Ohio the same year.

Services were held in Clinton School Building until May, 1942, when the society moved to a building at Indianola and Walhalla Road. In November, 1942, the society became a church and was recognized by The Mother Church as Third Church of Christ, Scientist, Columbus, Ohio.

In 1942 the church purchased a lot on N. High on land known as the "Fuller Farm." A church building of Williamsburg Colonial architecture was constructed and opening services were held on March 16, 1952. . . .

Third Church of Christ, Scientist, Columbus, gratefully acknowledges the loving support of its members and many friends.

Christian Science churches are dedicated only when free from debt. —*The Booster* (March 15, 1962).

The Christian Science Periodicals

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.:

The Christian Science Journal: Monthly in English; $5 a year, $2.50 six months, 45c a copy.

Christian Science Sentinel: Weekly in English; $5 a year, $2.50 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, $3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, $1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Spanish, Swedish; $1.75 a year, 45c a copy. English edition is also available in *vest-pocket* size, $1.75 a year, 45c a copy; *Readers'* size, $2.00 a year, 50c a copy; in *English-Braille,* Grade Two, $2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); $22 a year, $11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 per copy or Rp 10 per year. The Japanese price is ¥20 per copy or ¥70 per year.

CHRISTIAN SCIENCE LECTURES

Each *Sentinel* contains a list of free lectures,
to which the public is cordially invited.

AUSTRALIA

TASMANIA—Hobart: Georgina Tennant, Hobart Town Hall, 3.30 p.m., Sun., Sept. 23.

UNITED STATES

NEW YORK—Far Rockaway, L. I.: Church, 1835 Mott Ave., 8.30 p.m., Fri., July 13.

WISCONSIN—Tomahawk: Gertrude E. Velguth, First Congregational Church, Fifth and Washington, 8 p.m., Fri., June 29.

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A.]

Instructions to Librarians

ORDERS FOR MRS. EDDY'S WRITINGS: All orders for the writings of Mary Baker Eddy, and remittances therefor, should be sent to CHARLES HENRY GABRIEL, Publishers' Agent, One Norway Street, Boston 15, Massachusetts, U. S. A.

ALL OTHER ORDERS: All orders for the Christian Science periodicals, Bibles, biographies, Hymnals, and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston 15, Massachusetts, U. S. A.

Testimony Meetings

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal.*

The Bible Speaks to You

RADIO PROGRAM No. 12

Finding Yourself in Today's World

HOST: Sooner or later all of us run into the need for knowing who or what we really are and where we're going with our lives. Often this search for identity presents a challenge to young people.

Not long ago *Harper's Magazine* quoted a college teacher as saying her freshman students "were motivated by a pathetic desire to please everyone; . . . they wanted to become 'like other people,' to be indistinguishable from the group. They were 'yes' students."

But there's another side to it too. Young people sometimes rebel pretty strongly against conformity in an effort to find themselves. But neither conformity nor rebellion really gets down to fundamentals. Something more is needed. What is the answer to this dilemma?

SPEAKER: The real answer lies in learning more of one's spiritual identity. I mean his true nature —who and what he really is—in the light of his relationship to God.

HOST: You speak of one's relationship to God. Could you explain more fully what that has to do with finding one's place in life?

SPEAKER: Let's take an illustration. I know of one boy, son of a prominent lawyer. He grew up in a pretty wild neighborhood where the standards of conduct were much different from those he was being taught in his home. Often when he and his two brothers went out in the evening their mother would say, "Remember who your father is." This young man—incidentally, he's a lawyer himself now—says that more than once his mother's admonition was responsible for keeping him and his brothers out of trouble.

Now Christ Jesus used the illustration of the prodigal son to bring out a lesson regarding our relationship to God. He said that the son was reduced to eating the husks fed to the swine because of his own foolishness and riotous living. Then

[The above is substantially the text of the program released for broadcast the weekend of June 22–24 in the radio series, "The Bible Speaks to You," heard internationally over more than 800 stations. This is one of the weekly programs produced by the Christian Science Committee on Publication, 107 Falmouth Street, Boston 15, Massachusetts.]

he "came to himself," as Luke says (15:17). He remembered his father and resolved to go home even as a servant. He did, and his father received him not as a sinner but as his dearly loved son.

So we need to remember who our Father is. And we need to understand more clearly our relationship to Him. When we do, we gain a sense of direction, of identity, and a sense of purpose in life that nothing else can give us.

All through the Bible the point is brought out that God, who is divine Love, is the source of man's identity—his strength, his intelligence, his life, his ability, his consciousness—and that man's purpose is to express God. In Christian Science we put great stress on this point. Let me read some Bible verses that bring out this relationship:

From Genesis:

> "So God created man in his own image, in the image of God created he him" (1:27).
>
> "And God saw every thing that he had made, and, behold, it was very good" (1:31).

And from Isaiah:

> "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" (43:10).
>
> "This people have I formed for myself; they shall shew forth my praise" (43:21).

And from the writings of Paul:

> "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16.)
>
> "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

From I John·

> "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (3:1).

HOST: What you're saying is that when we adopt as our starting point our relationship to God, we find an answer to the question of what we should do with our lives.

SPEAKER: Exactly. In order to understand ourselves we first must learn to understand God, for man is God's likeness.

We need to remember who our heavenly Father is. God is infinite Life and Love. He is perfect Mind and Spirit. He is the source of man's identity, the Giver of all good. If man is truly God's likeness, as the Bible says, then our real nature must express Godlike qualities, such as completeness, integrity, health and strength, dominion and ability, the goodness and glory and perfection which bear witness to God's nature.

These points are brought out in "Science and Health with Key to the Scriptures" where Mary Baker Eddy writes (p. 259): "In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration."

Now we all can bring out more and more of our real nature in our daily living. And as we do, we find satisfaction, abundance, meaning in life. For an actual example of this, let's listen to the carefully verified experience of a New Jersey man.

HOST: This man attended one of the best graduate schools of business in the United States, and his future looked extremely promising. He took a job with a large corporation. But after a few years he found other men were being promoted, and he was not. He'd become interested in Christian Science, and he finally consulted a Christian Science practitioner. The practitioner encouraged him to stop thinking in terms of self-glorification and realize that man's purpose is to glorify God; also to stop thinking of himself as a mortal trying to work out a material career and to gain instead a better understanding of man as God's spiritual expression or likeness. By consistent prayer and study along these lines, the man was able to move away from his self-centered viewpoint. He tried harder to express God's qualities and to be useful to others.

Finally one day his supervisor called him in. He said he'd noticed that he'd been working harder, even though he hadn't been promoted. He offered him the toughest assignment in the whole department and told him that if that worked out, then he'd be promoted.

The man accepted, made a success of his new assignment, and was assured of the promotion. But meantime, without any solicitation on his part, another firm offered him a job more directly in line with his background training. It offered excellent opportunities for use of his abilities and good prospects of advancement, but the starting salary was only half what he was making. But he'd come to feel that his security lay in understanding his relationship to God. He saw clearly that his main purpose was to serve God and express Him. He had a sincere desire to help others rather than do a job merely from selfish motives.

After much prayer he decided to accept the job. A month later his salary was raised. In another few months the position of general sales manager opened up, and he was selected for it. His changed outlook blessed his entire experience and also brought him just and abundant remuneration. It gave him the satisfaction that comes from recognizing one's true identity and purpose.

Christian Science World Activities on Display

[Reprint of an article entitled "Christian Science Exhibits Appealing" by Casper Nannes, Religious News Editor, published in *The Evening Star*, Washington, District of Columbia. By permission.]

One of Washington's most unusual places to visit from an exhibition angle is the Christian Science Washington office at Sixteenth and I streets N. W.

Here the local and out-of-town visitor may obtain a survey of the denomination's numerous activities that will prove both enlightening and entertaining.

The comfortable building, once the home of cabinet officers and other prominent personalities, has a number of permanent displays about the Church of Christ, Scientist, and Mary Baker Eddy, its Founder.

But frequently new exhibits are put up, and they have an especial appeal to those who may have earlier visited the office. The most recent display concerns The Christian Science Monitor, noted denominational newspaper.

On a wall of the rear room a map of the world, inclosed in glass casings and divided into three sections, shows the world-wide Monitor coverage. It is revealed by ingenious setting of lights. The visitor snaps a small switch and green lights appear on the map, indicating the publication's distribution places—Boston, London, Chicago and Los Angeles.

The paper is printed in Boston and the mats are sent by jet plane to Los Angeles and London, so that readers of those distribution centers have the news almost as quickly as those on the east coast of our country. Complete papers are flown directly to the Chicago center.

Another switch will bring in white lights, showing where the Christian Science reporters are stationed throughout the world.

The third switch calls upon red lights, which mark the places where the publication's branch offices are located.

Still another switch brings the observer nine outstanding news pictures that recently appeared in The Christian Science Monitor.

Nearby there is a miniature of the huge Mapparium now part of the Publishing House in Boston. Here the Mapparium, which represents within its oval shape the earth, is cut in half so the visitor may see. In Boston the guest may enter the three-story globe on a glass bridge and gaze upon the earth's surface, in reverse. The miniature is presented with the most careful scale detail and accuracy. Each of its two segments is two feet high.

Across the room from the publication display 32 furled flags are lined against the gray wall. They represent the countries where the denomination has churches.

On a table immediately before the flags are translations of Mary Baker Eddy's writings. The books are in thirteen languages, the most recent being in Russian. Each volume has one page in English and the opposite page in the foreign language.

Against the wall a large volume is open upon a stand. It is in Braille, one of five books of Mrs. Eddy's "Science and Health with Key to the Scriptures."

On permanent display in the outer room is a large replica of The Mother Church in Boston. It is approximately 6 feet high and 6 feet along the base. Behind the model, upon the soft gray painted wall, is a mural of the denomination's Administration Building and The Christian Science Publishing Society.

At the other end of the room, covering the wall, stands a life-size portrait of Mrs. Mary Baker Eddy, painted by Howard Chandler Christy. It shows the Founder of Christian Science when she was [in the middle forties].

Of especial interest to Washington residents is a glass case, one of four, in which documents and photographs are shown of the period when Dr. and Mrs. Eddy stayed in Washington, February and March, 1882.

The house in which they lived was torn down long ago, with others, to make way for the present Supreme Court building. The couple were here studying the copyright laws in connection with Mrs. Eddy's writings.

During this period she gave a course of lectures on Christian Science. Her subject was "Practical Metaphysics and the Influence That Mind Holds over Disease and Longevity."

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WORDS OF CURRENT INTEREST

[The words in this issue are related to the Lesson-Sermon in the *Christian Science Quarterly* designated to be read in Christian Science churches on July 8, 1962.]

THE PASSOVER, A FEAST OF THE JEWS (John 6:4)
John's use of the descriptive phrase "a feast of the Jews" evidences the broad scope of the apostle's thought. Had he been writing exclusively or even primarily for Jews, he would surely have referred, as do other Biblical writers, to "the passover"—the most famous national festival of the Hebrew people. But also for the benefit of Gentile (non-Jewish) readers, he perhaps called it "a feast of the Jews" to distinguish it from the Samaritan Passover, celebrated on Mount Gerizim.

ÆNEAS . . . SARON (Acts 9:34, 35)
(*e-ne'as*—first *e* as in *e*vent, second as in *e*ve, *a* as in *a*ccount). A man healed by Peter. (*sar'un*—*a* as in c*a*re, *u* as in circ*u*s). A plain on the coast of Palestine, usually spelled Sharon.

IT IS WRITTEN, I WILL SMITE THE SHEPHERD (Mark 14:27)
The phrase "it is written" generally precedes a quotation from the Old Testament. The reference in this instance is to Zechariah 13:7.

HYMN (Mark 14:26)
Scholars consider it unlikely that what was sung on this occasion was a hymn in the modern sense. In all probability it was one of the psalms forming the *Hallel* (a Hebrew word for "praise"), a name given to the psalms from the one hundred and thirteenth to the one hundred and eighteenth, regularly used at the Passover season.

THOU KNOWEST ALL THINGS; THOU KNOWEST (John 21:17)
Two entirely different Greek verbs for "know" are used in this verse. The first, "thou knowest all things," comes from *oida,* to know a fact, to know naturally, intuitively, instinctively; while the second (*ginosko*) means rather to come to know, to learn, to learn by experience.

BE SORE AMAZED . . . BE VERY HEAVY (Mark 14:33)
The Greek verb *ekthambeo* (be sore amazed) means literally "to be utterly or greatly astonished"; while that translated "be very heavy" meant originally to be bewildered; and then, to lack courage; to be distressed.

THAT PROPHET (John 6:14)
This may well refer to the great prophet whom Moses foretold as recorded in Deuteronomy 18:15; although some commentators feel the reference to be to the prediction of the patriarch Jacob found in Genesis 49:10.

TESTIMONIES
of Christian Science Healing

It is with a heart singing with gratitude that I testify to the healing power of Christian Science. Because I had the blessing of being enrolled in a Christian Science Sunday School at the age of six years and of later rearing three children through reliance on God alone, it is difficult to find words adequate to express the gratitude I feel.

During my youth I had many and varied healings, including one of recurring severe headaches which affected my eyesight and seriously hindered my ability to carry on my school activities. Through my prayerful work and that of my mother the condition was completely healed. During my school experience there were many instances in which I was able to prove the truth that man expresses the intelligence of God, divine Mind. At an early age it was necessary for me to obtain employment, and I applied Christian Science to every phase of my work, including questions of promotion, salary, and human relationships.

The births of our three children took place harmoniously with the help of Christian Science. These young people are now members of The Mother Church, and the two who are at college are active members of Christian Science organizations.

When the children were still very young, an irritating rash broke out on both my hands. I was endeavoring to bring about a healing through my own prayers, but I finally found it necessary to call a Christian Science practitioner for treatment.

The condition was not alleviated, and the practitioner requested that I come to his office. This required quite an effort at that time, because of the distance and because I had to make arrangements for the children to be cared for.

The practitioner talked for a few moments and then told me he had attended a lecture on

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—The Editors.

Christian Science the previous evening. The lecturer had stated in part that Scientists would heal instantaneously when they loved enough. I can remember feeling a great sense of humility when I realized that the practitioner, who had helped us and many others on many occasions, felt that he needed to love more. I left his office with a more exalted sense of divine Love. The next time I noticed my hands, they were entirely free, and the rash did not return. How very grateful I am for divine Love's healing care!

The only way in which I feel I can express my gratitude to God for His continuous care, for Christ Jesus and his unerring, compassionate example, and for Mary Baker Eddy and her untiring efforts to make Science practicable, is by daily, more consecratedly, living this truth and serving our great Cause.—(Mrs.) Mildred E. Walker, Balboa Island, California.

* * *

Christian Science came to my aid when I had been suffering for a long time from a critical illness which specialists had been unable to diagnose, although they had recommended that I submit to surgery if I did not want to remain in ill health the rest of my life. Help was then requested from a Christian Science practitioner. Her first words, "God is Love, and you are His perfect, beloved child," were and still are the most beautiful words I know. Like a benediction, they brought comfort and a sense of peace hitherto unknown, instantly changed and spiritualized my concept of God, ushered me into Christian Science, and gave me my first glimpse of the relationship which eternally exists between God, our tender Father-Mother, and man, His beloved child, or idea. Within three days my strength and vigor returned; I regained weight; and normal activities were resumed.

I continued to study Christian Science, but later on, at a time of great sadness in the family, self-pity and rebellious thinking brought about a return of the former symptoms. The practitioner's compassionate understanding of my human need and her firm stand for the truths of Christian Science are factors in my healing for which I am increasingly grateful.

One day, while I was in great pain, I sensed a spiritual direction to sing hymns. I resisted this divine inspiration, however, but it was insistent, and rising I went to the piano and opened the Christian Science Hymnal. At first I could only croak, but gradually gratitude for the message of the beautiful words penetrated the gloom of mortal thinking. When I sang Hymn No. 374, the last line of which says, "Rejoice, for thou art whole," the mesmeric state of thinking was completely destroyed, and healing came at once. There was no period of convalescence.

The fear of going out alone, aggravated by severe headaches, the supposed aftermath of accident and sunstroke for which doctors had been able to do nothing, yielded as I learned to go forward trusting God. Accepting the privilege of serving in a Christian Science Sunday School helped me to progress. I clung to these words of Mrs. Eddy's on page 1 of her Message to The Mother Church for 1901: "Beloved brethren, to-day I extend my heart-and-hand-fellowship to the faithful, to those whose hearts have been beating through the mental avenues of mankind for God and humanity; and rest assured you can never lack God's outstretched arm so long as you are in His service." Calmness, confidence, and strength permeated my thinking and eventually brought freedom.

Another treasured healing is that of a cleft palate. Two surgical operations had failed to bridge the cleft, and my speech remained rather difficult to understand. Great sensitivity ensued, and I grew to judge the clarity of my speech by its effect on others.

After I began the study of Christian Science, unfavorable comment lessened. This made me desire to express gratitude audibly at Wednesday evening testimony meetings, and my gratitude increased as more of the blessings of Christian Science teaching became manifest. Then one day I realized that the cleft had completely closed and that my speech was normal. I did no specific prayerful work for this difficulty except to know that Truth is always articulate, and I endeavored to live the truth at all times.

I should like to express gratitude for wonderful parents who, although they knew nothing of Christian Science, gave their children a sound spiritual foundation by their Christly example. I am grateful to have been healed of grief and a sense of separation at the passing on of loved ones, and of homesickness for my native country. I am grateful too for the healing overnight of warts on my son's hands and for the fact that in the minutiae of daily living the prophylactic as well as the therapeutic art of Science is available.

The most important thing in my life is Christian Science, and to serve the movement through branch church activity is my greatest joy. — (Mrs.) DAIS TAYLOR, Blackburn, Victoria, Australia.

* * *

WHEN I first began the study of Christian Science, before I became a church member, I was convinced that there was no real pleasure in liquor and tobacco, only harm; so I stopped the use of them, and I also gave up tea and coffee. I was able to correct impatience, irritability, and resentment and to replace them with patience, courtesy, and gratitude to God. I am grateful that soon after this my prayerful work protected me from influenza when I was exposed to an epidemic of it.

A cut on my eye was healed by my denial that there is any intelligence or sensation in matter and my declaration that sight is spiritual and perfect. When I affirmed that man is not subject to matter in any way but is spiritual, a twitching of one eye ceased, and athlete's foot disappeared. When opening an outside door one winter, I hurt an ankle. This was healed by a Christian Science practitioner.

A leg injury was also healed by a practitioner. An injury to one side was healed by my own realization that "there is no life, truth, intelligence, nor substance in matter" (Science and Health with Key to the Scriptures by Mrs. Eddy, p. 468). Declaring that memory and other faculties are spiritual and indestructible, I greatly improved my memory and my ability to sense time and direction and to awake and arise at a desired hour.

When discharged from one position, I got another with the help through prayer of a practitioner. Later I secured a second, and still later a third and was remunerated for a period by all three. In the last position I was led by divine Mind to complete high school and college requirements for a degree by evening study, and I was given leave by my employer to take class instruction in Christian Science.

Trusting them to God's protection, I saw my sons drafted in World War II, serve throughout it, and come home. Through prayer I was guided to serve in the War Department during the war and was able to attend the Christian Science services held at the post where I was. As a result of my declaration of truths from Science and Health, I was saved from ocean undertow while swimming, and another time I overcame the effect of immersion in icy water by declaring that because God is omnipotent, matter has no power.

I am grateful to God for Christ Jesus, for our Leader, Mrs. Eddy, for The Christian Science Board of Directors, and for our Christian Science practitioners. — WILLIAM C. WATT, New Rochelle, New York.

* * *

"DIVINE Love always has met and always will meet every human need." I have always loved these words of Mrs. Eddy on page 494 of Science and Health and have proved many times that their promise is true.

During a time of great mental stress, I went to talk to a Christian Science practitioner. For some months I visited her often. In the course of these visits much wrong thinking of mine was uncovered, and I became aware of a great love for God and of a longing to serve Him and to go forward in my study of Science.

When I felt that I could mentally stand on my own feet again, I asked the practitioner how much I owed her. She very generously said that I might pay whatever I could manage. I was grateful, because circumstances were rather difficult financially; so I sent her what I could and prayed earnestly that I might be able to prove my gratitude to God and to her.

Some days later I was pondering this statement of Mrs. Eddy: "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Miscellaneous Writings, p. 307). The words quoted at the beginning of this testimony came to me, and an idea occurred to me around which to write an article for the Christian Science periodicals. The article was accepted, and the check I received for it enabled me to complete my payment to the practitioner.

Not long afterward our young son was not feeling well. When I tucked him up, he asked if I would read him an article from the *Sentinel,* as I often did at bedtime. This time I read the article I had written myself and talked to him about the instantaneous healing mentioned in the article and told him how happy we had been to have this proof that "divine Love always has met and always will meet every human need." He said: "It has healed me too, Mummy. I'm quite all right now."

We have had many healings in our family, some through the help of a practitioner and others through our own understanding of Christian Science. These healings include those of boils, headaches, colds, an eye infection, hives, burns, a sprained foot, and rheumatism. Financial needs have been met, lost articles have been restored, and employment has been found. Divine Love does indeed meet every need.

A healing of dysentery has always seemed an outstanding one to me. We were in India, hundreds of miles from a practitioner, and there were long delays in the postal and telegraph services, owing to war conditions. Our younger daughter became very ill. A day or two after I had sent a telegram to a practitioner asking for help, it became apparent that the condition was dysentery. While I was washing the child and trying to make her comfortable, I felt very fearful and thought perhaps it would be wise to call a doctor.

As I prayed earnestly to know what to do, the thought came: "You can't destroy a child's faith just because you are afraid. You know that Christian Science heals." And so, turning wholly to God, I went to my desk and wrote out a telegram to the practitioner, saying that the symptoms were those of dysentery and asking for further help.

While I was writing, our elder daughter came into the room and said: "Mummy, Susan says she feels much better now. Can she come in here and lie on the sofa for a bit?" And with great joy I knew that the healing was taking place. The symptoms continued for a little while; but I was no longer afraid, for I saw clearly that, as God's image and likeness, she was truly spiritual and perfect no matter what the material senses might say. In two days the healing was complete.

I am grateful that our three children have had the privilege of attending a Christian Science Sunday School, and I am very grateful for the happiness and harmony in our home.—(Mrs.) Hilda Margaret Steele, Esher, Surrey, England.

* * *

One morning, while at work, I had to use one of the elevators. I tried to pull the gates shut, but one side did not move; so I reached up with both hands and gave it a hard jerk. The gates came together, tearing the glove

I was wearing and also the flesh on my hand. I started immediately to declare spiritual truths which I had learned in Christian Science, declaring that man cannot be injured, because he is truly God's perfect idea. I repeated almost everything I had memorized, including the Lord's Prayer and other healing truths from the Bible and from Science and Health by Mrs. Eddy.

For about an hour I really prayed, and the pain left entirely. However, the company for which I work requires that all accidents be reported to the first aid station. The nurse in charge tried to persuade me to go to the hospital and have stitches taken in the hand; but I asked her only to clean it up and put a bandage on it. She finally agreed to do this, but said she wanted to see it the next morning.

When I got home that evening my wife gave me further spiritual help, for which I was very grateful. I also studied references from the Bible and Science and Health. When the nurse saw the hand the next morning she could hardly believe what she saw. It was a long way toward being completely healed. That was the last time the nurse saw the hand, and it was entirely healed in a couple of days.

For this and many other healings, I am humbly grateful. I should like to give thanks also for the privilege of being a member of The Mother Church, for service in a branch church, and for the sacred experience, the most joyous of my life, of class instruction. — Clarence Morrison, Longview, Washington.

* * *

It was over twenty-seven years ago that Christian Science was introduced to our little family. We were going through a period when there was much unemployment throughout the city. My husband had been laid off from an office position and was driving a taxicab at night. The remuneration was meager. I was worried and anxious, and the constant effort to keep two young boys quiet during the day in order that their father could rest culminated in a nervous state with which I seemed unable to cope. Then our downstairs neighbor started carpentry work at night, and I was desperate.

A friend recommended that I look into Christian Science, and after my first visit to a practitioner the noise downstairs stopped. Then the practitioner talked with us about our various problems, and it was pointed out to us that "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul" (Science and Health by Mrs. Eddy, p. 60).

Although there still seemed to be no vacant positions, my husband was then offered work in a machine shop. He was at first fearful, for he had not done work of this nature for many years and had no tools. The practitioner assured him that the same Love that gave him the position would supply the intelligence and the tools to handle it. Tools poured in from everywhere. We did not even have to ask for them.

When this machine-shop work was completed, my husband was again laid off. However, we had paid off many bills, and we never doubted again that God would lead us to a further channel of supply. Then a neighbor, who had previously shown much animosity toward us, told us of another company that was doing some hiring. My husband found employment there; and when that work was completed, the personnel manager directed him to another company. In all the years since then, my husband has not been without employment, and every move has been a progressive step. Christian Science has never failed to lead us into the right way.

A healing that helped me to progress occurred about six years ago. We were in the process of selling one house and buying another. There were many delays and difficulties, and I allowed the confusion and anxiety to overwhelm me. For a week I was unable to retain food or even water. There was a great deal of pain and self-pity. Then we called a Christian Science practitioner, and the business was quickly and harmoniously concluded. The physical condition too was greatly improved.

However, much study and a denial of mortal selfhood were necessary on my part. On page 353 of Science and Health, Mrs. Eddy says: "Perfection underlies reality. Without perfection, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached." I held steadfastly to this passage and found much happiness in the study necessary to overcome the illness. Several other members of my family became interested in Christian Science at this time.

I am deeply grateful for Mrs. Eddy and her great love for humanity, for her gift to us of Christian Science, for the textbook, Science and Health, which enables us to understand and use this Science, and for the practitioner who has always lovingly answered our calls for help.—(Mrs.) Florence I. Detwiler, Cleveland, Ohio.

* * *

My introduction to Christian Science came one cold night many years ago when I was out walking with a student of Science. I complained that my feet were numb and seemed to be freezing. She prayerfully applied some of the truths of Science in my behalf, and almost immediately my feet became warm and comfortable. So my journey Spiritward began.

Truth has since healed all sorts of discords and has afforded me protection. A few of my healings are those of an inward goiter, a sprained ankle, abscessed teeth, and frequent headaches. Protection was experienced when a car in which I was riding with three other people tipped over into a ditch. My thought turned at once to God; and when the car was righted, we were able to continue our journey with no ill effects to anyone.

When a tornado struck our area, uprooting large trees and leveling some houses, I was at home alone. I prayed and studied until all the lights went out and one of our neighbors and her young children came over because they were fearful of the storm. As a result of my study I was unafraid and confident of God's omnipotence and omnipresence. Our house was unharmed, and later my husband came home safely in spite of the debris-strewn, dark streets.

The passing years have revealed more and more of God's goodness and power, and I wish to express my heartfelt gratitude to God for Christ Jesus, for Christian Science, for Mrs. Eddy's wondrous revelation of it to mankind, for church membership, for class instruction, and for the good that is flowing freely to all from God. — (Mrs.) Esther Hill Stone, Minneapolis, Minnesota.

I am the husband of the above writer and gladly testify to the blessings she has enumerated. Healings of my own, through Christian Science alone, include those of a hernia, so diagnosed by the doctor of the company where I am employed, of heavy colds, and of employment difficulties.—Vern B. Stone.

Signs of the Times

Patty Johnson
in a column
of *Family Weekly* magazine
Chicago, Illinois

There are classes in poetry appreciation and music appreciation and art appreciation.

There ought to be classes in people appreciation.

We learn how to read poetry, how to interpret the meaning. We learn how to distinguish between a bassoon and an oboe by sight and sound. We learn to enjoy both Corot and Pollack.

How do we learn to interpret, distinguish, and enjoy human beings?

Some of us become wonderful critics of literature, concerts, and exhibits. We develop good taste in all the facets of a gourmet's world.

Few of us relish the human race, individually or collectively.

We find no special charm in a wondering child, an old man, a housewife. We see nothing beyond faces, and we have never learned to make the effort. . . .

We are universally permitted to congratulate ourselves and one another for our exquisite delicacies of refinement, but who is there to care that a woman sacrifices for her children or a man sits down with a stranger and gives him a share of his own courage?

Surely it cannot be necessary to be an eccentric to cherish those things about others which are meaningful and more than the physical self. Man is a strange creation, as reflective and brilliantly turned as a diamond.

J. C. Penney
in a column
of the *Christian Herald*
New York, New York

It is useless to say, "I love all men as my brothers," if we dislike and fear them in our hearts. . . .

It is very hard to love those who are unkind or cruel. . . . It is a great task to overcome our natural tendency to disapprove, suspect and dislike that which we do not understand. . . .

As the prophet Malachi said: "Have we not all one father? hath not one God created us?" This would be a good thing to keep in mind in our daily rounds, to remind us that all of us are the children of God, those children to whom another great Teacher said: "A new commandment I give unto you, That ye love one another."

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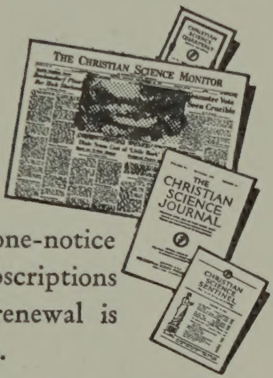
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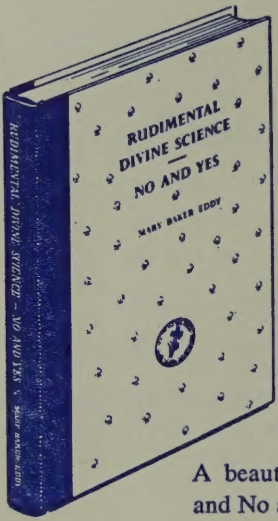
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